

The background of the entire cover is a dynamic, golden-hued scene. In the center, a large elephant is depicted, its trunk curled upwards. It is being pelted with a multitude of stones of various sizes, which are suspended in the air around it, creating a sense of intense action. Several birds are shown in flight, some appearing to be attacking the elephant. The overall atmosphere is one of chaos and conflict.

The Sinister Saga

Abraha Al Ashram The Cleft Face

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By
Syed Muhammad Farhan



Supreme Search

The Sinister Saga



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Supreme Seerah

Publishers Note



All praise's are for Allah Ar Rahman, the Khaliq of Land, sky, nature, Human, Angel, jin, Heaven and Hell and all that exists. May Allah's peace and blessings be upon His Habib The final Prophet and Messenger ﷺ, his all family and his Companion.

“This Book is the second Installment of The Sinister Saga”

[Supreme Seerah](#) is delighted to present this educative series, “**The Sinister Saga**”

The sinister saga is about them, who are the enemies of Islam and the opponents of the creation of the universe”. The purpose of this Series is to describe the lives of those who deviate from the truth, who are hostile to Allah Al Mighty and His Prophets عليه السلام, to understand how they go astray and how they lead others down an astray path. What are the reasons for which they abandon the truth and adopt falsehood? How was their life? By reading

about their lives, we will know which mistakes we should avoid, which type of people we should stay away from, and what is right and wrong.

By the sinister saga, What we mean is that a person lives his whole life; they get the opportunity to receive guidance, but they do not accept this guidance, thinking that whatever they are doing is correct, but in reality, they have fallen into great error, and their life saga ended in a sinful state.

“The believer sees his sins as if he were sitting beneath a mountain which he feared was about to fall upon him”

Hadrat Abdullah ibn Masud[ؓ]

Foreword

This Sinister Saga is about that person who has a place among the Tyrant Ruler in the history of Islam. This was a man who was a soldier of one of the Largest empire; from a soldier he became a commander, and from a commander he became a king. His progress brought him to the point of arrogance, in which he was cruel and did not consider anyone above himself. And finally, he went on and did what Firaun, Nimrod, and many others had done before him. He challenge Almighty Allah, the Creator and Ruler of all creations. And as a result of his deed, a year is known as an elephant year, which is Mentioned in the Quran Majeed and will live for forever.

Let's see how he come to leadership, how much power he has and and the circumstances surrounding his End ?

This book is divided in 3 Parts -

Part 1 - Burning Trench to Abyssinia Kingdom,

Part 2 - Abraha Al Ashram, The Tyrant King

Part 3 - Elephant Army and Bird Army

Syed Muhammad Farhan

A dramatic, high-angle view of a volcanic crater. The crater's rim is a glowing, burning trench filled with molten lava. The floor of the crater is dark and cracked, with a large, billowing plume of white and grey smoke rising from the right side. The overall scene is fiery and apocalyptic.

PART ONE

From Burning Trench

To Abyssinia Kingdom

Introduction

The Elephant Year 571 AD

Burning Trench

This was time when Yemen was ruled under Himyar Who's king was **Dhu Nuwas**. in his Rule, Dhu Nuwas the Himyarite exercised royal power in Yemen at that time, and he was an adherent of the Jewish faith. He marched against Christians with his forces of the Himyarites and the tribes of Yemen. He gathered the people of Najran together, and summoned them to the Jewish faith, offering them the choice between that and being killed. They chose being killed, so he dug out for them the trench. Dhu Nuwas killed Christians and dug the *ukhdtid*, the trench, for them. The *ukhdtid* was a long trench in the ground like a ditch. Dha Nuwas kindled fires in it and burned these people with there Priest; he also killed many others, He burnt some of them with fire, slew some violently with the sword, and mutilated them savagely until he had killed nearly twenty thousand of them.¹ Only one of the people of Najran survived; his name was Dhu Tha'laban and he escaped on his horse in the desert and could not be caught. He continued traveling until he reached **Caesar, the emperor of Rome**. The emperor and the empire

¹ Tabari vol 5 p 202

was a Christian Powerhouse as well as world superpower.

