

Battle of Uhud

Ali bin Ibrahim has narrated through good chains from Imam Ja'far Sadiq (a.s.) that when the Quraish army returned to Mecca from their defeat and loss at Badr since 70 of them were killed and 70 were taken prisoners, Abu Sufyan said to the people, "Let not your women weep for the dead, for tears will quell the fire of grief, and the blaze of enmity and hatred against the Prophet, who with his followers will triumph at our mourning."

Consequently there was no weeping and mourning for the slain at Badr, till after the Battle of Uhud in the following year. After that they permitted their women to mourn their dead. They mobilized their confederates from Bani Kanana etc. and after arming themselves fully and made great preparations, left Mecca with three thousand mounted men and two thousand footmen.

They brought women with them to remind the army of the calamity at Badr, and to incite the men to battle. Abu Sufyan took with him his wife, Hinda binte Atba, the champion who fell at Badr. Al-Qama's daughter Harithiya also accompanied them.

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that among the favors the Almighty Allah bestowed on the Prophet was that he could read, although he did not write. In a garden out of Medina he received a letter from Abbas, informing him of Abu Sufyan's march, and after reading the letter, ordered his companions to enter the city before communicating the danger which threatened them.

In the report of Ali bin Ibrahim, it is mentioned that the Holy Prophet (S) gathered his companions and said: Having announced the serious business which now demanded their attention, and exhorted his companions to fight. Abdullah bin Ubayy and many others advised him to await the enemy in the city, and there repulse them by dropping stones on their heads.

No one has ever attacked Medina and had been victorious. And whenever we have left our homes and gone out, the enemy has overpowered us. It is said that the Prophet himself inclined to this plan, but Saad bin Maaz and people of Aws tribe declared that on their honor as Muslims they ought to meet the enemy boldly and give them battle, and if some of them were slain, such would be ranked with martyrs,

while the survivors would enjoy the glory of the contest.

The Prophet agreed to this counsel, and with a party left the city to select a suitable position for the anticipated battle, camped on ground near the road to Iraq. As mentioned in Qur'an:

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ. إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

“And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing. When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.”¹

According to the report of Ali bin Ibrahim, the Messenger of Allah (S) said that these verses were revealed on the day of the Battle of Uhud when Quraish came to fight him from Mecca and the Prophet set out from Medina to meet them at an appointed place. The two parties imply Abdullah bin Ubayy and his relatives, and a second was a great part of Khazraj who refused to leave the city.

Shaykh Tabarsi has narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the two groups mean Bani Salma and Bani Haritha, two clans of Ansar. Some say that one group was of Muhajir and another of Ansar who were disenchanted with the return of Abdullah bin Ubayy but they had not returned from there.

Thus the previous report of Ali bin Ibrahim is that the Messenger of Allah (S) sent his army on the Iraq route. Abdullah bin Ubayy and a group of Khazraj who were from his family, supported his view. The Prophet on numbering his companions found them to be seven hundred men.

He stationed Abdullah bin Jubair with fifty archers at the entrance of a mountain pass where he feared the Quraish might attack him in rear, and gave this detachment the strictest orders not to quit their position till he had driven the infidels into Mecca or they had forced him into Medina. Abu Sufyan ordered Khalid bin Walid with two hundred mounted men to form an ambush and attack the Muslims in rear, as soon as they were closely engaged with the grand division of Quraish.

Then the idolaters laid their ranks against the Muslims. The Messenger of Allah (S) arranged his rows properly and gave his banner to Ali, and the Ansaris simultaneously charged the infidels and put them to flight, but instead of pursuing this advantage, companions of the Prophet began to plunder the booty and became careless of the battle.

Khalid, according to his orders, entered the mountain pass defended by Abdullah, who rained such a shower of arrows on him that he was compelled to retreat. Abdullah's men now became very impatient,

and said to him, "Why do we stand here idle while our companions are gathering spoils in which we shall have no share?"

"Fear God," he replied, "The Prophet has charged us on no account to abandon our position." His men however, with the exception of twelve, deserted their post to plunder one by one. During the engagement Talha bin Abi Talha of the Bani Abdul Darr the Quraish standard bearer, called to the Prophet, saying, "You fancy you shall send us to Hell by your swords and that we may send you to Paradise by ours. If any of your party wishes a speedy passage thither, let him come to me, and I will dispatch him on his journey." No one ventured to accept this challenge but Ali, who was chanting an ode:

"O Talha, if are like you claim to be, you have horses and we have swords. So come and confront us so that we may know which of us is more serious about what we claim. The lion who will attack you has come with a cutting sword, whose edge is never blunted. Allah and the Prophet are his helpers."

Talha asked, "Who are you, boy?" "I am Ali Ibn Abi Talib (a.s.)." "O valiant one, I know, no one dares to confront me except you." Then he attacked Imam Ali (a.s.) who stopped his blow with the shield and then gave such a blow that both his thighs were dismembered. He fell down flat and the standard dropped from his hands. When Ali (a.s.) came to cut off his head, he pleaded for mercy and he returned. Muslims asked why he did not finish him off.

He said that he will not survive the blow he had given him. The standard was taken up by Abu Saeed, son of Abu Talha and the standard fell on the ground. Uthman, another son of Abu Talha picked the standard and was also sent to Hell by Imam Ali (a.s.) and the standard fell to the ground.

Then Manafa, the third son, bore the standard and he was also dispatched to Hell and the standard fell down. Then came Harith, the fourth son of Abu Talha and he was also killed by the Holy Imam (a.s.). Aziz bin Uthman now took up the standard and the sword of Imam Ali (a.s.) sent him also to Hell.

Then Abdullah bin Jamila raised the standard and he was also sent to Hell. The next to raise it was Sawab, the slave of Abdul Dar. Imam Ali (a.s.) slashed him and his right hand flew away. That accursed one took the standard in the left hand and the Imam cut off that hand also. But he balanced the flag with his amounted hands saying: "O Bani Abdul Dar, did I not fulfill the promise of help?" Imam Ali (a.s.) cut off his head finally.

Their banner was at last raised by Amrah, the daughter of Al-Qama Harithiya. Khalid now made another attack on Abdullah bin Jubair, who with the handful that supported him, was slain, and the Muslims were attacked in rear. The fugitive Quraish, seeing their standard still aloft, rallied and charged the Muslims in front, who in turn were put to flight and ran in confusion to the neighboring mountains, leaving their Prophet nearly alone to his enemies. The Prophet cried to them to come to him, declaring that he was the Messenger of Allah (S) and demanding whither they fled from the Almighty Allah and his apostle.

Ali bin Ibrahim says that people asked Imam Ja'far Sadiq (a.s.) when Imam Ali (a.s.) confronted Talha bin Abi Talha, why he referred to him as *Khasam* 'one who beats the valiant'? Imam Ja'far Sadiq (a.s.) said: "When the Holy Prophet (S) was in Mecca, no one dared to harm him due to the awe of Abu Talib but they incited their boys to harass the Prophet.

So when he left home, they used to pelt him with stones and throw garbage on him. When Amirul Momineen (a.s.) came to know about it, he said: O Messenger of Allah (S), take me along when you go out so that I may keep you safe from the trouble of those boys." After that whenever the Holy Prophet (S) left home, he used to take Imam Ali (a.s.) along. When the boys used to target the Prophet, Amirul Momineen (a.s.) used to hit them and wounded their noses, ears and mouths, and they used to go back to their father and say: "Khasamna Aliyyun" that is Ali has wounded us. That is why they used to refer to him as 'Khasam'.

It is narrated from Wathila that I accompanied Umar bin Khattab one day, he became so worried that I could hear his heart beat as if when one is about to swoon. I asked him what the matter was. He said: "Perhaps you can't see the brave one who fights with two swords, that he is approaching." I looked up to see Ali Ibn Abi Talib (a.s.) and I said: "This is Ali!" He said: "Come with me and I will narrate to you a story about his valor.

The Messenger of Allah (S) on the day of the Battle of Uhud took the pledge that none of us would flee from Jihad and one who does so, will be a deviant and one who will be killed would be a martyr. And the Prophet would guarantee Paradise for him. When we stood up to fight, we saw a hundred fighters of Quraish move to us, each with a hundred soldiers. They attacked and defeated us and all of us fled the battlefield. At that time we saw Ali attacking the idolaters like a ferocious lion without caring for them.

When he saw us fleeing from there, he said: "May your faces be destroyed! Where are you running to? Are you running to Hell?" When he saw that we were not returning, he pursued us with sword from which death was dripping. And then he said: "You have broken the pledge you gave to the Prophet regarding not fleeing from the battlefield.

So you have also become more eligible to be killed like idolaters." When we looked at his eyes we found that they were shining like two lamps of olive oil and were red due to anger like two cups of blood. We were certain that he would kill us with a single stroke. At last, from those who were fleeing, I went to him and said: "O Abu Hasan, I adjure in the name of Allah to leave us alone since it is the practice of Arabs that they sometimes fight and sometimes flee.

