

Conquest of Khyber and Ja'far's return from Habasha

Shaykh Mufeed, Shaykh Tabarsi, Qutub Rawandi, Ibn Shahr Ashob and all tradition scholars of Shia and Sunni have narrated through different chains that the Messenger of Allah (S) returned from Hudaibiyah and stayed for 20 days in Medina.

Then he set out to conquer the forts of Khyber, a strong and celebrated Jew town. On approaching it, he ordered a halt and offered the following prayer: O Lord, O supporter of the seven heaven and all they overshadow and who supported the seven earths, and Lord of the devils, and everything that casts a shade; we entreat You to deliver us this town and its people and shield us from all harm it may offer us He then ordered his men to advance in the name of Allah, the Compassionate, the Merciful and besiege the town.

When they reached over there the Holy Prophet (S) sat down under a tree and a day and a half passed at that place. Then he called the people and when they came, they saw a man seated with the Holy Prophet (S). The Messenger of Allah (S) said: "I was sleeping when this man came and took my sword. When I awoke, I saw him standing over my head and saying: "Who can save you from me?" I said: "The Almighty Allah can."

So he threw away the sword and is sitting here like this and he cannot move by the power of God. After that the Holy Prophet (S) forgave and released him. The siege lasted more than twenty days. In this period Ali suffered a violent attack of ophthalmia (sore eyes), which deprived him of sight. The Jews defended themselves with vigor being protected by walls and dry ditch.

One day they threw open a gate. and a distinguished champion, named Marhab at the head of a heavy column made a furious sortie on Muslims. The Prophet sent a detachment of Muhajireen and Ansaris under Abu Bakr to attack the Jews, but the Muslims were repulsed. The next day another sortie was made and Umar was defeated in an attempt to drive back the enemy. The Prophet now said, "Tomorrow I will give the banner to one who loves Allah and the Prophet, and whom Allah and the Prophet love.

He will not flee nor return till Allah by him conquers the foe. This declaration led every Muslim to hope that he should be honored with command the next day. However when they waited on the Prophet the next morning he inquired where Ali was. They replied that he could not attend because he was suffering so severely from sore eyes.

The Prophet ordered him to be brought and when he was led to the place, he said, "O Messenger of Allah (S), my eyes are so inflamed that I cannot see, and the pain in my head is extreme." The Prophet caused him to lie down and put his head in his lap when he rubbed saliva from his blessed mouth on Ali's eyes and head, saying, "O Lord protect him from the harm of heat and cold."

Ali was then instantly cured, and the Prophet gave him the white standard assuring him that "Jibraeel attends you right Mikaeel on your left, Israel in your front, and Israfeel in your rear. Victory advances before you and fear already fills the hearts of your enemies whose books forewarn them that their destroyer will be Ilyas, and when you announce yourself Ali they will be overcome Insha Allah! Advance deliberately and before joining battle summon them to embrace Islam.

Verify if Allah should give religious guidance to a single individual of them through your instrumentally, it will be a more glorious conquest than if you should capture all the red camels." Ali, at the head of the Muslims then made an attack on the town, which Marhab came out to defend. He wore a coat of mail and a helmet upon which was a large stone ring.

Marhab recited the following Rajaz: "The Jews of Khyber know that I am Marhab. I dive into my weapons and I attack in a daring way." Imam Ali (a.s.) said in reply: "I am one whose mother has named him Haider. I step into the battlefield like a ferocious lion, I will throw you away like a grain." The two champions each chanting a boastful ode, engaged furiously, their first blows being mutually parried.

Ali's second blow cleft the stone ring helmet and head of his adversary, who reeled and fell from his horse. In another report it is mentioned in that he said: I am Ali Ibn Abi Talib (a.s.). Upon this, a Rabbi said: "Now you Jews are defeated by the Book that the Almighty Allah sent for Prophet Musa (a.s.).

Then awe appeared in their hearts. When Imam Ali (a.s.) killed Marhab, the surviving Jews immediately sought shelter behind their walls barring after them the gate, which was so massive as to require twenty men, or according to another tradition forty men to open and shut it. Aided by divine power, Ali seized the outer ring of the gate and shook it so violently that the whole fortress trembled. The gate broke away and Ali using it as a shield rushed into the town which he soon overcome.