Dhu Tha'laban told him what Dhu Nuwas and his troops had done and asked his aid. This was an emergency issue for emperor, So many off Christians Killed by the Ruler of Yemen, So emperor Caesar send a message to the **king of Abyssinia Najashi** who was also of the same religion and whose country was closer at hand and come under Roman Empire. The emperor then wrote such a message asking him to provide help and to seek revenge. So Dhu Tha'laban took Caesar's letter to the king Najashi

In the letter it was written King of Abyssinia Najashi who dispatched 70,000 troops from Abyssinia under the leadership of one of his officers named **Aryat**, along with another named

“Abraha Al Ashram”

* * *

The Death of Dhu Nuwas and Yemen came under the rule of Abyssinia.

Aryat crossed over the sea and reached the shores of Yemen, accompanied by Dhu Tha'laban. Dhu Nuwas came out to meet him with his forces made up of Himyar and the Yemeni tribes under his control. And the battle started. It was an intense battle, but very soon the Dhu Nuwas men lost their ground and the Aryat and Abraha Abyssinia armies won the battle. When Dhu Nuwas realized that disaster had befallen himself and his people, he saw that his death was very near him, plus he lost confidence to fight anymore. Dhu Nuwas turned his horse to the sea and beat it, galloping until it entered the sea water carrying him through the shallows and into the ocean's depths, where he eventually met his demise. The king Dhu Nuwas committed suicide by drowning himself in the ocean.²

Yemen Under control of Aryat

Commander Aryat entered Yemen and took control there. He killed a third of its menfolk, devastating a third of the countryside, and sending back to the Najashi (the Negus) a third of the captured women and children . He remained there, imposing firm control over the land and reducing it to submission .

² AlSiraAlNabawiyya Volume1 p 18

Abraha VS Aryat

* * *

Aryat remained in control over Yemen and continued his rule for some years . He and abraha stayed together, reigned alongside and ruled together in Yemen, but after a few days, differences arose between the two because of many things. Abraha did not like Aryat, until the Abyssinians became split into two groups, with one faction joining up with each contender. so he took some people with him and spoke against Aryat.

Abraha, railed more against Aryat while bringing along a many others. and eventually Abraha challenged him and the Abyssinian forces split into two sides. One side moved to attack the other, but when the armies approached for battle, Abraha sent a message to Aryat

Abraha: We are linked together by both the same homeland and the same faith, so we ought to look to the interests of our fellow countrymen and co-religionists who make up the troops who are with us respectively. So if you are agreeable, engage me in single combat , and whichever of us overcomes his opponent shall have the kingship, and the Abyssinians will not be killed because of our quarrel³

Aryat: I agree, You have proposed a just procedure, so come forth against me

³ Tabari vol 5 p 213

Suggesting that he was wrong to pit the Abyssinians against one another to the ultimate damage of all, and that they should meet alone in battle (one to one combat), all forces then combining under the authority of the one victorious. To this Aryat responded with agreement.

They appointed a place where the two of them were to meet [for the fight], before the combat they prepare them-self and abaraha call up his slave **Atwada** and **instructed** him something in “**privately**”.

The combat started

| | |
|---|---|
| Abraha, a short, stocky man and a devout Christian, | Aryat who was tall, handsome, powerfully built, |
|---|---|

VS

The combat started

Aryat bore a spear, The heated battle was taking place and a fierce fight was going on and aryat is gaining upper hand, Aryat moved forward and jump at Abrahah with his spear; Aryat struck out, aiming at the top of Abraha's head and his spear hit him on the forehead, Abraha got a severe wound on his face. He screamed and bowed down. When he removed his hand from his face, he was no longer Abraha, but **Abraha cleft-face**. A long narrow cut from his eyebrow, eye, nose, till lip

down ; that was why he was known as *al-Ashram*, i.e. the cleft-face. And now it seemed that Abraha would have a second blow and then he would lose his life.