And when we attack, we erase the insult of fleeing. So Ali had mercy on our helplessness and he left us alone and attacked the infidels and till this day that fear has not gone away. I am terrified like this, whenever I see him."

It is mentioned in the same report that Imam (a.s.) said: Only Ali and Abu Dujanah, who was named Samak bin Kharsha remained with the Prophet at this critical juncture. Ali killed many of the Quraish that

attacked the little party, and repulsed them all till his sword was rend into pieces. Among the ladies, Nasiba binte Kaab Mazina was present with the Prophet and the Holy Prophet (S) used to bring her to provide first aid to the wounded.

Her son was also in the Muslim army and when he wanted to flee from there, she condemned him and her flaying compelled him to turn on the foe. An idolater attacked and killed him, Nasiba caught up his sword and killed her murderer attacking his thigh. The Prophet applauded her heroism, and she stood before him and presented her own bosom as his shield, and received many wounds in his defense.

Finally she was badly wounded and Ibnul Qumya assaulted the Prophet, and aiming a blow at his shoulder, shouted that he had killed him. The Prophet's glance now fell on a cowardly fellow of the Muhajireen, who was running away with his shield hung on his back. "Throw down your shield and go to Hell!" cried the Prophet.

The fellow actually dropped his shield, which was taken by Nasiba and borne in defense of the Prophet, who declared her reward for the day greater than that of Abu Bakr, Umar and Uthman. Ali fought till his sword was broken and then the Prophet gave him his own sword, Zulfiqar, by which he sent every wretch that ventured to attack the Prophet, to Hell. The Prophet retired to mount Uhud which protected him in rear and prevented his being surrounded by his enemies.

Ali received ninety wounds, all in front, in defending the Prophet, and often charged and routed the idolaters that advanced to the attack. The Muslims heard a voice from heaven, saying, "There is no sword but Zulfiqar, and no hero but Ali." Jibraeel came down and said: "O Messenger of Allah (S), by Allah, this is brotherhood and help that Ali is dispensing."

The Messenger of Allah (S) said: "Why should not he do that, he is from me and I am from him." Jibraeel said: "I am from both of you." Among the army of Quraish was Hind, daughter of Atba, who scornfully offered an apparatus for dyeing the eyes to everyone of that party who fled, saying, "Take these implements, you woman, and claim no more to be a man."

The lion of God, Hamza bin Abdul Muttalib slew many and carried all before him in the battle. The cursed Hind promised Washi, a Habashi slave belonging to Jubair bin Motam, any reward he chose if he would kill either Muhammad or Ali or Hamza. He declined engaging the first two but posted himself in ambush for Hamza, who advancing over a puddle, his horse sunk and he fell to the ground; upon which Washi hurled a spear at him with such force as to pierce his belly and come out of his shoulder.

According to another report, he hit it upon his chest which fell him down; he then moved forward to decapitate him. He then cut out his liver, which the cursed woman gnawed in fiendish joy, but lest any of it should become a part of her body and go to Hell, the Almighty Allah caused the liver to become as hard as a bone and she threw it on the ground and an angel returned it to its place in the body of the martyred hero.

Imam Ja'far Sadiq (a.s.) has said that the Almighty Allah did not like that a part of Hamza should enter Hell. The savage malignity of Hind led her to cut off the hands and ears of Hamza, and hang them about her neck in horrid triumph. At this turn of victory, infidels of the Quraish and Abu Sufyan ascended a mountain and shouted, "Be exalted, O Hubal."

To this idolatrous exultation the Prophet ordered Ali to respond, "God is greater, more exalted and glorious! Abu Sufyan replied, "Hubal gave us permission to come against you in battle and by his blessing we have conquered you." Ali retorted, "But we came at the command of Allah and He will aid us." "I adjure you," continued the Quraish chief, "by Laat and Uzza, to say if Muhammad is killed."

"God curse you and Laat and Uzza!" exclaimed Ali, "by Allah! Muhammad is not slain, but now hears what you say." "You are a truth-speaker," said Abu Sufyan and may God curse the son of Qumayah, who boasts that he has killed Muhammad." Amr bin Thabit, who had not yet become a Muslim, hearing that the Prophet had marched to Uhud, seized his sword and shield and like a hungry lion started for the battlefield.

He repeated the creed, attacked the infidels, and fought till he gained the rank of martyrdom, and the Prophet declared respecting him that although he had never performed a rakat of prayer, he would enter Paradise. Hanzala bin Abu Amir Wahab belonged to Khazraj tribe and he was married on the eve of the Battle of Uhud and he had stayed in Medina. He copulated with his wife and the following verse was revealed in his justification:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا
 حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا
 أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ
 رَّحِيمٌ

"Only those are believers who believe in Allah and His Apostle, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Apostle; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful."²

So the Messenger of Allah (S) permitted Hanzala to remain at home. In the morning, he remembered that the Prophet was in war while he was enjoying himself. So he picked up the sword even though he was in ritual impurity and set out to fight. As he was leaving, his wife called four men of Ansar and said: "Be witness that Hanzala has copulated with me," and Hanzala also agreed. They asked what she meant by that, she said that last night she had dreamt that the sky split opened and Hanzala entered it

and then the split joined once again. “I have interpreted it to mean that Hanzala would definitely be martyred.

That is why she has made them as witnesses so that if a son is born to her, people will believe that it is the son of Hanzala. Thus when Hanzala reached the field of the battle, he saw Abu Sufyan riding here and there. He pulled out his sword and attacked Abu Sufyan and hamstrung his horse. Abu Sufyan fell down and screamed: “O Quraish, I am Abu Sufyan and Hanzala wants to kill me.” Then he fled from there and Hanzala pursued him.

An idolater threw a spear at him and Hanzala leaped to him and sent him to Hell, but he himself fell down wounded among the dead bodies of Hamza, Amr bin Jamu, Abdullah bin Kharam and some Ansar, and was finally martyred. The Holy Prophet (S) said: “I saw angels getting rainwater in vessels of gold to give ritual bath to Hanzala.” Due to this he is called as one who has been bathed by angels. And it is narrated that Mughira bin Aas was an archer and whenever he took a shot he always hit his mark.

On his way to Uhud, he picked up some stones with which he declared that he would kill Muhammad. With one stone he struck the Prophet’s hand, whose sword fell to the ground. At that he said that he had killed Muhammad, but Imam Ali (a.s.) said that he was lying. And the next stone hit the Prophet in the forehead, on which he said, “May God strike you with bewilderment.”

This imprecation immediately took effect and the fellow remaining bewildered on the field after the Quraish retired, was slain by a Muslim. Ibn Qumiyah was wedged between trees by the animal he rode, where he remained till his flesh dropped off and he went to Hell.

At length the fugitive companions of the Prophet began to return to him regarding which the Almighty Allah said:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

“Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.”³

It means the performance of action, although the Almighty Allah already knew who would fight and who would flee. But the Almighty Allah does not reward or punish according to His knowledge but on the basis of the acts one performs.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ.

“And certainly you desired death before you met it, so indeed you have seen it and you look (at it).”⁴

That is you saw what you wished and you were seeing the Prophet and also the companions who were being martyred and also those who were fleeing.

Ali bin Ibrahim has narrated that when the Messenger of Allah (S) told the believers about the rewards that the Almighty Allah has bestowed on the martyrs of Badr and mentioned their grades in Paradise, the companions also wished that they had been martyred and wished that the Almighty Allah again gives them an opportunity to fight, so the Almighty Allah provided another opportunity in the Battle of Uhud in which they fled, except for a few, who remained steadfast because of the Taufeeq of Allah.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ
أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ
الشَّاكِرِينَ

“And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful.”⁵

It is narrated that those who had fled were justifying their actions claiming that Muhammad was killed so they should run away, so the Almighty Allah revealed the above verse. It is mentioned in a report that Satan had called out: “Muhammad is dead.” And therefore people began to flee the battlefield. When they returned, they began to justify that they had run away because they thought that he was dead, so the Almighty Allah revealed the following verse:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۚ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ
مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَسَنَجْزِي الشَّاكِرِينَ

“And a soul will not die but with the permission of Allah; the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful.”⁶

وَكَايْنٍ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۚ وَاللَّهُ يُجِبُّ
الصَّابِرِينَ

“And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah’s way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.”⁷

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people.”⁸

فَاتَاهُمُ اللَّهُ تَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).”⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

“O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.”¹⁰

According to the report of Ali bin Ibrahim in this verse ‘disbelievers’ implies Abdullah bin Ubayy who set out for Uhud with the Prophet but returned from half the way and frightened his companions of death.

بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ

“Nay! Allah is your Patron and He is the best of the helpers.”¹¹

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۖ وَبِئْسَ مَثْوَى الظَّالِمِينَ

“We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.”¹²

According to the report of Ali bin Ibrahim, in this verse it implies the idolaters of Quraish who had come to fight the Holy Prophet (S).

