

Battles and events between Khandaq and Hudaibiyah

Shaykh Tabarsi and Shaykh Mufeed etc. have narrated that the people of Bani Mustaliq lived near a well called Marisi. Their leader was Harith bin Zarar. He assembled others to march against the Prophet. When the Holy Prophet (S) came to know about it he turned his attention to him. At that time he was having 30 riders and his forces included some hypocrites like Abdullah bin Ubayy. He took along Ayesha with him.

He set out from there on 2nd Shaban of the 5th year and some say it was 6th Hijri. When they came to know that most Arab tribes were present with Harith they ran away in fear. And the Holy Prophet (S) faced them in Marisi and after some skirmishing between the archers, the Muslims charged and killed ten of the enemy, who were completely routed.

Some descendants of Abdul Muttalib were also martyred that day. Amirul Momineen (a.s.) killed Malik and his son and the Muslims got victory. The fruits of this victory were that two hundred families taken prisoners, together with two thousand camel and five thousand sheep, all of which plunder the Prophet divided among his followers after taking a fifth to himself.

Ali brought him Juwairiya, daughter of chief, Harith bin Abi Zarar, and he retained her. After her father became a Muslim, he waited on the Prophet and represented that as his daughter was of noble birth, it was not proper she should be held as a slave. The Prophet replied, "Go and tell her to go wherever she pleases," which permission was applauded by Harith.

But when he urged his daughter not to disgrace her kindred by remaining in a servile condition, she replied that she has chosen God and his Prophet for her portion. Her father reproached her, but she remained firm to her purpose. Juwairiya says that when "the Prophet's army attacked us in Marisia, I heard my father say: An army has attacked us which we cannot face.

And I saw so many men, horses and weapons that cannot be calculated. After I became a Muslim and the Holy Prophet (S) married me and I went there, I saw that there were not as many Muslims as I had

noticed. Then I realized that it was an awe that the Almighty Allah had put into the hearts of people. She says: “Three days before that I dreamt that the moon has moved from Medina and come into my lap. I didn’t narrate this dream to anyone. When I was taken a prisoner, I was hoping well because of this dream. At last its effect became apparent.

Thus when people came to know that the Holy Prophet (S) has married Juwairiya, they said: “This tribe has become in-laws of the Prophet, so all the women received in booty must be freed.” In that battle, the slogan of the Muslims was: “O helper of the Ummah!”

Shaykh Mufeed and Shaykh Tabarsi etc. have narrated that when the Holy Prophet (S) went for the Battle of Bani Mustaliq, he camped in a dreadful valley. When it was night, Jibraeel descended and said that some infidel jinns were hiding there who planned to attack the companions of the Prophet. The Holy Prophet (S) called for Amirul Momineen (a.s.) and ordered him to drive out those jinns through the exclusive power that the Almighty Allah has bestowed him with.

And he sent a hundred men with him and ordered them to remain with Ali (a.s.) and do as he says. Amirul Momineen (a.s.) set out for that valley and on reaching there instructed his men to halt at a place and not to move from here until the Imam tells them and marched forward, seeking the refuge of Allah from the mischief of enemies. He recited the great names of Allah and entered the valley.

As soon as he entered a terrible storm ensued and the Imam’s men were about to fall down. Amirul Momineen (a.s.) shouted: I am Ali Ibn Abi Talib (a.s.), legatee and cousin of the Messenger of Allah (S); if you have any courage, you should confront me. The Jinns assumed visible forms and they appeared to be dark and black skinned, carrying blazing flames.

They crowded into valley and Amirul Momineen (a.s.) was moving forward reciting the Holy Qur’an slashing his sword to his right and left. When they reached to them they disappeared like smoke. Amirul Momineen (a.s.) recited the Takbir and came out of the valley and then stood with his forces. When their signs disappeared, companions asked what he had seen. “We were about to die of fright and we were also worried about you.”