Abraha now appeared to be going to suffer another hit before going down dead. But Then 'Atwada advanced from behind of Abraha, He was the same slave who Abraha had given some special instructions to before the combat, and he followed Abraha's instructions exactly.,

Aryat was killed by Atwada Surpize's onslaught. After killing Aryat, Atwadah declared the following after Aryat's death:

Atwadah: "I am `Atwadah from a base stock-without a noble father or mother," meaning, "Abraham's slave has killed Aryat."

Abraha: "Choose what you wish, o `Atwadah... even though you have killed him; we have only now the responsibility for paying Aryat's blood money."

Atwadah: "My choice is that I should have the first opportunity for sexual intercourse with every bride from the people of Yemen before she enters the possession

of her husband,⁴" (Jahiliyyah Period Conditions)

Abraha: I Grant you

The forces of Aryat went over to Abraha and all Abyssinians in Yemen united under him. Abraha then paid over the blood price for Aryat's death. Abrahah did all this without the knowledge of the Najashi, king of the Abyssinians.

⁴ Tabari vol 5 p 215



PART TWO

**Abraha Al Ashram
The King of Yemen**

Abraha Al Ashram

The King of Yemen

King of Abyssinia Najashi Reaction

When this news reached the Najashi, who had dispatched them both to Yemen, he was furious at Abraha, for he had attacked and killed his commander without orders from himself. Then the Najashi swore an oath that he would give Abraha no respite until he had trodden his land, cut off his locks and tramped on his territory. Abraha does not want King Najashi Anger or to take a risk to fight him. So he shaved his head and filled a leather bag with Yemeni soil which he sent to the Negus with a message saying,

“O king, Aryat was merely your slave as I am. We differed about your command; everyone owes you obedience. But I was stronger, more effective, and more skillful than he was in managing Abyssinian affairs. Any power that I possess is yours, but I have heard that you have sworn not to stop until you shed my blood and overrun my land. I shaved my head completely when I heard of the king's oath and have sent to him a bag of my country's soil so that he may tread it underfoot and so keep his oath. By means of these, you will be able to secure release, from your oath. I ask for the completion of your favor upon me, O king, for I am merely your slave; any power and splendor which I have is your power and splendor.”

* * *

This message pleased the Negus when he received it, and he sent him a message that Abraha should remain in Yemen until further orders. And so it was that Abraha did remain in Yemen and become a The fiery leader of Yemen .⁵

Atwadah Act's Consequences

Atwadah is exercising there the right Abraha had conceded to him as Atwadah's chosen reward, He continued his shamelessness by oppressing people's new bribes. Due to this, the people of Yemen became very scared, and this fear turned into anger. but then a man in anger of Himyar attacked Atwadah and killed him.

When Abraha received the news of Atwadah death and Abraha as a leader, Christian leader exclaimed to people:

The time is nigh for you, O people of Yemen, to have over you a man of solid judgment who is able to exercise the self-control appropriate to men of character. By God, if I had known, when I let 'Atwadah choose his own reward, that he would ask what he did, I would never have allowed him the choice and would never have heaped favors on him in any way . I swear by God, there shall be no blood price exacted from you

⁵ AlSiraAlNabawiyya Volume1 p 20

for his death , and you will not receive any untoward retribution from me for his death."

After seeing this speech, Abraha strengthened one thing: the people of Yemen should not turn against him and start fighting against him. So he had to give him his satisfaction; whether Atwadah died or lived was not going to make any difference to Abraha.

Al-Qullays Church

Abraha al Ashram observed the local people getting ready, at the time of the festival, for pilgrimage to the Holy House in Makkah,

Abraha: Where are the people going ?

People: they were making pilgrimage to God's House at Makkah.

Abraha: What is it made of?

People: "Of stone.

Abraha: What is its covering (kiswah)?

People: The striped Yemeni cloth (*al-was'il*), which comes from here."