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۗ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ

“And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved...”¹³

According to the report of Ali bin Ibrahim it implies that indeed the Almighty Allah has fulfilled His promise of victory over the infidels at the time when you were killing them with the command and help of Allah. So much so that fear overcame you and you discontented and began to argue among yourselves and you disobeyed the instructions of the Prophet and left the pass unattended. At last the Almighty Allah gave you help, victory and booty as you had wished.

مِنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ۗ ثُمَّ صَرَفْنَا عَنْهُمْ غَيْبَتَهُمْ لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

“...of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.”¹⁴

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍ لَّكِنَّا لَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

“When you ran off precipitately and did not wait for any one, and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.”¹⁵

It is narrated from Imam Muhammad Baqir (a.s.) that the first sorrow is running away and being killed and the second grief is domination of Khalid bin Walid and whatever was lost from them was the booty of war and what they achieved was the death of their brothers.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نَّعَاسًا يَغْشَىٰ طَائِفَةً مِّنْكُمْ ۗ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ

“Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious...”¹⁶

Ali bin Ibrahim has narrated that when companions of the Prophet returned after fleeing and his being injured and excused themselves from the Messenger of Allah (S), the Almighty Allah wanted His Prophet to discriminate the liars from the truthful ones.

Sleep overcame them and they were about to fall down and the hypocrites who used to belie the Prophet were restless. They were out of their minds and they were talking nonsense and they were uncontrollably confessing to what they thought. The first group the Almighty Allah said is the group of believers and the second, the group of hypocrites, regarding whom He says:

يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ
الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ

“...they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you.”

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ
الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

“They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain...”¹⁷

Kulaini has through good chains narrated from Imam Ja'far Sadiq (a.s.) that when companions on the day of Uhud ran away leaving the Prophet and he began to call them: “I am Muhammad, the Messenger of Allah. I have not been killed. I am alive.” Abu Bakr and Umar while running, said to the Prophet: “At this time, when the whole army had run away, he is trying to fool us. Except for Amirul Momineen (a.s.) and Abu Dujana Ansari no one remained with the Prophet. The Messenger of Allah (S) prayed for Abu Dujana and said: “You also go away, I release you from my allegiance. As for Ali (a.s.), he is from me and I am from him.”

Abu Dujana began to cry and raising his head to the sky said: “By Allah, I myself will not be released from your allegiance. O Messenger of Allah (S), where shall I go? Shall I go to my wife who would die? Shall I go to my son who will join death? Shall I go home which would be ruined one day? And shall I protect material wealth, which will be destroyed, or shall I face death, which is near man? The Holy Prophet (S) became kind to him and allowed him to fight.

On one side he was fighting and on the other Amirul Momineen (a.s.). Abu Dujana had become weak due to the wounds. Imam Ali (a.s.) carried him to the Messenger of Allah (S) and seated him on the ground. Abu Dujana asked: O Messenger of Allah (S), did I fulfill my oath of allegiance? He replied:

“Yes, you have fulfilled it,” and he prayed for his health.

Now only Imam Ali (a.s.) was fighting. When the idolaters used to attack from the right, Imam Ali (a.s.) used to leap on them and push them back. So they used to attack from the left. Amirul Momineen (a.s.) used to drive them away by the sword. Meanwhile his sword broke into three pieces.

He brought the broken pieces to the Prophet and he gave him the Zulfiqar and he saw his feet that were trembling because of the intensity of the battle. The Messenger of Allah (S) began to weep and he prayed: O Lord, you have promised victory to Your religion. If you like nothing is difficult for you. Amirul Momineen (a.s.) said: “O Messenger of Allah (S), I can hear loud voices and someone is saying: O Haizoom move forward.

Then Amirul Momineen (a.s.) says: O Messenger of Allah (S), whenever I raise the sword against anyone, he falls down dead even before the sword could touch him. It is Jibraeel, Mikaeel and Israfeel who have come with some angels to help us. Then Jibraeel came and stood besides the Messenger of Allah (S). Then said: O Messenger of Allah (S), equality and loyalty is that which Ali is doing for you.

The Holy Prophet (S) said: “Ali is from me and I am from Ali. Jibraeel said: “I am from both of you. Thus the sword of Amirul Momineen (a.s.) did not allow the idolaters to stay in the field and at last they fled the battlefield. The Holy Prophet (S) said: “O Ali, take your sword and see. If they are mounted on camels and leading the horses, you should know that they are going to Mecca and if they are mounted on horses and leading the camels, it means that they are heading to Medina.

Imam Ali (a.s.) saw that they were riding camels and leading the horses. Abu Sufyan saw Amirul Momineen (a.s.) and asked: “What do you want, we are going back to Mecca; you also return. At that time, Jibraeel pursued the infidels and so much so they heard the hooves of their horses as fast as they ran. Jibraeel chased them with a group of angels.

Abu Sufyan used to say: “Now, the army of Muhammad has caught up with us. And he entered Mecca in this way and said: “Muhammad’s army was chasing us till here.” When the gatekeepers and laborers reached Mecca, they narrated that when we set out from there, we saw the army of Muhammad that they had halted at a place and preceding them was a person riding a crimson horse who was following you.

Since the angels had come in the form of Muslims, Meccans cursed and condemned Abu Sufyan for fleeing the battlefield. Then the Messenger of Allah (S) also set out from Uhud. Amirul Momineen (a.s.) held the banner and moved ahead of him. After climbing the cliff they turned to Medina. People saw the banner and Imam Ali (a.s.) called out. O people, the Messenger of Allah (S) is arriving. He is neither killed nor dead.

Abu Bakr and Umar said: “Ali has come with the banner.” Women of Ansar stood at their doors in anticipation of the Messenger of Allah (S). The news of the killing of the Messenger of Allah (S) had

worried them and they had injured their faces in grief. They had torn their collars and beat their chests. When Ansar heard this good news and the Prophet appeared from the cliff, they heaved a sigh of relief. They ran towards the cliff and congratulated the Holy Prophet (S) for a safe return.

When the Holy Prophet (S) entered Medina and saw the terrible condition of the women, he prayed for them and said: “Go back to your homes and cover yourself properly. And he said: “The Almighty Allah has promised me that He would make my religion triumph over all the religions and He will not go against His word. At that time, the Almighty Allah revealed the verse mentioned above.

Kulaini has narrated through trustworthy chains from Imam Ja’far Sadiq (a.s.) that when the Muslims fled from the Battle of Uhud, the Holy Prophet (S) was infuriated and when he used to be infuriated, drops of perspiration fell from his forehead like pearls. Thus the Holy Prophet (S) saw that Ali was besides him and said to him in anger: “Why you also did not run away with them?” Amirul Momineen (a.s.) replied:

“I cannot leave you alone and I consider it obligatory to help you in every matter.” The Holy Prophet (S) said: “All right, drive these people away from me.” Amirul Momineen (a.s.) pulled out his sword and leaped on the infidels like a hungry lion and began to attack them all. The Holy Prophet (S) saw Jibraeel who was seated on a chair of gold between the earth and the sky and was calling: “There is no sword except Zulfiqar and there is no hero, except Ali.”¹⁸

Shaykh Mufeed has through Sunni chains, narrated that Ibn Abbas says: Amirul Momineen (a.s.) has four qualities which are not shared by anyone else. First, he was the foremost among Arabs and non-Arabs to believe in the Prophet and to pray with him. Secondly, he was alone the standard bearer of the Prophet in every battle.

Thirdly, all fled from the battle and only he remained firm. Fourthly, he was the one to perform the last rites of the Prophet. After that he has narrated through Sunni chains that Ibn Masud says: When we confronted the enemies in the Battle of Uhud, the Holy Prophet (S) placed fifty archers of Ansar under the leadership of an Ansar at the opening of a mountain pass and emphatically ordered them not to leave their position even if all the Muslims are killed.

“Because if some harm comes to us it would be from there only.” Standard of the idolaters was held by Talha Ibn Talha, who was famed for his valor. He was called as the army of the battlefield and the Holy Prophet (S) had given the standard of Muhajireen to Amirul Momineen (a.s.) and himself stood under the standard of the Ansar.

Abu Sufyan told his standard bearers that it is through them that sloth afflicts the army, “you were responsible for defeat in the Battle of Badr. If you cannot take care of the flag, give it to me.” Talha was infuriated by this and he said: “You are saying this? By Allah, I will throw them all into the pits of death.” And he came running to the Muslim army and called out: “I am Talha.” Amirul Momineen (a.s.) came out to face him. And after fighting for sometime, Imam Ali (a.s.) slashed his head in the front that his eyes were gouged out and he screamed in such a terrible voice that no one heard such a scream and the

standard fell from his hand and was picked up by another till his slave, Sawab picked it up.

He was also famed from his strength and valor. Amirul Momineen (a.s.) attacked his right hand and it was dismembered. He transferred the standard to his left hand and the Imam dismembered it also and he held the standard supporting it with his chest. Imam Ali (a.s.) hit out at his head and he fell to the ground.

