

Hijacked Episode of Ghazwah Tabuk

By: Qazi Dr. Shaikh Abbas Borhany

PhD (USA), NDI, Shahadah al A'alamiyah (Najaf, Iraq), M.A., LLM (Shariah)

Member, Ulama Council of Pakistan

Conflicting and distorted versions of the History of Islam forces us to analyze various events, as why such vague narration of the episode had been recorded. This analysis in a scientific manner allows us to reach the ultimate goal of the paid-historians, who fulfilled the wish of their masters, the opponent of Ahl al Bait. Almost all primary Muslim Mufassirin & historians were politically influenced by Umayyads, Abbasids and their successors in creed. Modern scholastic research recognizes this fact. Even the reasons of the Nuzul of Ayahs were changed by Mufassirin of Qur'an. Ghazwah Tabuk is also one of the events which demand us to study the event carefully. It is a great contribution of a few later scholars, who recorded the hijacked episodes in their books, for coming generations.

No one can realize and express the sorrow which Rasulallah(S) faced due to the tragic killing of Syedna Jafar Attayyar in the Ghazawah Mautah. As soon as Jafar breathed his last, Rasulallah(S) cried Ah! Jafar, my brother! Muslims sobbed and for three days they never wore shoes on their feet. After a little time, Jibrael brought a divine message which became the cause of Ghazwah Tabuk. Prior to the expedition, Rasulallah(S) had sent Dawah of Islam towards Asquaf through an ambassador and in his epistle he introduced his divine status. Asquaf was a scholar of the sacred scriptures. He knew well the tidings of the previous Anbiya. Asquaf paid respect to the Nabavi document, kissed the epistle and put it on his eyes and again gave it to the ambassador of Rasulallah(S) to read it loudly. Afterwards, Asquaf sent that epistle through one of his personnel towards Malik Nawasib who was enraged on receiving the message and proudly said how dare does the Arab send an invitation to follow his religion. He issued instructions to Asquaf to prepare a military expedition against the Muslims.

As soon as Rasulallah(S) received the news of the rejection of the Dawah and the military preparation being made against the Muslims, he rushed towards the Masjid. He delivered a sermon and informed the Muslims regarding the enemy's military preparations. He informed them that Allah had ordered him to do Jihad with them and said:

***"Qad Waadani Rabbi Bin'nasr waz-Zafr-----"** (My Lord promised me victory and triumph)*

The Muslims responded loudly that they are ready for Jihad. Rasulallah(S) called Ali. Jibrael appeared and informed that enemy force consisted of 800,000 horse-riders was ready to attack the Muslim at Tabuk. Under Nabavi instructions, the callers gathered the Muslim tribes, Rasulallah(S) ordered the traders to sell all their goods to the Muslim force, which they could use as ration. Historians have recorded that it was time of food crisis; single camel was used as a transport by ten persons. People ate a single date as

food. Syedna Abazar met Rasulullah(S) after three days, just because he had an old camel, eventually Abazar left his camel and by foot proceeded towards Nabavi presence. From a distance Ashaab observed someone and informed Rasulullah(S) who spontaneously said:

“Kun Abazarin”-May he be Abazar.

Ash’ab confirmed that he was Abazar. Rasulullah(S) asked them to offer him water and provide him support as he is near to unconsciousness. After drinking water when Abazar appeared in Nabavi presence a pot of water was in his hand. Rasulullah(S) questioned:

“It is amazing that you have water in the pot and you are thirsty?”

Abazar responded: may my parents be sacrificed upon you, during travel; I passed through a place where rain water was stored on a rock. I tasted it and it was delicious and sweet. With firm intention I have collected it to present it to you first and then I will take it. Rasulullah(S) spontaneously said:

“Ya Abazar! May Rehmah of Allah take you under its cover. You will spend a life in exile, expire in exile, rejuvenate alone; enter in to the Jannah alone, and due to you a group of Iraqi’s will achieve the honour of your funeral”.