He then hurled the gate forty cubits distance which seventy men to satisfy their curiosity tried in vain to lift. Abu Rafe says: I went with six men to move the gate, but we could not do so. Ahle Sunnat scholars have narrated from Imam Muhammad Baqir (a.s.) that Jabir bin Abdullah Ansari says: On the day of the Battle of Khyber Amirul Momineen (a.s.) held the gate and made it a bridge on the moat which all Muslims crossed and after that when he threw it away forty persons and according to another report, 70 persons could not lift it.

Abdullah Abu Abdul Jadli says that Amirul Momineen (a.s.) said to me: I broke the gate of Khyber and using it as a shield fought and drove them away by the grace of Almighty. After that I made it into a bridge which Muslims crossed. Then I threw it forty cubits away. A man said: "O Amirul Momineen (a.s.), what a tremendous load you had lifted!" He replied: "It was like the weight of this shield of mine." Marhab had a nurse who was a soothsayer and who liked and admired Marhab and often used to say that he should fight whoever he likes but one whose name is Haider would be victorious on him. Marhab would be killed if he confronts him.

He fought and defeated many Muslims; at last people complained to the Prophet to sent Amirul Momineen (a.s.) to confront him. So the Holy Prophet (S) summoned Imam Ali (a.s.) and asked him to get rid of Marhab. Amirul Momineen (a.s.) turned to the fort of Jews, recited the name of God and came out to confront Marhab. Marhab returned frightened and then came again and said: "I am one whose mother has named him Marhab."

Imam Ali (a.s.) rushed upon him saying: "I am the one whose mother has named him Haider." As soon as Marhab heard this name, he recalled the advice of the nurse and he fled from there. At that moment Shaitan appeared in the form of a Rabbi, who came in his way and asked: "Where are you running away?" He said: "This youth says that he is Haider." Shaitan said: "So what?" He said: "I have heard from my nurse many times that one who is named thus would kill me."

Shaitan said: "May you be disgraced, is there only one person by the name of Haider? In spite of such a huge body you are running away from this youth on the words of a woman, while most of what women say is wrong. Even if she was right, there are many Haiders in the world.

Go back, perhaps you will be able to slay him and earn prestige among your people, and I will support the Jews to encourage you." Thus Marhab was deceived by this and he returned to fight. Imam Ali (a.s.) attacked him on his head and he fell down on his face. Other Jews started to run, screaming that Marhab has been killed.

Shaykh Tusi has narrated that on the day of the Battle of Khyber, a tall man with a large head came out of the front. He was named Marhab and the Jews considered him as their leader due to his physical prowess and material wealth. Whoever from the companions confronted him was told that he was Marhab and then he attacked, which used to make him run away from there.

Sunni scholars have narrated through many channels from Saad bin Waqqas that Ali is having three such merits, that if I had even one of them, I would have preferred to owning red camels. First: the Holy Prophet (S) left him as his representative in Medina during the Battle of Tabuk and he said: "O Messenger of Allah (S) you are leaving me with women and children?"

The Messenger of Allah (S) said: "O Ali, are you not satisfied that you are to me as Harun was to Musa? Except that there will be no prophet after me." Second: I heard that on the day of the Battle of Khyber, the Holy Prophet (S) said: I will give the standard to one who loves Allah and His messenger and they

love him. So we craned our necks that perhaps we will be honored by this. But he called for Imam Ali (a.s.). At that time he was having sore eyes.

The Holy Prophet (S) applied his saliva and gave him the standard and the Almighty Allah conquered Khyber at his hands. Thirdly: The verse of Mubahila was revealed and the Holy Prophet (S) called from Ali, Fatima, Hasan and Husain (a.s.) and said: "O Lord these are my Ahlul Bayt (a.s.)."

It is narrated from Imam Muhammad Baqir (a.s.) in *Ihtijaj* that the Holy Prophet (S) on the day of Khyber, gave the flag of Ansar to Saad bin Ubadah who went to confront the Jews, but returned defeated and injured. Then he gave the flag of Muhajireen to Umar, who did not engage in fighting. He ran along with his companions.

The Holy Prophet (S) said thrice: "Do Muhajireen and Ansar act like this?" At last he said: "Now I will give the standard to one who does not flee. Who loves Allah and His Messenger and Allah and His Messenger love him."