After that the idolaters began to flee and Muslims began to plunder the booty leaving the fighting. Most of those who were stationed at the mouth of the pass left their position in spite of the fact that their leader, Abdullah bin Qiran restrained them and they began to take part in looting the booty. Khalid bin Walid saw this as a good opportunity and climbed the defile, and after slaying Abdullah, he moved forward to eliminate the Prophet.

Since some people were surrounding the Prophet, he said to his companions: "He is the one you want. Try to finish him off." They collectively launched an attack using all the weapons. Companions of the Prophet ward off their attack but seventy were killed and this attack and the rest of them fled from there with the exception of Amirul Momineen (a.s.). And Abu Dujana and Suhail bin Hanif also did not flee.

They were defending the Prophet from the idolaters. The Prophet was injured and swoon overcame him and when he recovered, he asked Amirul Momineen (a.s.): "Where are they?" He replied: "They have all broken their pledge and ran away." The Holy Prophet (S) said: "Drive them away from me." Amirul Momineen (a.s.) attacked and repelled them. Any army that attacked from any side was pushed back by Imam Ali (a.s.).

After that Abu Dujana and Suhail bin Hanif came behind the Prophet and stood with wielded swords and they did not allow anyone to come near the Prophet. After that fourteen of those who had fled, returned and the rest climbed the mountain. Someone went to Medina and announced that the Messenger of Allah (S) was dead. This worried the people and those who had run away were also bewildered.

And the accursed Wahshi sat in ambush behind a tree for Hamza according to the directions of Hinda. Hamza saw him and attacked, but the blow missed him. Wahshi attacked and hit the thigh of Hamza and he fell down from the horse. According to the report of Tabarsi, Imam Ja'far Sadiq (a.s.) said that Hamza used to slay the infidels and then return to his post.

Wahshi attacked him when he was careless and injured his chest making him fall down from the horse. Infidels attacked him from all sides and eliminated him. Wahshi removed his liver and took it to Hinda. She placed it in her mouth to chew it but the Almighty Allah made it as hard as a bone and she spat it out.

Jalis bin Al-Qama says: I saw Abu Sufyan astride a horse, standing at the head of Hamza and he was hitting the blessed mouth with his spear and repeating: O rebel, now taste this. I said: O Kanana, look at

one who claims to be a leader of Quraish what he is saying to his dead son. He was ashamed by this and he said: "It was my mistake, don't tell anyone about it."

Thus in the previous report of Shaykh Mufeed it is mentioned that Hinda came to dead body of Hamza, split open his belly and removed his liver and cut off his nose, ears and other organs. Zaid bin Wahab says that I said to Ibn Masud that except for Ali Ibn Abi Talib (a.s.), Abu Dujana and Suhail bin Hanif all the companions had fled. Ibn Masud said: "No, in the beginning Abu Dujana and Suhail had also fled, but they came back."

The narrator asked: "Where were Abu Bakr and Umar?" Ibn Masud said: "They were also among those who had fled. The steadfastness of Ali (a.s.) in such a position is surprising." Abu Masud said: "Angels also were amazed at the daring and valor of Imam Ali (a.s.). Perhaps you don't know that on that day, Jibraeel was calling out: There is no sword except Zulfiqar and there is no hero except Ali. People used to hear this voice but they could not see anyone.

When this was mentioned to the Holy Prophet (S), he said: "It was Jibraeel." It is mentioned in another report through Sunni chains that Jibraeel said to the Holy Prophet (S) that: "We angels were amazed at the struggle of Ali in your support." The Holy Prophet (S) said: "Why he shouldn't have struggled, when he is from me and I am from him?"

Jibraeel said: "I am also from both of you." It is mentioned in another report through Sunni chains that Amirul Momineen (a.s.) says: "When the Muslim army fled from the Battle of Uhud, and companions left the Prophet alone, he was very distraught and I was fighting the infidels in front of the Prophet.

When I came back, I could not see the Prophet and in spite of searching for him I could not find him. So I said to myself that the Holy Prophet (S) cannot flee and neither was he present among those killed. Perhaps the Almighty Allah has raised him to the sky. So I broke my scabbard and decided to fight till the last drop of blood. I attacked the infidels and drove them away. Then I saw that the Prophet was lying unconscious. I stood near his head and he opened his eyes and asked: "Where have my companions gone?"

I said: "They turned infidels and ran away leaving you alone." Meanwhile some infidels attacked the Prophet and he said: "O Ali, drive them away." I pulled my sword and ran to them and attacked them from all sides finally driving them away. The Holy Prophet (S) said: O Ali, can't you hear your praises that an angel, Rizwan is calling out: There is no sword except Zulfiqar and there is no hero, except Ali? I began to weep in joy and I thanked the Almighty. 19

Shaykh Mufeed has narrated from Imam Ja'far Sadiq (a.s.) through correct chains that on the day of the Battle of Uhud, Quraish had nine standard bearers and Ali (a.s.) eliminated all of them. That is why the infidels fled from there and he routed and drove Bani Makhzum in a very humiliating manner. Hakam bin Akhnas, the famous stalwart of Quraish was attacked and his legs were dismembered, which finally caused his death.

When Muslims ran away, Umayyah bin Abi Huzaifa came to the field clad in a coat of mail and he began to scream that they have taken revenge of the Battle of Badr. A Muslim attacked him, who was himself killed by Muslims mistakenly. Amirul Momineen (a.s.) attacked him and his sword got stuck in his helmet.

Umayyah also attacked Imam Ali (a.s.) and he stopped his blow on the shield, His sword was stuck in the shield. Imam Ali (a.s.) pulled his sword free and he freed his sword. Then Imam Ali (a.s.) laid a blow below the armpit, which finished him. Then Amirul Momineen (a.s.) returned to the Messenger of Allah (S) who asked: “Why you did not run away with the people?” Amirul Momineen (a.s.) replied: “O Messenger of Allah (S), by Allah, I will not move from here till I am killed or the Almighty Allah gives you the victory that He has promised.”

The Holy Prophet (S) said: “O Ali, glad tidings to you that the Almighty Allah would fulfill His promise and I will never face such a situation.” Meanwhile some idolaters attacked and the Prophet asked Imam Ali (a.s.) to repel them, which he did and he killed Hisham bin Umayyah Makhzumi, after which that group fled.

Another battalion attacked and this time he killed Amr bin Abdullah Hamji and this group also fled never to return again. At last the Muslims, who had run away, came back and when they reached Medina, Lady Fatima came weeping to welcome the Prophet with a vessel of water. The Prophet washed his face. Amirul Momineen (a.s.) came with a sword from which blood was dripping. He handed it to Fatima and said: Take this as it has not lied to me and then he recited a Rajaz poem to highlight his valor.

The Holy Prophet (S) said: “Dear Fatima, take the sword because your husband has fought as it deserved. The Almighty Allah through his sword eliminated the family of Quraish. “Most Sunni historians have confessed that most leaders of polytheist and their stalwarts were killed by Imam Ali (a.s.) during the Battle of Uhud.

Thus Muhammad bin Ishaq, the most reliable Sunni historian narrates that Talha bin Talha, the standard bearer of Quraish, his son Abu Saeed, his brother, Khalid bin Talha, Abdullah bin Hamid, Hakam bin Akhnas, Walid bin Abi Huzaifa, Umayyah bin Huzaifa, Artat bin Sharjeel, Hisham bin Umayyah, Amr bin Abdullah Hamji, Bashir bin Malik Bani Abdul Dar’s slave Sawab were all killed by Amirul Momineen (a.s.). The Almighty Allah sent chastisement to the companions for their flight from the battlefield and praised Amirul Momineen (a.s.).

Ali bin Ibrahim has narrated that after the battle the idolaters returned, the Holy Prophet (S) asked if anyone had any information about Saad bin Rabi. A person volunteered to search for him. The Holy Prophet (S) pointed in a certain direction and said: “Look for him there, as I had seen him pierced with twelve spears.”

That man says: “When I reached near him, I found him among the dead. I called out his name but did not receive any reply. Again I called out his name and added that the Messenger of Allah (S) was asking

about him. When Saad heard the Prophet's name, he raised his head and asked trembling: "Is the Holy Prophet (S) alive?"

"Yes, by Allah," said I, "and he has sent me here to search for you saying that he saw you hit by twelve spears." Saad said: "The Prophet was right, heads of twelve spears lie embedded in my body." Convey my greetings to the people of my community (Ansar). And tell them that even if a single person of them remains alive and a thorn pierces the foot of the Prophet, all of them will not have any excuse before the Almighty Allah."

He said this and took a deep sigh and he began to bleed like a camel that is slaughtered. After that he departed to his eternal abode. The narrator says: I came back and narrated the dialogue to the Prophet and the Messenger of Allah (S) said: "May Allah have mercy on me, he helped me when alive; at the time of death also made a bequest to support me."