Abraha: By the Messiah! I will certainly **build** for you something **better than that!**"

Construction of Qullays church

The King of Yemen Abraha the cleft-face was ruling in hid domain, he love his religion Christianity too much, So Abraha started to built al-Qullays church in Sana', the like of which had never at that rime been seen on earth before. For many days work of construction

continue, Abraha sought to humiliate the people of Yemen during building this church, humiliating them in a variety of ways. He invariably dismember the hand of any laborer who arrived for work after dawn. He began to transfer to it, from the Balqis palace, marble, stone, and splendid furnishings, In it he erected crosses of gold and silver and pulpits made of ivory and ebony (Balqis palace was from Prophet Suleiman عليه السلام era).

Al-Qullays church was build, abraha believed no other worship place was as holy as this church, it was built very tall indeed and its spaciousness was amazing. Such a church as had never been constructed on earth in its time. He wanted it to be the center point in this whole Peninsula. Then He wrote to the king Negus saying,

'I built a church for you the like of which was never built for any king before you, and I will not cease striving until I divert to it the Arabs' pilgrimage.'"

Oath to destroy the Khaan a Kaaba

He announced to come to his place for worship, perform Hajj, and consider as center like Kaaba. And this is the reason why Abraha became very Jealous and hated the Ka'ba: of all the people who went there, not even half of them came to his church despite a lot of promotion and spreading the word of his church. People used to come here less and used to go to the Kaaba.

The sacred month for pilgrimage of Makkah is near,

People started to travel, Kinana tribe was also pilgrimage and on the way they cross yemen where, they travelled to the al-Qullays church and squatted (call of nature) down there, that is he defecated without anyone seeing, then left and returned home. When Abraha was informed of this he demanded to know who had done such a thing. He was told:

'It was one of the people of that bayt (building) in Makkah to which the Arabs made pilgrimage.

When he heard of what you said of your intention to change the Arabs' pilgrimage to this church of yours, he became angry and so defiled it, thereby indicating that it was unworthy of being a place of pilgrimage. he got soaked, rage fire and swore to destroy the Khaan e Kaaba.

Abraha march towards Makkah

Abraha VS Dhu Nafr

Abraha was enraged at this and he swore that he would go to the kaaba and destroy it. And so he ordered his Abyssinian troops to equip themselves and make ready, He took the army of sixty thousand with nine or thirteen elephants to attack on Kaaba.

The Arabs in Yemen were highly anxious and alarmed when they heard of this and considered it their duty to do battle with him, when they learned he wanted to destroy the kaba, God's sacred edifice. A member of the Yemeni nobility named Dhu Nafr summoned his people and those Arabs who would support him to do battle with Abraha and preven this destruction of the ka'ba. Some did respond and they engaged in battle. Dhu Nafr and his supporters were vanquished and he himself was taken prisoner and brought before Abraha. When about to be killed, Dhu Nafr suggested to Abraha that he might well be more useful to him alive than dead. So Abraha kept him prisoner, in chains; he was a clement person.

Abraha VS Nufayl bin Habib

Abraha continued ahead to meet further adversaries and in the area of Khath'am came up against Nufayl bin Habib al-Khath'ami with his two allied tribes of Shahrani and Nahis, along with other Arab supporting tribes.

They did battle, Abraha won, and took Nufayl prisoner. When Abraha was about to execute him, Nufayl pleaded for his life and offered to be his guide in the Arab territory, guaranteeing that the tribes under him would be obedient to Abraha. So Abraha released him and went on ahead, with Nufayl acting as guide.

Abraha Arrival in Ta'if

Reaching Ta'if, Abraha was met by Mas'ud b. Mu'anib b. Malik b. **Ka'b** b. 'Amr b. Sa'd b. 'Awf b. Thaqif along with the warriors of Thaqif They addressed Abraha, saying:

'O king, we are your slaves, fully obedient to you; we have no dispute with you and this temple of ours is not the one you want.' By this they meant the temple devoted to the goddess al-Laat. we will send guides to take you there.'