Imam Ali (a.s.) said: “When they appeared, I challenged them in the name of Allah and they became degraded and weak. I attacked them without any restraint. If they had stuck to their stance, I would have killed all of them. The Almighty Allah saved the Muslims from their mischief. Those who had survived the attack came to the Messenger of Allah (S) and embraced faith and prayed for security. When Amirul Momineen (a.s.) returned to the Messenger of Allah (S), His Eminence said: Those Jinns came here before you, in whose hearts the Almighty Allah had created your fear. And they have become Muslims and I have accepted their Islam.”

Ali bin Ibrahim has narrated that Surah Munafiqun was revealed in the Battle of Bani Mustaliq which occurred in 5th Hijri. It was because after the return from that battle, the Holy Prophet (S) had halted at a well which had less water and Anas bin Siyar, a confederate of Ansar and Jahja bin Saeed Ghiffari who

was a neighbor of Umar came to the well and both lowered their buckets into the well.

By chance their buckets hit each other and this developed into a dispute. Jahja slapped Siyar and he began to bleed. Siyar called Khazraj and Jahja called Quraish and a great mischief was about to occur. Abdullah bin Ubayy heard the commotion and asked about it and when people explained the matter, he became infuriated and said: "I never wanted to join this trip." Now we are most degraded among the Arabs and I don't think we will survive.

I am helpless to hear such things and unable to prevent them. Then he said to his companions: "These are the fruits of your acceptance and kindness that you gave them accommodation in your houses and helped them through your wealth; protected them and gave them refuge. Your women were widowed in their defense and your children were orphaned. If you had driven them out of Medina they would have been in need of others.

If we reach Medina, our respectable folks will drive out the down-trodden ones." At that time Zaid bin Arqam who was just entering puberty was present there. At that time the climate was very hot and the Holy Prophet (S) was seated under a tree with Muhajireen and Ansar. Zaid reported about Ibn Ubayy and the Prophet said: "Son, perhaps you heard wrongly." "No," he said. "Perhaps you are saying this in anger.

He said, "No, by Allah." "Perhaps he has tried to fool you." "No, by Allah, it is not so." The Prophet told Saqaran, his slave to put the litter on the camel, after which he mounted and set off from there followed by his army, marched till the next morning, halting only for prayers. Abdullah swore that he did not say what had been alleged, but on the next march the Prophet received Surah Munafiqun, convincing Abdullah.

This divine communication made the Prophet so heavy that his camel was near lying down under him. It is narrated by Aban bin Uthman that his object in this extraordinary march was to prevent dissension and strife among the people. About this time Ubaidullah Ibn Abdullah bin Ubayy came and said to the Prophet: "O Messenger of Allah (S), please let me know if you intend to kill my father, I will get his severed head to you, because the Aws and Khazraj know that no son is more kind to his father than me.

I fear that if you order anyone else to kill him, and he does it, I might not be able to see the killer of my father and I may lose control and kill a believer for the sake of a disbeliever. The Holy Prophet (S) said: "No, I will not kill him, and you continue to behave nicely to him till he is with us till his enmity does not become clear."

It is narrated from Imam Muhammad Baqir (a.s.) that when those accursed ones were exposed, their relatives came to them and said: "Woe be unto you, you have become degraded, come to the Holy Prophet (S) so that he may seek forgiveness on your behalf." But they refused. At that juncture, the Almighty Allah revealed the following verse:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

“And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.”¹

Shaykh Tabarsi has narrated that during this journey, the Prophet halted at a spring near Baqi, which was known as Baqa. During the halt there was a terrible sandstorm which troubled the people and the Prophet’s camel was also lost. The Prophet said that this storm was due to the fact that a great hypocrite, Rifa-a, has died at Medina.

Another hypocrite in his party scoffingly said, “He pretends to describe unseen matters, but does not know where to find his own camel.” Jibraeel hereupon appeared and informed him that her bridle had caught by a certain tree to which she had wandered. On arriving at Medina, Abdullah bin Ubayy was prohibited by his own son from entering, till at last the Prophet gave him permission. A few days afterwards he fell sick, died, and went to Hell.

Kulaini has narrated through good chains from Imam Ja’far Sadiq (a.s.) that when Abdullah bin Ubayy died; for the sake of Abdullah’s son the Prophet attended the funeral, for which he was reproached by Umar, who said, “Why did you go to the burial of that hypocrite, since Allah has prohibited you from attending on such occasion?”