Ibn Shahr Ashob has narrated that on the day of the Battle of Khyber, the Holy Prophet (S) tied the turban to Ali (a.s.), dressed him up in his garments and mounted him on his pony. And said: "O Ali, go Jibraeel attends you right Mikaeel on your left, Israel in your front, and Israfeel in your rear. And my prayers are with you." So Amirul Momineen (a.s.) conquered the fort, broke its gate and threw it forty cubits away.

Sunni and Shia scholars have narrated through many channels that Amirul Momineen (a.s.) presented many arguments to prove his superiority and also mentioned: Who among you is such that when on the day of Khyber, Umar returned unsuccessful with the flag of the Prophet blaming his companions of cowardice and the companions accused him similarly. He came running to the Prophet.

At that time the Messenger of Allah (S) said: "Tomorrow I will give the standard to one who is He-man and who does not flee. Allah and His Messenger love him. He will not return till the Almighty Allah gives him victory. In the morning the Holy Prophet (S) called me and people said that Ali is having sore eyes. The Holy Prophet (S) said: "Bring him here."

When I came to him, he applied his saliva to my eyes and said: "O Allah, protect him from heat and cold. And till date heat and cold have not bothered me. So I took the standard and drove the infidels away. Which of you is having this excellence?" "No one," they said. Then he said: "I adjure you, except me which of you went to confront Marhab reciting the Rajaz.

Marhab was having such a huge head that instead of a helmet, he had kept a huge stone on his head. I landed a blow on his head which cut through the stone and put him to death. Who else from you has performed such a feat? "No one," they said. Then he said: "I adjure you, except me which of you is such that has uprooted the gate of Khyber and carried it a hundred steps? After that forty men failed to move it. "No one," they said.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that in the letter Amirul Momineen (a.s.) sent to Sahal bin Hunaif Ansari, he mentioned: "By Allah, when I uprooted the gate of Khyber and threw it behind me to a distance of forty cubits; it was not my physical strength.

I was supported by heavenly power and my self was illuminated by the light of my Lord. I was like a lamp lit from another. By Allah, if all the Arabs had joined together to fight me, I would have neither turned back nor fled. If I get an opportunity I will strike off the heads of hypocrites and one who is careless of death is ever desirous of death. How can he be scared of fighting?"

Also, it is narrated from authentic chains that in reply to a Jew who asked about the tests Allah has taken from successors of the prophets, Amirul Momineen (a.s.) said: "In the sixth year of Hijra, we confronted your co-religionists at Khyber. When we reached there they came with their huge horses and innumerable weapons and they were lodged in heavily equipped fortresses and their numbers were uncountable.

They issued challenges and routed anyone who came to face them. All the companions became helpless and no one was prepared to confront them. They all clamored that Abul Hasan should be sent. At last the Holy Prophet (S) sent me to them. When I stepped into the battlefield, whoever came to confront me was dispatched to Hell with humiliation.

Till no one could dare to come before me. Then I attacked them like a hungry lion and drove them away. They hid in the fort, closing the door behind. I uprooted the gate and entered the fort alone and killed each of their men and I took their women as prisoners. Thus I conquered the fort alone and except for Allah, no one helped me.

Qutub Rawandi and Shaykh Tabarsi have narrated that the conquest of Khyber was in the month of Zilhajj, the sixth year of the Hijrat, others maintain that it was in the beginning of the seventh year. The Holy Prophet (S) besieged them for more than twenty days. There were fourteen thousand Jews in Khyber when it was taken. All their forts were captured.

Their strongest fort was called Qamus. The Holy Prophet (S) gave the standard to Abu Bakr to take it over but he came back running. Then he gave it to Umar and he also came back running. The Holy Prophet (S) said: "Tomorrow I will give the standard to one who does not flee. Who loves Allah and His Messenger and Allah and His Messenger love him.

He does not flee. He is an attacker." Hypocritical companions said: "We are sure of that the Prophet cannot imply Ali, because due to his sore eyes he cannot see his own feet." When Amirul Momineen (a.s.) heard this, he said: "O Lord, no one can bestow that which You stop. And when You give to anyone no one can stop it."