The temple of al-Laat, it was one they had there in al-Ta'if, that they venerated almost as was the kaaba, She stood in the place of the left-hand side minaret "tall thin tower" of the al-Ta'if Area.⁶ They believe that if someone curse her, that person will surely have the disease of rabies as punishment.

So Abraha passed them by unmolested, Unharmmed.

⁶ Hisham ibn al-Kalbi, Books if Idols p 15

Part Three

**The Elephant
Army**

And

The Bird Army

Abraha Al-Ashram In Makkah

Robbing of grazing animals and 200 Camels

Abraha arrived in near Makkah border and made a halt at al-Mughammis his elephant sat down he encamp there. he sent on ahead to Mecca one of his Abyssinian men named al-Aswad bin Maqsud with some cavalry. On the nearby area Quraish use to graze their animals and camels, he robbed all the animals that grazing, included 200 camels there. He brought to him the possessions of the people of Tihama, from Quraish and others. Until this time he was an already leader and elder of Quraish. As a result of possessions capture, Quraish, Kinana, and Hudhayl tribes, and all those venerating the kaaba decided to do battle with Abraha but abandoned this idea when they learned they had insufficient power to match him, They weren't strong enough to compete with him.

Abraha then call Hunata the Himyarite and order him:

“Find the leader and the most noble of these people. Then tell him that the king says, 'I have not come to war upon you, but only to destroy that building (the kaaba).If you do not engaging warfare to prevent our access to it, then I shall have no need for your blood.' If he does not want war, bring him to me with you.

Hunata entered Mecca he asked who is the leader of

Quraish. He was directed to their leader of that time

“Al Faiyaz” Hadrat Abdul Muttalib

Hadrat Abdul al-Muttalib a wise gentle man and the leader of Quraish. This was a time when alcohol was wide spread, but he kept alcohol forbidden for himself . Helping travelers, Feeding the poor, his table was always full with food for others, He took charge of providing water from zamzam to the pilgrims and Makkah. People used to call him Abdul Muttalib **“Al Faiyaz”**. There was a Noor on the forehead of Hadrat Abdul Muttalib. And he is the Grandfather of The Last Prophet ﷺ, who was not born yet.

Hadrat Abdul Muttalib met Hunata, Dhu Nafr and Unays

This Robbed 200 camels belonging to Hadrat Abdul Muttalib. So Hunata met him

Hadrat Abdul Muttalib replied: "By Lord of Kaaba, we do not want war with him and have not the power for it; this house is God's sacred house and that of His true follower Ibrahim عليه السلام." He was saying in effect, "If Lord does protect it from Abraha, then it is because it is His holy sanctuary and His house. If he abandons it to him, then, by Lord, there's no way for us to defend it.

* * *

Hunata: you must accompany with me to Abraha in-accord with his orders

So 'Hadrat Abdul Muttalib set off along with some of his sons. Arriving at Abraha's encampment, soon he get know that Dhu Nafr is with abraha, who was a friend of his, so he asked to see Dhu Nafr, When he met Dhu Nafr, still in confinement, he asked him

Hazdrat Abdul Muttalib: Do you had any solution to their predicament.

Dhu Nafr: How can a man have a solution when he is a king's prisoner and is expecting to be killed at any time? I have no advice to give you, except to say that Unays, the elephant keeper, is a friend of mine. I will send him a message strongly commending you and ask **him** to seek permission for you to address the king. Speak to him as you see fit, and Unays will intercede on your behalf as well as he can

Hazdrat Abdul Muttalib: agreed

Dhu Nafr sent Unays the following message:

Dhu Nafr: Abdul Muttalib is master of Quraish and custodian of the well" of Mecca; he feeds both men in the plains and wild animals on the mountains. The king seized 200 of his camels. So seek permission for him to see the king and intercede for him as best you **can.**"

* * *

Unays responded that he would, Unays then spoke to Abraha.