“Woe to you!” retorted the Prophet; “do you know what prayers I said over him? I prayed, “O Lord, fill his stomach with fire, and his grave with fire, and bring him to the fire of Hell.” The Prophet was obliged to disclose this in self defense since Umar wrangled with him to such a degree.

Shaykh Tabarsi etc. have narrated that in every military expedition the Prophet made, he selected by lot one of his wives to accompany him. When he marched against Bani Mustaliq the lot fell on Ayesha, who consequently went with him. At a certain stage, while the camels were loading for the march, she went aside to reveal herself, and on returning drew her hand across her bosom, and perceived that her necklace of Yemen onyx was gone, the string having broken.

She went back to hunt for her necklace, and the army marched, it being supposed by those concerned, that she was seated safely in the litter, which was carried off as usual on her camel. Finding all were gone, she sat down on the camp-ground, presuming she should soon be sent for and fell sleep.

When she awoke Safwan bin Matal Aslami arrived at the spot and recognizing the Prophet’s wife caused his camel to lie down and turned aside till Ayesha had mounted. He then led his camel till he overtook the Prophet’s army, that had halted for mid-day repose. This accident gave Abdul Ibn Abi Salul and some hypocrites occasion for slanderous reports.

On returning to Medina, Ayesha fell sick, and meanwhile found the Prophet very cool towards her. On recovering her health, she went by permission, to visit her father and mother, the latter of whom informed her what ill surmises were afloat. She then understood the cause of the Prophet's coolness, and returning home wept the whole night.

The injurious reports led the Prophet at length to send for Usamah bin Zaid and Amirul Momineen (a.s.), in order to consult them about divorcing Ayesha. Usamah, who understood the Prophet's affection for her on account of her youth and beauty, recommended him to keep her, as there as no evidence that she had behaved improperly.

But Ali remarked, "Allah is not rigid with you in such matters. Women are plenty; if you are offended with Ayesha, divorce her and take another; or if you prefer, make an investigation in the case by demanding the testimony of her maidservant." The maid was accordingly called and testified to Ayesha's perfect innocence. At the same time, the Almighty Allah sent his communication repelling the breath of slanderer: In *Tafsir Nomani* it is narrated from Imam Ja'far Sadiq (a.s.) that these verses were revealed about Abdullah Ibn Abi Salul, Hassan bin Thabit and Mastah bin Athatha, because they had made slanderous remarks against Ayesha.

And Ali bin Ibrahim has said in the interpretation of these verses that according to Imams, these verses are about Ayesha and what occurred during the Bani Mustaliq expedition. According to Shia scholars, these verses are revealed as condemnation of Ayesha, because she had made false accusations about Mariya, the Copt, and mother of the Prophet's son, Ibrahim. as will be described after this, Insha Allah Taala.

Ali bin Ibrahim has narrated that when the Holy Prophet (S) was in the expedition of Badre-e-Sughra, he was passing through the localities of Bani Ashja and Bani Zumrah. The Prophet had previously made peace with Bani Zumrah. Companions said: "O Messenger of Allah (S), Bani Zumrah reside near to us and we fear they might attack Medina or help the Quraish against us. So please fight against them."

The Prophet said: "It is not like this. Among the Arabs they are most kind to parents and behaved nicely to the relatives and fulfill their pledges." And Ashja who were from Bani Kanana, lived near the locality of Bani Zumrah, with whom they had a pact. Pastures in Ashja areas had dried up and Bani Zumrah had sufficient grasslands and water. Therefore Ashja set out to settle in Bani Zumrah area and the Prophet learnt that they were proceeding to them, so the Holy Prophet (S) prepared for the battle. At that juncture, the Almighty Allah revealed the following verses:

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وِلِيًّا وَلَا
نَصِيرًا. إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ
صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يَقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ

فَلَقَاتُوكُمْ ۚ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا.