The next morning the Holy Prophet (S) came out of the tent and placed the standard in the front. All the

people were vying for it. So much so Umar, in spite of the fact that he has tried himself, used to say: I never wished for it, except on that day. But the Holy Prophet (S) called for Ali (a.s.). People began to clamor: "His eyes are so sore that he cannot see what is before him." The Messenger of Allah (S) said: "Call him here."

When Amirul Momineen (a.s.) arrived, his eyes were cured by the saliva of the Prophet and the Prophet gave the standard to him saying: Put three options before them. Firstly: that they accept Islam and Islamic laws. They will retain their property. Second: that they agree to pay Jizya. In that case also their life and property will be assured.

Thirdly: That they fight with us. When Imam Ali (a.s.) came to them, they did not accept any of the options other than fighting. Marhab came to confront him. He slashed at him severing his legs. He fell down and the remaining fighters ran into the safety of the fort closing the gate behind them.

According to Qutub Rawandi there was a huge stone in which they had made a cavity. Amirul Momineen (a.s.) threw the bow from his left hand as he was holding the sword in his right hand. Then he pulled the stone with his left hand and pulled out the gate. Then he entered the fort carrying it like a shield.

When he chased the Jews away he threw the gate behind him with such a force that it fell at the end of the army. When the distance was measured it was found to be forty cubits. Then forty men together failed to move it.¹

Shaykh Tabarsi has through trustworthy chains narrated from Imam Muhammad Baqir (a.s.) that when Imam Ali (a.s.) reached the Jewish fort, they closed the gates of the fortress. Amirul Momineen (a.s.) uprooted it and used it as a shield.

Then he placed it on his back and made it to serve as a bridge over the moat and all the people crossed over it, but he did not feel any weight. Then he threw the gate away. When the Holy Prophet (S) was given the glad tidings that Amirul Momineen (a.s.) has conquered the fort, he came to the fort.

Amirul Momineen (a.s.) came out to welcome the Prophet, who said: "I was informed about your appreciable efforts and bravery. Allah is pleased with you and I am satisfied." Tears appeared in the eyes of Imam Ali (a.s.). "Why do you weep?" asked the Prophet. "These are tears of joy, because you gave the glad tidings that Allah and His Messenger are pleased with me."

Among the captives was Safiya, the daughter of Huyy. Ali sent her to the Prophet but Bilal led her past her slaughtered kindred which awful sight so overpowered her as almost to deprive her of life and the Prophet reproached him saying, "Perhaps mercy is eradicated from your heart that you drag a woman by her slain relatives!"

The Prophet emancipated and married Safiya. A few days before she had been married to a Jew, named Kinanah bin Rabi Abil Haqiq and subsequently she dreamed that the moon fell into her lap. On relating this dream to her husband he slapped her on face saying. "Do you want Muhammad, king of

Hijaz to take you!” And it is narrated in *Mashriqul Anwar* that when Safiya was brought to the Prophet, she was a beautiful woman.

The Prophet noticed the mark on her face and inquired the cause of it, when she told him that it was caused by her falling from her seat when Ali shook the castle, the Holy Prophet (S) said: “Safiya, Ali is having a great position with Allah. When he shook the gate of the fort not only was there a quake in the fort, there was a quake in the heavens and the earth; till the High Arsh also shook by the fury of that chosen one of Allah.” And when that lion hearted hero slashed Marhab into two, Jibraeel appeared before the Prophet in great amazement.

The Prophet inquired the cause. He replied, “The angels of heaven shout, there is no hero but Ali and no sword but Zulfiqar; but my wonder is this: I was once ordered to destroy the people of Lut and shook up seven of their cities from the foundation in the seventh earth, and carried them on one of my wings so high that the inhabitants of heaven heard their cocks crowing and their children crying.

I held them there till morning, awaiting the next order of the Almighty Allah and the weight of the seven cities was not even perceptible to me. But today when Ali shouted Allah Akbar! and gave Marhab that Hashemite blow. I was commanded by Allah to sustain the excess of it lest it should split the earth, the ox, and the fish into two. The blow fell vastly heavier on my wing than the weight of the seven cities, notwithstanding Mikaeel and Israfeel both caught Ali’s arm in the air to check its force.