Unays: O king, here at your door seeking audience is the lord of Quraish and keeper of the well of Mecca; he feeds both men in the plains and the wild beasts in the mountains. Allow him in to see you to discuss a matter with you.

Abraha: let him in.⁷

* * *

⁷ AlSiraAlNabawiyya Volume1 p 23

Al Faiyaz Hadrat Abdul Muttalib And Abraha The Cleft-Face

Hadrat Abdul Muttalib was the most dignified, handsome, and impressive of men. When abraha saw him first time he wanted to honour him by not making him sit below himself. But he did not want the Abyssinians to see him sitting next to himself on the throne. So Abraha descended, sat down on a carpet, and had 'Hadrat Abdul al-Muttalib take his place beside him.

Abraha: why you had come here

Hadrat Abdul Muttalib: What I want is for the king to return the 200 camels he took from me as compensation.

Abraha in surprise: You impressed me when I saw you, but you displeased me when you spoke. You want to talk to me about 200 camels I took from you in compensation, but not about the building which is your religion and your ancestor's religion that I have come to destroy?

Hadrat Abdul Muttalib: I am the owner of the camels; the building has its own master (Allah al Jabbar) who will protect it.

Abraha: He won't protect it from me

* * *

Hadrat Abdul Muttalib: Then it's between you and **Him**

Abraha: Fine then, I will return your camels

When they left Abraha, 'Hadrat Abdul Muttalib went to report to Quraish and told them to retreat from Makkah to defensive positions in the mountains. Then 'Hadrat Abdul Muttalib took hold of the metal door knocker of the kaaba and stood there with a group of men from Quraish praying to God and asking His help against Abraha and his troops. As he stood holding the kaaba door knocker, 'Hadrat Abdul Muttalib recited the verses:

"O Lord, Your worshippers protect their homes, so protect Your building, Let not their cross and their power vanquish Yours tomorrow If You should leave them free with our qibla, then that is what You will.⁸"

⁸ Seerat Ibn ishaq

The Army of Elephants

Next morning Abraha prepared to enter Makkah, readying his elephant and equipping his troops. The elephant's name was Mahmud. When they directed the elephant towards Makkah, they Kneel down, and refuse to proceed forward. Abraha's troops and mens beat the elephant to make it stand up, struck its head with axes, and stuck hooks into elephant hide until it bled. But all elephants refused to stand. But Then they turned elephants to face towards Yemen, and it got up and moved in a hurry. Buy again they turned its towards Makkah they refuse to move.

they directed it towards Sham and then towards the east elephants got up and moved in a hurry. But when they turned it towards Makkah, it knelt again. Nufayl bin Habib came to abraha personal elephant Mahmud got hold of its ear and said, "Kneel, O Mahmud, and go [then] straight back whence you came, for you are in God's sacred territory!" Then he let go its ear; the elephant knelt down, while Nufayl b. Habib made off at top speed and clambered up the mountain.⁹ The soldiers beat the elephant to make it get up, but it refused continuously.

This was the Allah Al Jabbar work it was the day of the Abyssinians' elephant; many times did they urge it on, but it didn't budge; Their hunks were under its sides and

⁹ Tabari vol 5 p 228

troops slashed its trunk until it tore. troops used a knife instead of a whip; when they aimed it at its back it was badly wounded. Seeing all this, the soldiers were very surprised. They did not understand why elephant was doing such an act. In fact, Abraha's elephant, Mahmud, was doing this thing again and again. But after getting so many injuries, some elephants to all got up and moved forward to attack.

Birds Emerge From Sea

Far ways from here in ocean There was a commotion as if a great force were coming from the sea. With a gust of wind, the people looked around and saw what was coming. Among them were the people of Quraish and Abraha.