This was the last Ghazwah of Islam, in which Rasulullah(S) adopted a unique strategy which he never followed. Instruction was issued to carry non refined flour, which was a sign of a long journey. When Rasulullah(S) examined the food stock of his force, he called the traders and explicitly enquired, if they had anything which they could offer to the Muslim force? They replied that they were left with only what was necessary for the citizens of Madinah. Rasulullah warned those, O people of weak faith! Allah is responsible for His creation. Provide the Muslim force all the stock you have. The traders followed the instructions and one third of the Muslim force purchased the food. Two third of the Muslim force remained without the rations. Under instruction a caller announced, those who were without provisions should mount and come in the Nabavi presence. Rasulullah(S) proceeded with them to the outskirts of Madinah. Mughirah said, I was with Rasulullah(S) who guided us towards a green belt, where Hanzal, (a bitter fruit of the desert, like Alqam) was available in a large quantity. He ordered to collect this fruit as much as possible, as a food. Mughira said, I dismounted from the horse and filled my mantle with this fruit and put it on another horse. I thought during riding as why Rasulullah(S) ordered for it, although it was a bitter fruit. Afterwards, I threw the fruit one by one and stopped when only ten pieces remained. When my slave observed my action he was annoyed and said you don’t have faith in Rasulullah(S). Perhaps you should have tasted one fruit before throwing it out, because what Muhammad said was Haq. My slave was right. I tasted one piece of fruit and found it very delicious and sweeter than honey. For repentance, I visited Nabavi presence, but Rasulullah(S) turned his face and asked me to leave his audience. He said, the one who does not have faith in me will not succeed with me. Mughirah repented in such a manner of ‘Nadim’ that Rasulullah(S) forgave him.

Rasulullah(S) started the military expedition, thirteen different flags were raised. Under each flag one thousand selected soldiers were present. Rasulullah(S) called loudly:

“Ayna Miftah ul Harabi, Al Marufi Bit’tani waz Zarabi, Ayna Akhi wa Ibn Ammi Ali Ibn Abi Talibi”? (Where is the lord of the war, who is well known for his fatal blot of sword, where is my cousin Ali ibn Abi Talib?)

Ali said “Labbayk”, Rasulullah bestowed him a flag, Bani Hashim, Bani Abd-e-Munaf and Bani Abd ul Mutalib were under him. Rasulullah said:

“Proceed towards Tabuk and demand Qisas of your brother Jafar”.

Ali’s eyes became wet due to the remembrance of Jafar, he took the flag and began the march and entered Aqbat ul Wada. Jibrael appeared and communicated a divine message to Rasulullah(S):

“Either you proceed towards Tabuk and Ali remains in Madinah or Ali proceeds to Tabuk and you stay at Madinah”.

Rasulullah informed Ali regarding the divine instructions. Ali said:

“I love to follow order of Allah and His Rasul, although I have never left Rasulullah alone”.

It was a very difficult time for Ali; his heart pained to leave his patron Rasulullah(S) alone. His heart pained to ignore the opportunity of Qisas of his brother, Jafar. Tears rolled down from the eyes of Ali. Rasulullah(S) embraced him with his chest and appointed Ali as “Wali al Amar” of Ahl al Bait and the ideal Muslim State of Madinah, and delegated him all ‘Rights’ to exercise, in his absence.

It was the occasion when according to numerous Sunni and Shia scholars, Rasulullah (S) declared the famous Hadith of “Manzi’lat Harun” and said to Ali:

“Ala Tarda An Takuna Minni Bey Manzilate Harunu Min Musa; il’la Annahu La Nabi B’adi”

(“Are you not happy to be in respect to me as Harun was to Musa, except that after me there shall be no other Nabi”)

Ali responded:

“Razitu Ya Rasulullah!” (I am pleased)

51st Al Dai al Fatemi, Syedna Taher Saifuddin discussed this Hadith in one verse as follow:

“Innahu Harunu Musa Dawrehi

Faza marun Lemizayahu Fatin”

(Confirmed he is Harun for the Musa of the time (Rasulullah); that person achieved success who recognize his merits)

On being left behind, Ali, who had single handedly, won all battlegrounds in the defense of Islam, ‘Sahib al Islam’ was utterly depressed, which was further aggravated by the atmosphere and rumours in Madinah that Ali had opted out, because he lacked the courage to face the Byzantines, and thus could not join the expedition.