Shaykh Tabarsi has narrated that Ibn Abil Haqiq sent a proposal of peace to the Holy Prophet (S), which was accepted. He came, met the Prophet and sued for peace on condition that they take all their belongings except the clothes on their bodies. This was accepted by the Prophet. When people of Fadak learnt about it, they also sent a similar proposal, which was also approved.

The captives of Khyber represented to the Prophet that they understood the cultivation of their fields better than any other people and begged to remain promising to give half the produce of their lands to the Prophet. He granted their petition with the proviso that he should dispossess them whenever he thought proper.

The same terms were bestowed on the people of Fadak. Thus Khyber became general booty since it was obtained through fighting and Fadak became the exclusive property of the Prophet, since it was gained without battle. It is narrated from Imam Muhammad Baqir (a.s.) that when the Holy Prophet (S) became free from the conquest of Khyber, he wanted to send someone on the forts of Khyber. So he took the standard of victory and said: “Who is it that can carry this as it deserves. Zubair came forward to accept it, but the Prophet told him to keep away.

Then Saad came forward and was similarly told by the Prophet to go away. Then he called Ali (a.s.) saying: O Ali, this is your right.” Imam Ali (a.s.) took the standard and set out to Fadak with the condition that their lives will be secure and their properties will belong to the Prophet. That is why all the forts, orchards and properties became the exclusive properties of the Prophet in which Muslims did not have

any share.

Jibraeel came down and said: “The Almighty Allah commands you to give the rights of your close relatives. The Holy Prophet (S) asked: “Who are they and what are the rights?’ Jibraeel said: “Your relative is Fatima and Fadak is her right.” The Holy Prophet (S) called Fatima and wrote a document transferring the ownership of Fadak to Fatima. When the Holy Prophet (S) passed away, Abu Bakr and Umar seized Fadak from her.

Ibn Shahr Ashob has narrated that the Holy Prophet (S) turned to Fadak and the people of Fadak took shelter in a strong fortress. The Prophet called them and said: “If I leave this fort and seize all the other forts and other properties, what will you do?” We have appointed guards on those forts and we have the keys in our possession. The Holy Prophet (S) said: “The Almighty Allah has given the keys to us.” Then he showed the keys to them.

They scolded the one they had entrusted the keys to. He swore that he was having the keys. “I placed them in a bag and closed them in a box and hid the box in a strong house and locked the door.” Then the man went to that house and saw that the locks were in place but the keys were missing. He returned from there and said: “Now I have understood that he is a Prophet because I had kept the keys so secure. And since I used to think that he is a magician. I had recited some verses of Taurat to remove the effect of sorcery.

Now I saw that all the locks are intact but the keys are missing so I understood that he is not a magician.” The Jews came to the Prophet and asked: “Who has given you the keys?” The Holy Prophet (S) said: “The one who gave the tablets to Prophet Musa (a.s.), and Jibraeel has brought them to me. So they opened the gates of the fortress and came to the Prophet. Some embraced Islam. The Holy Prophet (S) took one fifth of their wealth and gave the remaining to them and all the property was seized of one who did not embrace Islam. At that time the following verse was revealed:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ

“And give to the near of kin his due...”²

The Holy Prophet (S) asked: “Who are close relatives and what is their right?” He replied: “Give Fadak to Fatima, which is an inheritance from her mother, Lady Khadija (s.a.) and her sister, Hind Abi Hala.” When the Holy Prophet (S) returned to Medina, he called for Lady Fatima (s.a.) and handed Fadak to her reciting the mentioned verses. Lady Fatima (s.a.) said: “O Messenger of Allah (S), I leave all my property to you.”

He said: “After me, people will dispute with you.” Then he summoned the companions and in their presence transferred the Fadak property to Fatima. Lady Fatima (s.a.) distributed all the wealth among

Muslims with its income; she retained rations for herself and gave the rest to Muslims. After the passing away of the Prophet, Abu Bakr and Umar seized Fadak from Fatima.³

It is mentioned in *Ikhtisas* through authentic traditions from Imam Ja'far Sadiq (a.s.) that Umm Ayman testified before Abu Bakr and Umar that one day she was at Lady Fatima's (s.a.) house when Jibraeel came down and said: "O Muhammad, the Almighty Allah has ordered me to draw a line on the sketch of Fadak.