“...but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper. Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.”²

Ali bin Ibrahim has said that Baida, Hull and Mustabah were Ashja localities and they were near the Prophet and they feared that they may be attacked by him and the Prophet was also wary of them, so he had been planning to face them in battle. Meanwhile they came to know that 700 men of Ashja have come with their leader, Masud bin Rohela and are camping at Sala pass. This incident took place in Rabiul Thani of 6th Hijri. The Holy Prophet (S) called for Usaid bin Hazir and said: “Go to them with some persons and find out what they have come for.” Usaid went to them with three men and made inquiries.

Masud bin Rohela stood up and saluted Usaid and his companions and said that they had come to make peace with the Prophet. Usaid returned and reported to the Prophet who said that they are frightened that I have come to fight them, so they have come to make peace. Then he sent to them ten loads of dates as gift and then went to them and asked why they have come.

They said that they lived in neighborhood and due to their less numbers they did not dare to take up arms and hence they were asking for peace. The Prophet accepted their request and made peace with them and the next day they returned to their areas and the Almighty Allah revealed these verses about them. And it is narrated that in the 5th year Hijri the Holy Prophet (S) married Zainab binte Jahash who was previously married to Zaid, who had later divorced her. The same year Hajj became obligatory.

Shaykh Tabarsi has narrated that in the 6th year of Hijri in the month of Rabiul Awwal, the Holy Prophet (S) sent Akasha bin Mohsin on Umrah with 40 men and they reached to the infidels of Mecca in the morning who fled upon their arrival. They seized 200 camels and brought them to Medina. The same year Ubaidah bin Jarrah was sent to a province to destroy it. The people ran away from there but one was taken a prisoner and he became a Muslim.

The same year, he sent Zaid bin Haritha with a battalion to Hamum which was a town of Bani Sulaym. They brought a large number of sheep and prisoners from there. That same year he was sent with 15 men to fight Thalaba. All of them ran away. Forty camels were received as booty. That same year Amirul Momineen (a.s.) was sent to fight Abdullah bin Saad in Fadak because the Holy Prophet (S) had learnt that they intended to help the Jews of Khyber.

That same year Abdur Rahman bin Auf was sent during the month of Shaban to Domatul Jundal and was told that if those people submit, he should marry the daughter of their king. They embraced Islam and Abdur Rahman married Tamadhan binte Asba, the daughter of their ruler. That same year the Battle of Arniya occurred.

It was because eight persons of Arniya tribe met the Prophet and embraced Islam and said that they didn't find the climate of Medina suitable so they had fallen sick. Prophet sent them to his pasture land in the desert to stay there and drink camel milk in order to regain health. When they became healthy, they tortured to death the Prophet's shepherd and took away the camels.

When the Prophet was informed about this, he sent 20 men with Jabir Fehri who caught all of them. The Holy Prophet (S) ordered that their limbs be severed and that they should be crucified. Except for one camel which they had killed, all the camels were recovered. Jabir reports that the Holy Prophet (S) had prayed: O Lord, make them lose their way.

The Prophet's prayer was accepted and they lost their way and were finally arrested. That same year the Prophet's army had plundered the merchandise of Abil Aas, who was going to Shaam on business. He ran away from there and his goods were brought to the Prophet, which he distributed. Abil Aas entered into the security of Zainab, his wife. The Prophet summoned the army men and said: "You know that Abil Aas is after all, my son-in-law.

If you find it proper, restore his goods to him." The people obliged. He went to Mecca and returning the goods of people said: "By Allah, nothing retrained me from embracing Islam except that you will say that I became a Muslim because I didn't wish to return your goods. After that, he recited the Kalimah and became a Muslim. It is narrated that the same year the Holy Prophet (S) recited prayer for rain and it rained and the Prophet's miracle was displayed as mentioned in the chapters of miracles.

Some have said that the same year, Abd bin Ateek and Salam bin Abi Haqiq were killed as was previously mentioned. Ibn Shahr Ashob has narrated that the Holy Prophet (S) that same year sent Muhammad bin Muslima with some men to Hawazin who were in ambush for him and Muhammad bin Muslima reached there all of a sudden and they killed him with his men. Ibn Muslima somehow escaped with his life. And it is narrated that the same year the Holy Prophet (S) set out for the Battle of Ghaba.

1. Surah Munafiqun 63:5

2. Surah Nisa 4:89-90

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