Then he said: "Is there anyone who can bring me some information about my uncle, Hamza. Harith bin Sama arose and said: "I know where he lies." Then he went and saw his condition but could not summon the courage to inform the Prophet.

The Holy Prophet (S) sent Amirul Momineen (a.s.) and he also saw the horrible condition of his body and did not like to say anything to the Prophet. At last the Holy Prophet (S) himself came to Hamza's body, where he wept and said, "I never was in a place where my anger was so much excited. If Allah helps me I will do this to seventy of the Quraish in the same manner;" upon which Jibraeel was sent down with this verse:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

"And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient."²⁰

The Messenger of Allah (S) said: I resolve to be patient and I will not revenge. After that the Holy Prophet (S) covered Hamza's body with the Yemenite sheet he was wearing, but it was not able to cover the whole body. At last he covered the head and upper part of the body and concealed the legs with grass.

Then he said: "If there was no risk of the weeping and wailing of the ladies of the family of Abdul Muttalib, I would have left his remains uncovered so that the beasts of the wild may feed on his meat and on Judgment Day he would have risen from their bellies because although it is a very tragic event it is also having a great reward. Then under orders of the Prophet, the remains of the martyrs were collected. The Prophet prayed on them and consigned them to dust. And he recited seventy Takbirs in his prayer over Hamza.

Ayyashi has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) saw Hamza in that condition, he said: "O Allah, praise is for You and to You we complain and You are helper upon that which I see, then he said: If I gain an upper hand on the polytheists, I will definitely cut off their limbs. So the Almighty Allah revealed the following verse:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

"And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient."²¹

So the Messenger of Allah (S) said: I will be patient.

Kulaini and Shaykh Tusi have narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) buried Hamza in his blood-stained clothes and added his sheet. It was short, so he concealed the legs with grass and he recited seventy Takbirs in prayer over him and recited seventy prayers for him.

And it is mentioned in authentic traditions that the Holy Prophet (S) gave shroud to Hamza, because the enemies had rendered him naked. Ali bin Ibrahim has narrated that Satan had announced in Medina that Muhammad was dead. Muhajireen and Ansar women came out of their houses beating their heads and wailing. And Lady Fatima ran to Uhud barefooted.

When she met the Holy Prophet (S), he also began to weep on seeing her cry. Abu Sufyan said: We will fight you again the next year at the well of Badr. The Messenger of Allah (S) said to Amirul Momineen (a.s.) to tell him that it will be so. Then the Holy Prophet (S) set out from there and came back to Medina.

Women came out to welcome the Prophet weeping and wailing and inquiring about their departed men. After that Zainab binte Jahash came out to welcome the Prophet and asked about those who were killed. He said: "Be patient for the pleasure of Almighty." She asked in whose separation. He replied: "On the martyrdom of your brother."

Zainab said: "Verily we belong to Allah and to Him we shall return. Good cheers to him for his martyrdom." The Holy Prophet (S) said: "Be patient for the pleasure of Almighty." She asked on whom? He replied: Hamza bin Abdul Muttalib. She said: "Verily we belong to Allah and to Him we shall return. Good cheers to him for his martyrdom."

Then the Holy Prophet (S) said: "Be patient for the sake of Allah." She asked on whom? He replied: "On the martyrdom of Musab bin Umair." Zainab said: "Alas, what a great tragedy!" The Holy Prophet (S) said: "The husband is having a unique position with his wife." Zainab said: "I am worried about the orphaning of my children." End of tradition of Ali bin Ibrahim.

Shaykh Tabarsi has narrated that a woman of Bani Najjar lost her husband, brother and son in the Battle of Uhud. When she reached there, she did not ask about any of them and first she wanted to know if the Holy Prophet (S) was alive and was told that he was. She said: "I want to meet him." So she was allowed to go to the Prophet and she came to him and said: "O Messenger of Allah (S) if you are safe every trouble is easy."

Then she returned from there. When the Messenger of Allah (S) entered Medina, he heard wailing from the homes of Bani Ashal and Bani Zafar, so he was also moved by this and he said: "Alas there is none to mourn the death of Hamza." Saad bin Maaz and Usaid bin Khuzair said that no woman of Ansar should mourn her relatives till she has not mourned for Hamza with Lady Fatima.

Thus the ladies of Ansar came and offered condolence of Hamza and mourned him. When the Holy Prophet (S) heard them, he told them: "Go home, may Allah have mercy on you." This custom continues to this day in Medina that if anyone's relative expires, the women first mourn for Hamza.

It should be clear that it is well known among commentators and historians agree that the Battle of Uhud occurred in the month of Shawwal, the third year of the Hijrat.

Shaykh Tabarsi and Ibn Shahr Ashob and most Shia authorities say that the Quraish came to Uhud on Wednesday, the twelfth of Shawwal, and that the Prophet arrived there on Friday, the fourteenth and the battle occurred the next day. The best accounts estimate the infidel army at three thousand men: some say there were more, while others rate them at two thousand, which was only the number of their horsemen, according to certain authorities.

The Quraish had a division of seven hundred mailed men, and brought with them a train of three thousand camels. The Prophet's army is variously estimated, some reckoning it at a thousand, others at seven hundred, and others again at six hundred. Ali bin Ibrahim narrates that Abdullah bin Ubayy with a division of three hundred men deserted the Prophet.²²

In respect to the wounds received by the Prophet in this battle, there are contradictory statements among Shia and Sunni scholars. The general belief is that he received a wound in his forehead, and that his blessed lip was wounded, and one of his front teeth was broken but this injury is discredited by other traditions. It is nearer to the reports of Shia.

Shaykh Tusi has narrated from Ibn Abbas that on the day of the Battle of Uhud, Atba bin Abi Waqqas broke his four front teeth and had injured the blessed face so badly that it was bleeding. The Holy Prophet (S) had remarked: "How can those people obtain salvation who harass their Prophet in this way?" According to one report, the Holy Prophet (S) used to clean his blood and say: "O Lord, guide my people as they are unaware."

It is mentioned that a person from Huzail who is called Abdullah bin Qumiya attacked the Prophet's face and he began to bleed. The Holy Prophet (S) cursed Atba that he should not survive that year and this is what happened. The Holy Prophet (S) also cursed Abdullah and the Almighty Allah sent a goat to him

who gored him to death.

Shaykh Tusi has narrated from Abu Saeed Khudri that the Prophet was injured in his face in the Battle of Uhud and his molars were broken. The Holy Prophet (S) raised his hand to the sky and said: "Divine chastisement fell on Jews because they called Uzair son of God and more terrible chastisement befell the Christians when they claimed that Masih was the son of God. Now His chastisement is more severe that people shed my blood and harass my progeny and my Ahlul Bayt.

Ayyashi has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that all the companions of the Prophet ran away from the Battle of Uhud and even though he called them, they did not heed his calls. So the Almighty Allah gave one trouble over other to them. And they went to sleep on that condition.

When they awoke, they said that we have become infidels. Abu Sufyan climbed the mountain and was boasting on Hubal, "Hubal be exalted." The Holy Prophet (S) said: "Allah is the greatest and blessed." The teeth of the Prophet were broken. He prayed, "O Lord, I adjure You to fulfill the promise of victory that You have made. If You don't help me no one will remain to worship You."

He meanwhile noticed Amirul Momineen (a.s.) and he asked: "Where were you?" He replied: "I was busy fighting and I did not leave the battlefield." The Holy Prophet (S) observed: "I had expected the same from you."

Then he said: "Get me some water, so that I may clean the blood from my face." Amirul Momineen (a.s.) brought water in his shield. The Prophet felt detested about it and he said: "O Ali, bring the water in your hands." So Amirul Momineen (a.s.) brought water in his cupped hands and the Prophet cleaned his face. Ibn Babawayh has narrated from Amirul Momineen (a.s.) that the Prophet's teeth were broken on Wednesday.

Shaykh Tabarsi has mentioned in *Alamul Wara* from the book of Aban bin Uthman, from Sabah bin Siyaha from Imam Ja'far Sadiq (a.s.) that when Fatima and Safiya (the Prophet's paternal aunt) came to the Messenger of Allah (S), he said to Ali (a.s.), "As for my aunt, keep her away from me, but let Fatima come."

When Fatima came close to the Messenger of Allah (S) and saw that he had been wounded in the face, and that his mouth was bleeding, she began to wipe away the blood, weeping and saying: "May Allah's wrath rage against those who caused the face of the Messenger of Allah (S) to bleed!" The Messenger of Allah (S) took in his hand the blood that ran down his face and threw it up in the air, and not one drop returned to the earth.

The sixth Imam Ja'far Sadiq (a.s.) is said to have declared: "By Allah, if one drop of that blood had come down to the ground, severe punishment would have come down to the earth." Aban bin Uthman said: "This was told to me on his authority by as-Sabah Ibn Suyyabah. I asked him, "Were his upper molars

broken, as these people claim?”