Prior to starting the military expedition of Ghazwah Tabuk, Rasulullah (S) saw off Fatimah, Hasan and Husain. Fatimah offered Dua:

“Allahhumma Unsur Nabiyyika Ala Man Aadaho wa Raddahu ilayna Saliman Ya Radda Yusufu Ala Yaquba” (O Allah grant victory to your Nabi upon those who opposed him, and send him back safely as you sent Yusuf to Yaqub)

The Tabuk campaign was undertaken in the month of Rajab, 9 (A.H). A reference of Ghazwah Tabuk is available in Surah al Baraat/Taubah. It was the time when the Dates had ripened, and the palm leaves shouldered the intense heat of the summer sun making their shades very pleasant. Someone uttered, Muhammad has left Ali in Madinah because he doesn't like his company. Ali could not bear this pain, and while the Muslim forces were still at Jorf, a few miles from Madinah, Ali visited the camp and apprised Rasulallah(S) of what the hypocrites were saying. Rasulallah (S) consoled Ali and bestowed tidings:

"Is it not enough for you that your place is in between my two eyes? You are the light of my eyes. You are the soul of my body".

The implication was that Ali was to be Rasulallah's (S) principal supporter in his lifetime and legatee after him.

It was the final phase in the life of Rasulallah (S). The Byzantine Empire, was watching the glories of Islam, and had marched towards Tabuk with great anxiety. Tabuk is situated about half way between Madinah and Damishq. On Ramazan 9 (A.H), the powerful army of the Byzantine Empire, consisting of 800, 0000 soldiers, was in the vicinity of Tabuk, and ready to attack the small Muslim army, consisting of 46000 (according to another source 40,000) solders. Rasulallah(S) delivered a sermon as per Nabavi tradition, prior to begin the war and gave tidings of victory.

The battle between the Muslims and the Byzantines was very ferocious, and numerous encounters had taken place. The Ghaissanids were the most powerful wing among the opponents of Islam. Rasulallah (S) sent 3000 solders under the command of Khalid bin Walid. He in turn deputed his son, Sulaiyman for the combat. Sulaiyman's regiment had reached near the battlefield but due to exhaustion decided to rest in their camps for a while. The enemies overcame them while they were napping, and killed about 100 Muslims while the rest retreated. After that Khalid himself led the force and attacked, but had to retreat. He sent messages to Rasulallah (S) for help. Rasulallah (S) instead of sending reinforcement, himself came with his entire army to the battleground. He (S) granted the flag to Ammar bin Yasir who fought valiantly and killed about 17 enemies, and returned. The flag was then given to Miqdad bin Amr, who also killed the same number and returned. The battle raged fiercely for many days. On the 17th day, the Flag was given to Abbas bin Abd al Muttalib, who fought and killed more than 100 enemies. Rasulallah (S) praised him profusely and said:

"Today you have shown the bravery of Banu Hashim".

At this juncture, Abbas, Ammar, Miqdad and Abu Ayyub al Ansari who were together at that moment, in the presence of Rasulallah(S), wished that if Ali had been with them, they would have not only taken revenge of Jafar Attayyar, but would have won the entire battle too, no matter how large an army had to face. Rasulallah (S) also very much felt the absence of Ali and said:

"We are helpless, as he is far away from us".

Rasulullah(S) remembered his “Rab”, at once; Jibrael (A.S) appeared and extended Sal’am of Allah and submitted the tidings of victory and offered help either by Malaek or Ali. Rasulallah(S) preferred to call Ali. Jibrael (A.S) said:

“You call Ali from here and by the Will of Allah; I shall take your voice to Madinah and bring Ali over here within moments”.