Then Allah Al Jabbar sent them birds from the sea like swifts that were raised up from the sea, these Birds were small in size but it was looking like those of birds who has paws like dogs. their heads were like those of lions which emerged at them from the sea and that these were green, they were seems to be in form to the griffins. they were black sea-birds bearing stones in their beaks and claws. each one of which carried three stones, one in its beak and one in each claw. The stones were like chickpeas and lentils. the smallest stones they

had were like human heads, some as big as camels.¹⁰

Birds Stone Bombardment

Birds came, lined up over their heads, screeched, and dropped what was in their **claws and beaks**. Each stone that fell on a man's head exited through his behind and each stone that fell on one side of a man exited from the other.

Allah Al Jabbar Then also sent a fierce strong wind which struck the stones and increased their velocity. And so they were all killed, Every soldier hit died, Birds rained stones down upon them until he was like a man being stoned.

The elephant turned and ran away, and those there did fail for their evil. Allah Al Jabbar sent a gale down upon them, overwhelming them as if they were dwarves, surpassing them as though they were little. Their priests urged fortitude but they screamed like bleating sheep." Elephant until it crawled as though hamstring.

The Allah Al Jabbar signs are manifestly clear, only disbelievers doubting them. He created night and day and all clear, its reckoning determined. Then a merciful Lord makes clear the day with a sun of spreading rays.

Abraha Army Retreated

¹⁰ AlSiraAlNabawiyya Volume1 p 26

Every soldier hit died, all soldiers who were hit perished, but not all were struck. After this, there was a commotion in the whole field and the elephants and humans all started running from here to there and they did not understand what to do. So they retreated in haste along the road by which they had come, calling out for Nufayl ibn Habib to lead them on the way back to Yemen.

While all called out for Nufayl, as though he owed the Abyssinians some debt". About this situation Nufayl spoke:

"Greetings to you from us, O Rudayna. How much we have gladdened our eyes this morning! Rudayna, had but you seen, but may you see not, what we saw at Mount Muhassab, Then you would have forgiven and praised me, and not felt ill will at what passed between us. I praised Lord to see the birds, and feared that a stone be cast upon me.

Whoever attacks that place returns with his armies defeated, humiliated. As they retreated, the Abyssinian troops were continually falling by the wayside and perishing at every watering place or halting place, Troops were consistently losing their lives, manhal.

None of them Survive in last

Punishment of Allah Al Jabbar Upon Abraha

Abraha, went back, His was smitten in his body; they carried him with them, his fingers dropping off one by one, As each finger dropped off, there followed a purulent sore in its place, which exuded pus and blood, until they brought him to San'a', with him looking like a newly born chick. And that when he reached Yemen, **His chest burst opened and his heart exploded.**

Punishment of Allah Al Jabbar Upon soldiers of Abraha

The elephant's keeper and guide in Makkah, both blind and crippled, begging for food."

Abyssinian troops, and everyone who survive and reach yemen where later was hit suffered either a severe wound or else that spot erupted into blisters and pustules. (That was the first time that smallpox and measles and bitter shrubs appeared [in the land].) Thus the stones snuffed them out completely, and Allah sent a torrential flow of water, which swept them all away and hurled them into the sea. the first time measles and smallpox were seen in the land of the Arabs was in that year, as also the first time for bitter shrubs like rue, colocynth, and gigantic swallow-wort to be seen.

* * *

Abraha's Elephants Conclusion

As for Mahmud, the Abraha's elephant, it lay down and would not venture, into the Sacred Enclosure and was thus preserved in safety, kept safe and intact.

but regarding the elephants for move forward, it ventured into the Sacred Enclosure and it suffered the fall of stones.

Afterwards Hadrat Abdul Muttalib went down from Mount Hira' and two of the Abyssinians came up to him, kissed his hand and said, "You were more knowledgeable