He replied: ‘No, by Allah, Allah always protected him from all disfigurement. On the contrary he was wounded in the face.’ I asked: ‘What about the cave on Mount Uhud to which they claim that the Messenger of Allah (S) fled?’ He answered” ‘By Allah, he did not move from his spot.’”

Someone said to the Prophet, “Would you not invoke Allah, against them?” He said, “O Allah, guide my people aright as they do not know.”

Ibn Babawayh has narrated through trustworthy chains of narrators from Zurarah that: I went to the Ziarat of Uhud with a Sayyid who showed me the battlefield and we performed the Ziarat and recited the prayers. Then he showed me a spot on the mountain and said that the Messenger of Allah (S) had gone there during the battle to wash his face.

Zurarah said: I could not believe, so I went there and next day I came to Imam Ja’far Sadiq (a.s.) and asked about it. The Prophet never left his position and go there. I said: People says that his molars were broken. Imam (a.s.) said: The Prophet passed away from the world in a perfect condition but his face was injured. He told Amirul Momineen (a.s.) to bring water and he brought it in his shield. The Holy Prophet (S) detested drinking from it but he washed his face with it.

First Miracle: Qutub Rawandi narrates that seventy infidels were killed in the Battle of Badr and seventy were taken prisoners. So the Messenger of Allah (S) ordered that the prisoners be killed and the booty be consigned to the flames. Some Muhajireen pointed out that the prisoners were from his own people and they had already lost seventy men in the battle, so please allow us to take ransom from them and release them and make use of the booty for personal needs and to arm ourselves against the infidels.

The Almighty Allah revealed the verse that if they don’t kill the prisoners, the next year the same number will be killed from them. They accepted this condition and seventy men were killed in the Battle of Uhud and companions said: O Messenger of Allah (S), you had promised us help, why this has happened and they had forgotten their terms. The Almighty Allah revealed the following verse:

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا ۗ قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

“What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves...”

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Ayyashi has also narrated a similar report in the exegesis of this verse from Imam Ja’far Sadiq (a.s.).

Second Miracle: Qutub Rawandi narrates that when the Battle of Uhud ended, relatives of the martyrs loaded their dead on camels to take them to Medina. When they drove the camels to Medina they used to sit down and when they were turned to the battlefield they used to start running. At last they reported

this matter to the Holy Prophet (S) who said: “The Almighty Allah has appointed this place as their burial ground and mentioned:

قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

“Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain...”²⁴

Thus two dead were buried in each grave and His Eminence, Hamza was buried separately in one grave.

Third Miracle: It is narrated that in that battle, Amirul Momineen (a.s.) had received forty wounds. The Prophet took water in his mouth and threw it on the wounds, which were so completely healed that not a trace remained.

Fourth Miracle: An arrow pierced the eye of Qatada which had gouged out his eyeball. The Holy Prophet (S) drew his hand and his eye was cured and became better than it was previously.

Fifth Miracle: When Ali’s sword was broken in the battle, the Prophet took a dry branch of a date tree and rotated it, and it became Zulfiqar, and gave it to Ali. Whoever was slashed by it was divided into two equal parts.²⁵

Sixth Miracle: It is narrated from Jabir that a person had domesticated a horse in Mecca and when the Holy Prophet (S) used to pass from there, he used to remark, “I will kill you mounted on this beast.” He intended to attack the Prophet in Battle of Uhud. The Holy Prophet (S) attacked him which apparently was not fully effective but he began to scream: Fire, Fire. And he fell down from that horse and died.

Shaykh Tabarsi narrates that he was Ubayy bin Khalaf. He moved to the Prophet with a weapon saying if you escape me, may I not gain salvation. Whoever wanted to confront him was restrained by the Prophet, till he came near Musayyab bin Zubair and killed him with a spear. The Holy Prophet (S) took the staff of Suhail bin Hanif and threw it at him and hit him near his neck leaving a slight scratch and he clung to the neck of his horse and ran to his company bleating like a cow.

Abu Sufyan said, “Why this weeping and wailing? It is only a slight scratch.” He said: “Woe be on you, don’t you know who has hit me. I was attacked by Muhammad and he used to say in Mecca that he would kill me. And I knew that it would be proved true one day. If such scratch had been inflicted on all Meccans they all would have died.” According to another report, he said: “Even if he had spat on me, I would have died.” Thus the accursed one died screaming.

Seventh Miracle: Qutub Rawandi has narrated that the Holy Prophet (S) passed by a person from

Muslims who had fixed an arrow to his bow and wanted to target an idolater. The Holy Prophet (S) touched the arrow and then said: “Now shoot.” He shot the arrow and the idolater turned and headed in another direction. That arrow also turned in whichever direction that man went. At last it pierced his head and was consigned to Hell. So the Almighty Allah revealed the following verse:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۗ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

“So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote...”²⁶

Eighth Miracle: It is narrated that Abu Uzza, the poet was taken a prisoner during the Battle of Badr and requested the Holy Prophet (S): “You know I am a poor man, please have mercy on my daughters and leave me.” The Holy Prophet (S) said: “I leave you without ransom, but you should never come to fight against me.”

That accursed one swore that he won't but during the Battle of Uhud the idolaters asked him to accompany the army to incite the fighters through his poems. He said that he had promised Muhammad not to fight against him. People said: “It is not like the past battle, this time Muhammad cannot escape us.”

So he came to Uhud with the idolaters and except for him, no one was arrested. When he was brought to the Holy Prophet (S) he asked if he had not promised that he would never come out to fight him. He said that he was deceived by the Meccans. “Please have mercy on me.” “Never” said the Prophet “You will go to Mecca and boast that you have made a fool of Muhammad. A believer is not stung from the same hole twice.” After that he ordered Amirul Momineen (a.s.) to strike off his head.

Ninth Miracle: Shaykh Tabarsi has narrated through trustworthy chains of narrators from Imam Muhammad Baqir (a.s.) that “A man called Qurban Ibn Harith al-Absi (the hypocrite concerning whom the Messenger of Allah (S) said, ‘Allah shall strengthen this religion with a reprobate man’) was mentioned to the Holy Prophet (S) who said, ‘He is of the people of the Fire.’”

Someone came to the Messenger of Allah (S) and told him that Qurban was martyred. He observed: ‘Allah does whatever He wills.’ Again, someone came and told him that Qurban had killed himself. The Prophet exclaimed: ‘I bear witness that I am the Messenger of Allah (S).’”

It is reported that Qurban fought valiantly and killed six or seven of the polytheists. When he was finally incapacitated by his wounds, he was carried to the quarter of the tribe of Zafar. The Muslims said to him: “Be of good cheer, O Qurban for you have done well today!” He replied: “Of what do you bring me such glad tidings? By Allah, I did not fight except for the sake of my people’s noble genealogies!” Thus, when his wounds had become too painful to bear, he killed himself with a sharp arrow.

Tenth Miracle: Qutub Rawandi has narrated from Imam Musa Kazim (a.s.) that Abdullah bin Ateek lost a hand in the Battle of Uhud. He brought his dismembered limb to the Prophet after the battle. He placed it in its place and drew his hand over it and it was cured as before.

Eleventh Miracle: Rabia bin Harith has narrated that when Musab bin Umair, the standard bearer of Ansar was martyred, the Almighty Allah sent an angel in his form who lifted the standard and protected it. On the last day the Holy Prophet (S) said: "O Musab go ahead." That angel said: "I am not Musab, I am an angel." So the Holy Prophet (S) understood that he was an angel and that the Almighty Allah had sent him to render help.

Ibn Babawayh has narrated through Sunni chains from Aamir bin Wathila that Amirul Momineen (a.s.) on the day of Shura said: "I adjure you to tell me if there is any among you about whom Jibraeel said what he remarked about me during the Battle of Uhud?" Jibraeel said: "O Prophet, you see the services of Ali (a.s.)."

The Holy Prophet (S) said: "He is from me and I am from him." Jibraeel said: "I am from both of you." People replied: "No one." Then he asked: "I adjure you, tell me if there is any who during the Battle of Uhud had killed nine stalwarts from Bani Abdul Dar? After that Sawab, his slave had said: By Allah, I will rest only after eliminating Muhammad in lieu of the killings of my masters. He was foaming and his eyes were red.

All Muslims were trembling in his fear and none dared to confront him. And I was like a small ball in front of a dome. I faced him and exchanged two blows. At last I slashed him into two. His legs and thighs stood on the ground and I slashed the upper half of his body. Muslims observed his huge body and were laughing in astonishment."

People said: "No one, other than you, displayed such daring." And Shaykh Tabarsi has mentioned in *Ihtijaj* from Imam Muhammad Baqir (a.s.) that on the day of Shura, Amirul Momineen (a.s.) said: "I adjure you, tell me if there is any who has been helped by angels at the time when people ran away from the Battle of Uhud.