Rasulallah (S) went on a site and offered two Rak’at and offered Dua and called Ali loudly:

“Ya Ali Asrey, Ya Ali Asrey”

(Come here Ali immediately, come here Ali immediately)

Ya Abal Hasan al Ajal, al Ajal

(O father of Hasan! Come quickly)

Learned writer of “Madinat al Maajiz” has mentioned the wordings with a variation as follows:

“Ya Abal Ghaiys Adrikni, Ya Aliyu Adrikni, Adrikni Ya Ali”

(O father of the helper! O Ali help me, help me o Ali!)

This “Nida”-call was heard by Ali in Madinah, while he was in a field along with Salman al Farsi, who was also left behind. Salman says: he saw Ali suddenly say: *“Labaiyk Ya Rasulallah (S)”*. Syedna Salman al Farsi narrated:

“At that moment, I was with Ali and he was plucking ripe Dates from the trees and I was storing them. I heard Amir al Muminin repeat this word: “Labaiyk, Labaiyk” and saw him descend from the tree crying. Huzun-grief was visible on his face. I asked what the reason was. He said: Forces of Rasulallah (S) are facing defeat and he has called me for Help. Ali entered into the house of Fatimah, donned on his armour and informed his beloved wife of the critical situation, then immediately came out of his residence. Syedna Salman al Farsi narrates that Wallah! I counted 17 steps merely, and Ali disappeared.

At the time of arrival in the battlefield of Tabuk, Ali had recited these verses of ‘Rajaz’ loudly:

“Ana Lil Harbey iliyha, Wa Bey Nafsi Astaliyha;

Naimatun Min Khaliqil Arshe Beha Qad Khas’sayaniha”

(I am well versed with the strategy of war, I myself spread the fire of the war, this bounty has been granted to me exclusively from the Lord)

“Waliyas Saifo Saghiran Wa’ilallahe Wajiyha;

Waliyal Fakhro Alan N’ase Bey Fatemin Wa Baniyha”

(I have full command over the sword from my childhood; due to Fatimah and her two sons [Hasan & Husain] I have glorious distinction)

“Summa Fakhari Bey Rasulillahe Iz Zawwajayniha;

Lam Yajid Fi Humatil Harbe Shabihan Li Feh’a”

(Afterwards, I achieved pride due to the Nikah performed by Rasulallah (S) with me; you will never find a gallant warrior like me in the battleground)

“Waq’atu Li Bey’badrin Yawma Harran N’are Feh’a”;

Hamalat Li Iz’am Fe Joushin Altaqiha”

(Warrior is amazed, to observe my strategy of fight in Ghazwah Badr, when the fire of battle was blazed)

*“Wa Bey Ahadin Wa Hunen’in Sawl’at Qad Taliha;
Wa Anal Hamil Lil’Ray’at Haqan Ahtaviha”*

(Number of attacks had materialized on the day of Uhud and Hunain; I am the right person to hold the flag)

*“Wa Anal Miqd’am Lil’harbe Iza Ma Karhuha;
Wa Iza Nudito Yawman Ya Ali Qultu Ey ha”*

(I always advance in the battlefield, while others wish to remain back and when anyone calls me for help I respond to him in the affirmative and say yes, I am here)

Rasulullah (S) was overjoyed to see Ali and welcomed him:

“Ahlan wa Marhaban wa Sahalan Ya Abal Hasan”

(You are warmly welcomed and greeted by heart O father of Hasan!)

Rasulullah(S) put his Amamah on the head of Ali, gave him his own armour, sword and Flag, and ordered him to attack the enemies with his Dua. Rasulallah (S) instructed Ali precisely, to cover his face, and not to disclose his identity, and attack the enemy from various directions; and capture or kill the two enemy commanders ‘Nawasib’ and ‘Asquaf’. In the battlefield, Ali roared like a lion and called the enemies for a fight. The entire force of the enemies feared due to his thundering call. Ali followed the orders. Wherever he went, with Nabavi armour and weapons, the Muslims assumed him to be Rasulallah (S) and they greeted him with Sal’am. Finally, he reached the front line and engaged himself in furious battle. This was the 18th day of fiercest battle. Ali pierced into the ranks of the enemies and fought bravely, and in his warrior like manner when he attacked the right side, he never looked on the left and vice-versa. Viewing the fighter’s manner of combat, Abu Salim, slave of Huzaiifah al Yaman said to his master, Wallah! He is not Rasulallah(S). Huzaiifah instructed him not to take Qasam, and repeated that he is Rasulallah(S). Abu Salim was well aware of the manner of combat of Ali so he insisted and took a bet that if he is Ali then your horse and weapons are mine. Likewise the slave of Abu Ayyub al Ansari also took a bet with his master. Abu Ayyub said that if he was Ali then you would be free and you will be gifted 1000 Darhams. Salim approached towards Ali and said: “who are you”? For the sake of Allah who bestowed you such lofty status please inform me. Ali responded him:

“O Salim! May Allah bestow upon you Rehmah. Go and take the horse and weapons of your master”.

Ali then approached the slave of Abu Ayyub al Ansari and told him:

“Take 1000 Darhams from your master and ask him to release you. I am son of Rasulallah’s uncle”.

Ali killed and chopped off the heads of all the standard bearers who came on his way and killed hundreds of the so-called gallant Byzantine warriors. He arrested the commanders of the strong Byzantine forces, and as a result, the Byzantine forces escaped. This boosted the moral of Muslim forces and they once again got motivated. Ali

caught Asquaf from his horse like a pigeon and rotated him in a style which removed his senses. He handed Asquaf to the Muslim soldiers. Afterwards, he attacked on Nawasib like a lion, although he was very tall, but Ali dragged him like a child and brought him to Rasulullah (S) and submitted:

“Today I have taken revenge of my brother Jafar Attayyar”

Rasulullah(S) invited Nawasib towards Islam which he rejected; therefore an order of execution was issued. Likewise the head of Asquaf was separated. Rasulullah(S) granted permission to Ali to return to Madinah and asked him to communicate his Salaam and message to Fatimah:

“Yesterday what you have seen in the dream that I have embraced you, it indicates the victory. O my dear daughter! When you love to see your mother Khudaijah! You will find her in between your eyes”

Ali says:

“Samean wa Taatan” (I have heard and obeyed)

Within less than a second, he was in Madinah, and Salman collected the wood for burning fire. Reaching near Fatimah, Ali says I am coming with an evidence of meeting with your father. Fatimah asked what that is. Ali narrated the dream which she saw yesterday. Fatimah wept and said you are right. Ali said, my heart has cooled down with the death of the murderers of my brother Jafar. I left you here (in Madinah) and reached there (Tabuk in less than a second) with the power of the One who is the master of *“Kun Fayakun”*.

After separating the “Khumus” for Rasulullah(S) and Ahl al Bait, the booty of the Ghazwah Tabuk was distributed among the Muslim force. Rasulullah returned to Madinah victorious. If Ali had not rushed in the battleground of Tabuk, the entire history of Islam would have been different. In each time of his trial, Rasulullah (S) called Ali to remove the difficulties, with the help of Allah. The 51st Al Dai al Fatemi, Syedna Taher Saifuddin cherishes the miraculous power of Ali in a verse of his Manqabat as follows:

“Ayyu Khatbin Fadehin La Yan’jali;

Heyna Yuda Ya Aliu Ya Ali”

(Each kind of trouble is removed -by the order of Allah- when one calls “Ya Ali”! Help me)

The 3rd Al Dai al Fatemi, Syedna Hatim Muhiyuddin (d.596/1199, al Hutaib, Yemen) in his Majlis 126 of “Al Majalis al Hatimiyah”, the learned writer of “Madinat al M’ajiz”, Syed Hashim bin Sulyman al Tehrani (d.1107) in vol. II, p.10; “Sahib al Shareh ash Shafiyah”, Syed Abu Jafar Mohammad bin Amir Alhaj al Husaini (d.1173), Mulla Baqir in “Al Damat as Sakibah”, Al Hurr al Aamili in “Al Amal”, Mir Muhammad Ashraf in “Fazail As Sadaat Fi Manaqib Aale Rasul wa Masalib Bani Abbas”, and learned writer of “Durar al Matalib”, Syed Waliullah bin Naimatullah al Husaini al Haeri, all, have written a detailed account of a much neglected episode of Ghazwah Tabuk. This glorious episode of the war history of Islam has been purposely ignored by biased Historians over the centuries for reasons best known to them. Over the centuries, the latter historians without probing or doing any research study have based their accounts on the writings of the former prejudiced historians. We are thankful to the above mentioned celebrated scholars of