The Holy Prophet (S) went along with Jibraeel and returned after some time. Fatima asked where he had been, to which he replied that Jibraeel has drawn lines with his wings on the boundaries of Fadak "and ordered me to give Fadak to you." After that the Prophet gave Fadak to her making me and Ali as witnesses.⁴

Kulaini and Shaykh Mufeed have narrated through good and trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) conquered Khyber, he returned it to the Jews on the condition that they will surrender half the agricultural produce to him. When the time of harvest arrived, the Holy Prophet (S) sent Abdullah bin Rawaha and he divided the fruits and crop into two equal estimates and then told them to make their own estimations if they did not consider it right. They accepted it observing that this was true justice.

Qutub Rawandi has narrated that when the Holy Prophet (S) besieged the Jews of Khyber, they called 1400 riders from Bani Ghitfan who were in alliance with them for help. Someone announced among them that they should go back as enemies have attacked their people, but when they returned they found no one there; so they understood that it was a warning from heavens.

The Holy Prophet (S) gained victory on the Jews and Imam Ali (a.s.) conquered their strongest fortress. Only one fortress remained, in which they had stored their wealth and rations. There was no way through which it could be attacked. The Holy Prophet (S) besieged it. After some days, a Jew approached the Prophet and on condition of safety to his life and wealth offered to inform him about the point through which that fort can be attacked.

The Holy Prophet (S) agreed and the Jew marked a spot where a hole can be made in the wall to penetrate into the fort into the passage which led to the source of their water supply. If their water supply was taken, they would soon surrender the fort. The Holy Prophet (S) said: "It is possible that the Almighty Allah may open up a better way. But the security I guaranteed you is as it is.

The following day, the Prophet mounted his beast and asked the Muslims to follow him to the fort. The disbelievers were throwing stones and arrows which fell to the left and right of the Muslim group without hurting anyone till he signed to the walls and they instantly sunk till the top was level with the earth and the Muslims marched over and took the place.

Qutub Rawandi has narrated from Amirul Momineen (a.s.) that: On our return from Khyber we reached

to a river which was 14 fathoms deep and the enemies were in our pursuit. The Prophet whipped the water and prayed to Allah. Then all crossed the water body following the Holy Prophet (S) and even the hooves of our beast did not become wet.

Shaykh Tabarsi has narrated that the Holy Prophet (S), soon after the conquest of Khyber when the Prophet was quietly seated in the enjoyment of victory, Zainab binte Harith bin Salam, a niece of Marhab, the champion brought a roasted mutton shoulder strongly imbued with poison to the Prophet as a friendly offering.

The Prophet ate a morsel of it and Bashar bin Baraa bin Marur did the same. The Prophet withdrew his hand saying, "Touch it not for the shoulder tells me it has been imbued with poison." The woman was summoned and she acknowledged the fact but excused herself by saying that she concluded if Muhammad were a Prophet he would know the mutton was poisoned but if he were only a king, they should get rid of him in that way. Such was the benevolence of the Prophet that he forgave her, although Bashar presently died of the poison.

When the Prophet was in his terminal sickness and the mother of Bashar visited him, he said to her: "Every year I feel more the effects of the morsel I ate with your son at Khyber." And at length the Prophet died a martyr by that poison.

Through trustworthy chains, Shaykh Tabarsi has narrated from Imam Muhammad Baqir (a.s.) that before proceeding to Khyber, the Prophet sent Amr bin Umayyah Zumri with a letter to Najjashi king of Habasha, inviting him to Islam and summoned Ja'far and his companions. When he received the letter, he embraced Islam and dressed Ja'far and his companions in robes of honor and prepared their provisions of the journey in the best way and sent them to Medina.

Ja'far returned to the Prophet on the day Khyber was taken. Kulaini, Shaykh Tabarsi and Ibn Babawayh have narrated through good, true and reliable chains from Imam Ja'far Sadiq (a.s.) and some traditional reports are mentioned in *Tafsir Imam Hasan Askari (a.s.)*, that on the day of the conquest of Khyber, the Holy Prophet (S) was informed of Ja'far's return and he remarked: "I don't know on which blessing I should rejoice; the conquest of Khyber or the return of Ja'far?" Meanwhile Ja'far arrived.