I was alone that remained steadfast." People said: "No one." Then he said: "I adjure you, tell me if there is any who brought drinking water to the Prophet?" People said: "No one." It is narrated from authentic chains of narrators in *Khisal* that Amirul Momineen (a.s.) mentioned his religious services and said: "All Meccans had come and brought the Arab tribes to revenge their relatives killed in Badr. Jibraeel informed the Prophet about their intentions.

The Holy Prophet (S) arrayed his men on the mountain of Uhud. Quraish attacked and large group of Muslims were martyred and the rest of them fled from there. I alone remained with the Prophet. Muhajireen and Ansar went home to their houses in Medina and each of them used to say that Muhammad is killed.

At last the Almighty Allah drove away the idolaters through me. I received more than seventy wounds.” Then Imam Ali (a.s.) removed his cloak and showed all the injuries and said: “That day, I performed some acts in assistance of the Prophet for whose reward I hope from the Almighty Allah, Insha Allah.”

Shaykh Tabarsi has narrated that when on the day of the Battle of Uhud companions of the Prophet ran away, a severe wind blew up and the sound of an announcer was heard saying: There is no sword except Zulfiqar and there is no hero, except Ali.

Thus when you weep and wail on the dead, you should weep on the one who fulfilled the oath of the Holy Prophet (S) and the Almighty Allah, that is on Hamza. Who was the brother of Abu Talib, who fulfilled the covenant made to the Almighty Allah. And the commentator of *Diwan Amirul Momineen (a.s.)* has narrated through many chains that people have narrated that after the call of: Laa Fata, the Holy Prophet (S) heard the voice reciting *Nade Ali*: Call Ali, the one who displays extraordinary feats..”²⁷

Ayyashi has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that when the army of the Prophet ran away on the day of the Battle of Uhud, the Prophet called them: “The Almighty Allah has informed me that he will make my religion triumph over all religions. Abu Bakr and Umar said running: “He is trying to fool us.”

Ibn Shahr Ashob has narrated from reliable Sunni books that on the day of the Battle of Uhud the holy body of Amirul Momineen (a.s.) had received sixteen severe wounds when he was fighting in front of the Prophet and driving away the infidels.

He used to fall down at every blow and was helped to stand up again by Jibraeel and from another chain it is narrated from Sunni scholars that Amirul Momineen (a.s.) said: On the day of the Battle of Uhud I received four blows, such that I used to drop at each of them and each time a handsome and perfumed man used to hold my arm and make me stand up and say: “Attack them as you are in the obedience of Allah and Prophet and they are pleased at you.” After the battle I narrated this to the Prophet and he said: “Good cheers to you, it was Jibraeel.”

It is mentioned in reliable books from Huzaiifa bin Yaman that when the Messenger of Allah (S) ordered Muslims to fight during the Battle of Uhud they came running to the field with the intention of fighting the enemies. They used to boast that if there was confrontation with the enemies they would not under any circumstances run from the field; and that either they would be killed or the Almighty Allah would give them victory.

When they came before the enemies, the Almighty Allah made them suffer and very soon they tasted their boasts. At last they ran away only in a few moments, except for Imam Ali (a.s.) and Abu Dujana. When the Messenger of Allah (S) saw this, he raised his head and called out: “O people, I have not been killed.”

But no one heeded his call and at last they reached Medina and they didn’t even rest content at this.

Each of them who entered Medina used to say that Muhammad has been killed. When the Prophet despaired of their return, he stood at his position accompanied by Ali and Abu Dujana. He said to Abu Dujana: "You also go and join your friends."

Abu Dujana said: "O Messenger of Allah (S), I didn't make such a pledge and neither did we come from Medina with the intention of running away." The Holy Prophet (S) said: "I take back my allegiance from you." Abu Dujana said: "O Messenger of Allah (S), women will ridicule me for having held my life dear and for having deserted you; there is nothing in life after you."

When the Prophet observed his inclination to Jihad, he permitted him to fight and he was wounded and weakened in a short while and dragging himself, he came to the Prophet and sat down beside him. He was not able to move. And Ali Ibn Abi Talib (a.s.) was busy in Jihad and whoever came forward was killed at his hands, till his sword broke. The Holy Prophet (S) gave him the Zulfiqar and he attacked again. Any infidel who dared to come before him was killed.

The Holy Prophet (S) saw him in this condition and noticed that he was getting tired. So he prayed: O Lord, Muhammad is Your servant and messenger. You have appointed for every Prophet a vizier from his family so that through him You may strengthen the prophet and make him a partner in his affairs. And you appointed a Vizier for me also and he is my brother, Ali Ibn Abi Talib (a.s.). So what a good brother and what a good vizier he is.

O Lord, you promised to help me with four thousand angels. O my Lord, fulfill Your promise, indeed You never go against Your promise. And You promised me that You will make Your religion triumph over all religions even though the idolaters may detest it." The Holy Prophet (S) was busy in prayers, suddenly he heard many noises in the atmosphere.

When he raised his head, he saw Jibraeel seated on a golden chair with 4000 angels in his attendance and saying: There is no hero except Ali, and there is no sword, except Zulfiqar. Thus Jibraeel came down and the angels came and greeted him. Jibraeel said: O Messenger of Allah (S), by the one who sent you as a Prophet, privileged angels are astonished at Ali's efforts in your favor. After that angels attacked the idolaters and chased them away.

When they were returning to Medina, Amirul Momineen (a.s.) was preceding the Prophet with the flag smeared with the blood of idolaters and Abu Dujana was behind him. When the Holy Prophet (S) reached Medina, he heard the wails of women who were mourning the death of the Prophet. When the people saw the standard of victory, men and women came running to the Prophet and the runaway criminals offered excuses.

The Almighty Allah revealed verses full of condemnation as was previously mentioned. Then the Holy Prophet (S) said: "People, you left me alone and ran for your lives and Ali (a.s.) helped me; thus one who obeys him has obeyed me and one who disobeys him has disobeyed me and has separated from me in the world and the hereafter.

Huzaifa says: It does not befit any sane person that he should doubt that one who has never associated anyone with Allah is better than one who has resorted to idol worship for ages and one who has never fled from Jihad is superior to one who has fled from the battlefield on every occasion. And one who brought the faith first of all, is better than others.”

Kulaini has narrated through authentic chains of narrators that Abu Dujana tied a turban on the day of the Battle of Uhud and hung one end on his back and came to the field proudly asking for his match. The Holy Prophet (S) says: “Except for this situation, the Almighty Allah has not liked anyone to walk arrogantly.”²⁸

It should be known that most reliable Sunni and Shia agree that seventy people were martyred during the Battle of Uhud. Some say that they were eighty-one of whom seventy-one were from Ansar. More authentic is the first opinion. And regarding infidels it is well known that twenty-eight of them were killed.

Ali bin Ibrahim has narrated that one day the Holy Prophet (S) passed by Amr bin Aas and Aqba bin Mui't who were drinking in an orchard singing some couplets to ridicule the martyrdom of His Eminence, Hamza. The Holy Prophet (S) was extremely disturbed by this and he prayed: “O Lord, curse them, chastise them and make them enter Hell.”

And it is mentioned in *Qurbul Asnad* from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) on the day of the conquest of Mecca ordered the killing of Farsa and Umm Sara the two bad character women who used to sing the parodies of the Prophet and during the Battle of Uhud they used to incite the people to slay the Messenger of Allah (S).

We should know that it is well known that Washi who slew Hamza, afterwards became a Muslim and had repented his deeds. The Messenger of Allah (S) accepted his repentance and said that he must never come before him. From some reliable traditions it seems that his judgment is only known to Allah and his final end will be known on Judgment Day. Thus Kulaini etc. have narrated through reliable chains that people asked Imam Muhammad Baqir (a.s.) about the interpretation of the verse:

وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ

“And others are made to await Allah’s command...”²⁹

That is the Almighty Allah may accept their repentance or punish them. Imam (a.s.) said: “It is about those who were idolaters and killed Hamza and Ja’far and believers like them. After that they embraced Islam and accepted the oneness of God.

But they could not understand the reality of faith so that they could have been from the believers and Paradise would have become obligatory on them, and they did not remain firm in their infidelity that Hell

should have been fixed for them. Thus they were in a condition when either the Almighty Allah chastised them or accepted their repentance. And that which is popular in tradition that Hamza and his killer would be in Paradise is not recorded in Shia traditions. It is from Sunni traditions.

Ibn Abi Hadid has narrated that the Jew, Makhriq was a righteous man. On Saturday when the Holy Prophet (S) was in Uhud, he said to the Jews: "You know that Muhammad is the Messenger of Allah and it is obligatory on you to help him." Jews said: "Today is Saturday, and one must not undertake any task on this day."

He said: "After the acceptance of Islam, it is not necessary to observe the sanctity of Saturday. After that he came to the Prophet with his weapon and was martyred fighting the idolaters. The Holy Prophet (S) said: "Makhriq was the best among the Jews. When he went out he used to say: "If I am killed, all my property is at the discretion of Muhammad."