Islam who have recorded its details for the coming generation. It is a great pleasure, indeed an honour for us to translate this hijacked episode of the last Ghazwah of Islam at Tabuk in to English and save the details for the future generations to know the role of the “Hero of Islam”, Ali Ibn Abi Talib.

Historians have played a hostile role to distort this segment of the history of Islam. The Historians have failed to discuss the detailed account of the “Gazwah Tabuk”. They simply mention that the strong Byzantine force did not arrive at Tabuk where the Muslim army was waiting for them, and thus there was no encounter. Much mention is made that ‘Pacts of Peace’ were signed by both sides, and thus Rasulullah (S) returned without waging a war. Funny conclusions are presented, which any sane-mind cannot accept. How is it possible that a powerful Byzantine army gathered in the battleground of Tabuk with a determination to crush the Muslims once and for all and suddenly signs--‘Pacts of Peace’, and disappears from the scene?

This concocted history was prepared only to minimize the role of the “Hero of Islam”, Ali ibn Abi Talib, alone, just as in Badar, Uhud, Khandaq and Khaiybar, where his courage and miraculous contribution is concealed. Likewise, in the episode of Tabuk, the entire variation is shocking. These concluding lines are “Khit’am ul Misk”-‘seal of the fragrance of Musk’, and I humbly present it as a tribute in the presence of Amir al Muminin, Ali ibn Abi Talib with a determination that by the “Hawl” and “Quwwah” of Allah, his help shall continue towards all his devotees.

Short notes & Selected Bibliography:

- 1). Surah Baraat came in this expedition; Rasulullah(S) knew well that only that person delivers it to whom Allah wishes. All prominent companions attempted to communicate Surah Baraat but in vain. Finally Ali mounted on “Azba” the she-camel of Rasulullah(S) and took over the charge of delivery from Abubakar, who questioned I don't know why Rasulullah(S) is not pleased with me?
- 2). in the absence of Rasulullah(S), Munafiqin prepared a plot of murder of Rasulullah(S), which is famous in the history of Islam as “Plot of Masjid Al Zihar”. Munafiqin appointed Abu Aamir their chief, and gave him oath of allegiance to him, who was declared Fasiq earlier by Rasulullah(S). Abu Aamir thought it was better for him to leave Madinah, in that case no one can doubt him. You all can contribute your role as per plan. Munafiqin remained busy in building Masjid Al Zihar. Through the Wahi, Rasulullah(S) was informed with the plot. Leader of the Munafiqin, Abu Aamir left for Jahannam after 40 days of originating the plot against Rasulullah(S).
- 3). “Al Majalis al Hatimiyah”, Majlis 126, by: Syedna Hatim Mohiyuddin (d.596/1199, al Hutaib, Yemen), manuscript“
- 4). “Madinat al M’ajiz”, by: Syed Hashim bin Suliyma al Tehrani (d.1107), vol. II, page 10, Iran
- 5). “Shareh ash Shafiyah”, Syed Abu Jafar Mohammad bin Amir al Husaini (d.1173 A.H)
- 6). “Al Damat as Sakibah”, Mulla Baqir ,

- 7). "Al Amal", Al Hurr al Aamili,
- 8). "Fazail as Sadaat Fee Manaqib Aale Rasul wa Masalib Bani Abbas", Mir Mohammad Ashraf,
- 9). "Diw'an", Syedna Taher Saifuddin, published: Dubai, UAE
- 10). "Durar al Matalib", Syed Waliullah bin Naimatullah al Husaini al Haeri, Tehran, Iran

The Writer is Attorney at Law & Religious Scholar

Email: qazishkborhany@hotmail.com

Website: www.durrenajaf.com

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