According to the report of Imam Hasan Askari (a.s.) the Holy Prophet (S) advanced twelve paces to meet Ja'far, embraced him wept and kissed him and asked: O Ja'far, do you want me to give you something? Curiosity of the people was aroused. The Holy Prophet (S) said: "I will teach you a prayer entitled the prayer of Ja'far Tayyar a repetition of which ensured full forgiveness of sin. If you recite it everyday it would be better for you than the world and all that there is in it. You will also have a share in the reward of one all those who performs it."

Shaykh Tusi has narrated from Huzaifa bin Yaman in his *Amali* that when Ja'far came to Medina, the Prophet was camping at Khyber. Ja'far had brought gifts, including perfumes and garments for the Prophet; from which he picked a cover and said that I will give this to one who loves Allah and His

Messenger and Allah and His Messenger love him. Companions craned their necks in curiosity.

The Messenger of Allah (S) asked: “Where is Ali?” and he was soon summoned by Ammar Yasir and the Prophet gave that sheet to him. Since it was made of gold threads, Imam Ali (a.s.) gave it to a goldsmith in Baqi market to remove the threads and it yielded 1000 mithqal gold, which was sold and the proceeds distributed to beggars and poor people from Muhajireen and Ansar and then he came home without a particle of that gold.

The following day the Holy Prophet (S) met him when companions, including Ammar and Huzaifa had accompanied the Prophet. The Holy Prophet (S) said: “You have received 1000 mithqal gold; this group of companions will dine at your place today.” That day, there was nothing to eat in the house of Ali (a.s.) but he felt ashamed to refuse to the Prophet.

Huzaifa says: We were five persons including Ammar, Salman, Abu Dharr and Miqdad. Imam Ali (a.s.) asked Fatima to provide something. When we entered, we saw a bowl of steaming Tharid⁵ placed in the center and it smelt of musk. Ali (a.s.) brought it to the Holy Prophet (S) and we all ate to satiation but there was no decrease in it.

The Prophet asked Lady Fatima (s.a.) from where she got it, to which she replied that it was from the Almighty Allah and He gives unlimited sustenance to whoever He likes. The Messenger of Allah (S) returned to us with tearful eyes he said: “Thanks be to Allah, I witnessed the honor for my daughter that Prophet Zakariya had seen about his daughter, Maryam.”

Shaykh Tabarsi has narrated from Abdur Rahman bin Abi Laila that sometimes Amirul Momineen (a.s.) wore two pieces of woolen garments in summer and light clothes during winter without caring for it. My friends asked me about it and I expressed ignorance. So they asked me to tell my father to inquire from Amirul Momineen (a.s.) as he often visited the Imam.

When my father asked Imam Ali (a.s.) about it, the Imam asked: “Were you not present at Khyber with us? Did you not hear when Abu Bakr and Umar brought the Prophet’s standard back from the battlefield the Prophet said: Tomorrow I will give the flag to one who loves the Almighty Allah and His Messenger and the Almighty Allah and His Messenger love him and the Almighty Allah will grant victory over the fort at his hands.

He is a ferocious attacker and he does not flee from the battlefield. Then he called me and handed the standard to me saying: O Lord, protect it from heat and cold. After that I never felt heat or cold.” This tradition is mentioned by Baihaqi, a well known Sunni scholar in *Dalailun Nubuwwah*.

1. The author says: The flight of Abu Bakr and Umar and the statement of the Prophet that he would give the standard to one who loved Allah and His Messenger and Allah and His Messenger love him are from the continuously related traditions, which is recorded in Sahih Bukhari and Sahih Muslim and all Sunni tradition scholars have narrated in their books. Most

merits of Imam Ali (a.s.) are mentioned in Sunni books. And this much is sufficient for one that has sense to prove the rightfulness of his Caliphate and the absence of such a right for Abu Bakr and Umar because every sensible person knows that after their flight, when the Holy Prophet (S) said: "Tomorrow, I will give the standard to one who is having those qualities," it became clear that those who have run away lack these qualities. And one who does not love Allah and His Messenger and Allah and His Messenger do not love him, how can they have the right to become the Caliph of Allah and leader of religion and the world?

2. Surah Bani Israel 17:26

3. The author says: Other reports are mentioned in the chapters of miracles to support this verse regarding the conquest of Fadak.

4. The author says: The incident of Fadak and its usurpation will be described shortly.

5. A dish of sopped bread, meat and broth.

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