Most of the time, the Holy Prophet (S) used to help the poor of Medina and Amr bin Al-Jamu was lame and he had four sons who fought bravely on the side of the Prophet. He wanted to take part in Uhud but people told him that since he was lame there was no problem if he did not perform Jihad, and that his sons had already gone with the Prophet.

Do you want me to keep sitting with you while my sons go to Paradise? He set out invoking the Almighty Allah not to bring him back to his family. He came to the Prophet and said: O Messenger of Allah (S), my people were restraining from Jihad but I have come here, so that from the battlefield I may hurry to Paradise on this broken leg. The Holy Prophet (S) said: "The Almighty Allah has excused you and Jihad is not obligatory on you."

But he ran to the battlefield and was martyred fighting. His wife, sons and brothers loaded his dead body on the camel to take him to Medina. When the camel reached the boundary of Uhud, he sat down. When he was forced to move to Medina he used to sit and when turned to Uhud he used to run. At last his wife came to the Prophet and mentioned the problem.

The Holy Prophet (S) said: "This camel is commanded by Allah to act in this way. Did he say anything at the time of leaving home?" "Yes," they said. "When he set out for Uhud he faced the Qiblah and said: "O Allah, do not bring me back to my family and give me martyrdom." The Prophet said: "That is why the camel is not going there."

O Ansar, the nearest of you in the view of Allah is one that He fulfills whatever they adjure Him to. And Amr bin Jamu is also from those. O lady, angels have shaded your brother, Abdullah bin Umar since he has been martyred and they wait to see where he will be buried." Then the Holy Prophet (S) and the people buried him and then he said: "O Hind, your husband, brothers and sons are together in Paradise."

She asked him to pray that she also remains with them. And Abdullah the father of Jabir Ansari had

seen Mubashir Abdul Manzar in dream who was martyred in Badr. He was saying to Abdullah that very soon he would join them. Abdullah asked: “Where do you live?” He replied: “In Paradise, and I go about anywhere I like.” Abdullah asked: “You were killed at Badr?” He replied: “Yes, but the Almighty Allah made me alive.

When Abdullah narrated this dream to the Prophet, he said, “O father of Jabir, you will also be martyred. Thus on the day of the Battle of Uhud the Holy Prophet (S) ordered that Abdullah bin Umar and Amr bin Jamu should be buried in one grave. And since their grave was situated on the path of flood, it was broken up and their bodies were uncovered.

People saw that Abdullah’s face had a face injury and he had placed his hand over it. When people moved it away, he began to bleed again and so they kept it back and the bleeding stopped. Jabir says that he saw his father after forty–six years in the grave and there was no deterioration of the body. It seemed as if he was sleeping and his shroud had not soiled. And the grass that had been placed on him was also fresh. Jabir wanted to spray perfume but companions said that he should be left as he was.

Ibn Abil Hadid and others have narrated that Muawiyah constructed a canal over Uhud so that the graves of the martyrs be destroyed and he announced in Medina that whoever had relatives buried at Uhud should come and see. People of Medina came to the graves of martyrs and opened their graves. They saw that their bodies were fresh and like living beings their limbs used to extend and contract.

One of them was injured by a spade and instantly he bled. As they dug the graves, fragrance of Musk spread from the earth. Abdullah Ansari and Amr bin Jamu were in a single grave. Saad bin Rabi and Kharija bin Zaid were in a single grave. Abdullah Ansari and Amr were removed from the grave as sun used to fall on them and Kharija and Saad were not removed from their grave. When Muawiyah committed this sinful deed and no one objected to him, Abu Saeed Khudri said: “Now no one should deny any defect of Muawiyah.”

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1. Surah Aale Imran 3:121–122
 2. Surah Nur 24:62
 3. Surah Aale Imran 3:142
 4. Surah Aale Imran 3:143
 5. Surah Aale Imran 3:144
 6. Surah Aale Imran 3:145
 7. Surah Aale Imran 3:146
 8. Surah Aale Imran 3:147
 9. Surah Aale Imran 3:148
 10. Surah Aale Imran 3:149
 11. Surah Aale Imran 3:150
 12. Surah Aale Imran 3:151
 13. Surah Aale Imran 3:152
 14. Surah Aale Imran 3:152

15. Surah Aale Imran 3:153

16. Surah Aale Imran 3:154

17. Surah Aale Imran 3:154

18. The author says: In the report of Ibn Babawayh the first conversation took place with Abu Dujana and not with Amirul Momineen (a.s.) and that is more likely.

19. The author says: The call of "There is no sword except Zulfiqar and there is no hero, except Ali," is continuously related from Sunni and Shia chains. Ibn Abil Hadid and their famous scholars have said that it is a famous traditional report, which cannot be denied.

20. Surah Nahl 16:126

21. Surah Nahl 16:126

22. The author says: It is not unlikely that remaining force would not be far from six or seven hundred men so that the different accounts nearly coincide.

23. Surah Aale Imran 3:165

24. Surah Aale Imran 3:154

25. The author says: This report is contrary to numerous traditions, which say that Zulfiqar was sent from heaven. It might however, had been sent at that time.

26. Surah Anfal 8:17

27. The author says: It is more popular that Nade Ali was heard first in the Battle of Khyber as will be mentioned in the coming discussions.

28. The author says: Most traditions that we have mentioned about steadfastness of Amirul Momineen (a.s.) and his help to the Holy Prophet (S) and killing of the Quraish stalwarts were quoted from Ibn Abil Hadid, Ibn Athir and all Sunni historians and commentators have also mentioned them and accepted that half of the idolaters killed in that battle were killed by the sword of Ali (a.s.) and all had consensus that Amirul Momineen (a.s.) did not flee and they also agree that Uthman has fled and had gone till Aws and had returned after three days. The Holy Prophet (S) asked him why he was absent for such a long time. Waqidi and many scholars had agreed with Shia on the flight of Umar and have quoted that Zurarah bin Khattab had pricked him with the spear and said: You should thankful that I have not killed you. Most Sunni historians say that Abu Bakr had not fled. All of them have also agreed that nowhere is it mentioned that Abu Bakr had suffered any wound or caused any injury to anyone in any battle. What can be more surprising that they claim to have been steadfast in the battle but neither they suffered any injury nor wounded anyone. They don't observe that in a battle from which all fled leaving the Prophet alone, how is it possible that he could not suffer any wound from the enemy why anyone from the idolaters did not give them any injury, because the idolaters knew that they were in fact their supporters and that is why they never attacked them. If this is not true, how is it possible that idolater should injure Abu Dujana and Nasiba Jarrah but leave the one who is considered as the companion of the Prophet in the cave and his confidante and that they should leave him! It is possible that someone may claim that the Prophet had made them invisible. In spite of this Ibn Abil Hadid has also narrated like we have done that the Holy Prophet (S) said: Our position is better than the position of so and so and so and so. After that Ibn Abil Hadid says: How nice it would have been if the narrator had also mentioned who so and so meant. Then he narrates that he was with Muhammad bin Maad Alawi and someone was reading Kitabal Maghazi of Waqidi in his presence. And he reached the point that when the people ran away from Uhud and climbed the mountain, the Holy Prophet (S) called them but they paid no heed. The Holy Prophet (S) used to say: O so and so, come back. But he paid no heed. To another, he said: O so and so, I am the Messenger of Allah and both ran away. At that time Muhammad bin Maad pointed to me: See, so and so is Abu Bakr and Umar. I said: No, it must be someone else. He said: Except for them who are those whose names people fear to mention? The author says: It is only on the basis of extreme bias, because there was no one in Battle of Uhud from the ancestors of companions whom they favor and whose name they don't mention clearly. And those two, who were the idols of Quraish, were preferred over Imam Ali (a.s.) and other companions resorted to Taqayyah to talk ill of them. More astonishing is the fact that Ibn Abil Hadid has claimed that there is consensus of narrators that Abu Bakr had not fled in spite of replies his teacher Abu Ja'far Haskani had given to the doubts of Jahiz, which Jahiz had raised against the preference of Abu Bakr's acceptance of Islam to the acceptance of Ali (a.s.) and he had said that the Holy Prophet (S) was as steadfast in the Battle of Uhud as Ali (a.s.) was. After that Ibn Abil Hadid said: "Our teacher, Abu Ja'far said with

regard to the steadfastness of Abu Bakr that most historians and biographers have denied his steadfastness and their majority has narrated that on the day of Uhud, except for Ali, Talha, Zubair and Abu Dujana, no one remained. And it is narrated from Ibn Abbas that Abdullah bin Masud was also there and some say that Miqdad bin Amr was also there and Yahya bin Salma Kasil has narrated that I asked my father how many people remained with the Prophet when everyone is claiming that he was? His father replied that except for Ali and Abu Dujana no one was firm. So it is learnt that their consensus is also wrong. Rather, most of them include Abu Bakr, Umar and Uthman among those who ran away.

29. Surah Taubah 9:106

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