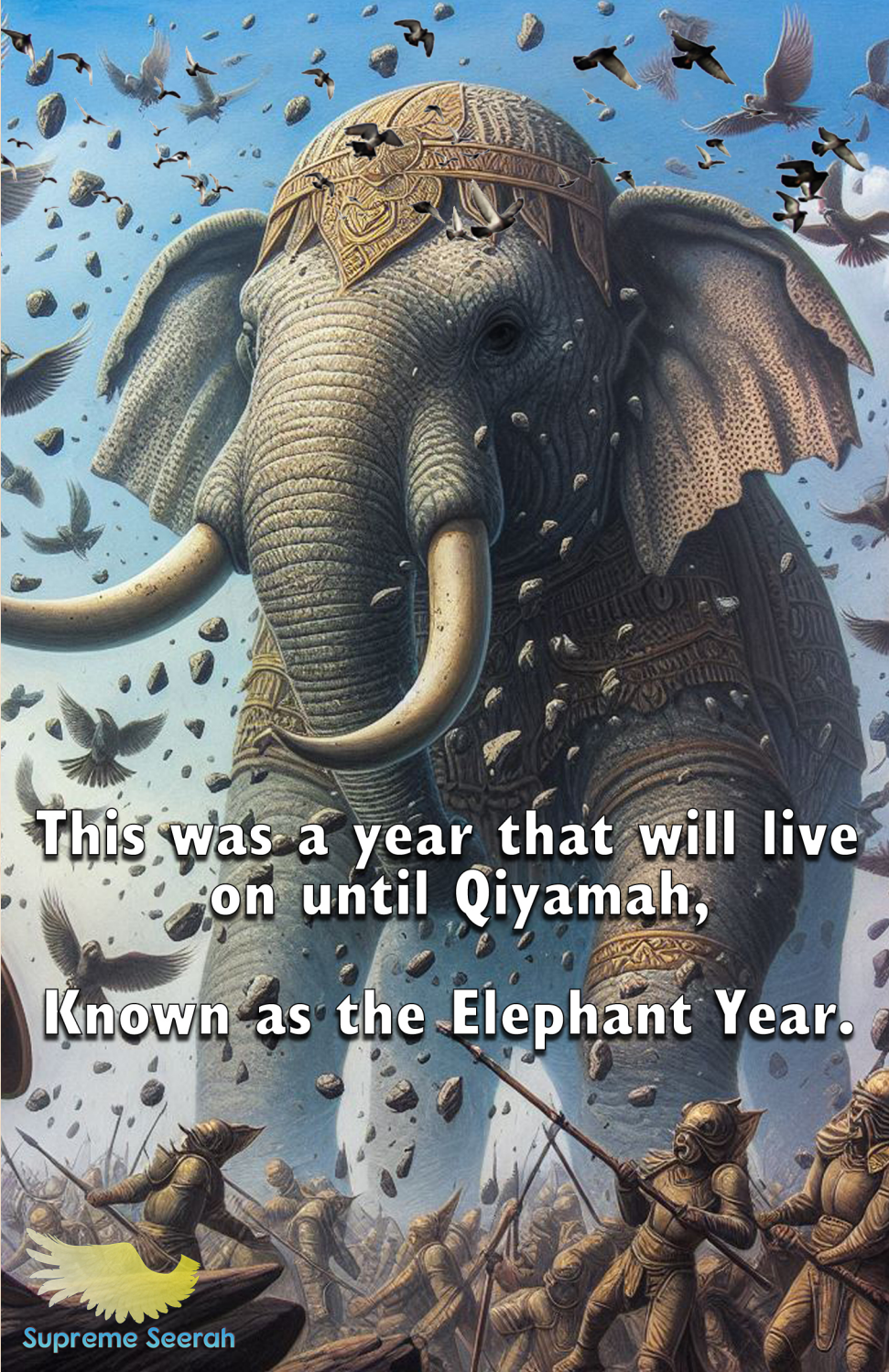
"They fled in terror from Makkah's interior, its sanctuary undisturbed for ages past; Sirius had created no nights inviolate since not even one of the mightiest of men could ever aspire to attack it. Ask King Abraha what he saw of it; he who has knowledge of it shall inform the ignorant. Sixty thousand men did not return to their land, even their sick did not live after their homecoming, 'Ad and Jurhum were there before them, But Allah held it high above all men".

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۗ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّبٍ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۓ
تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۖ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

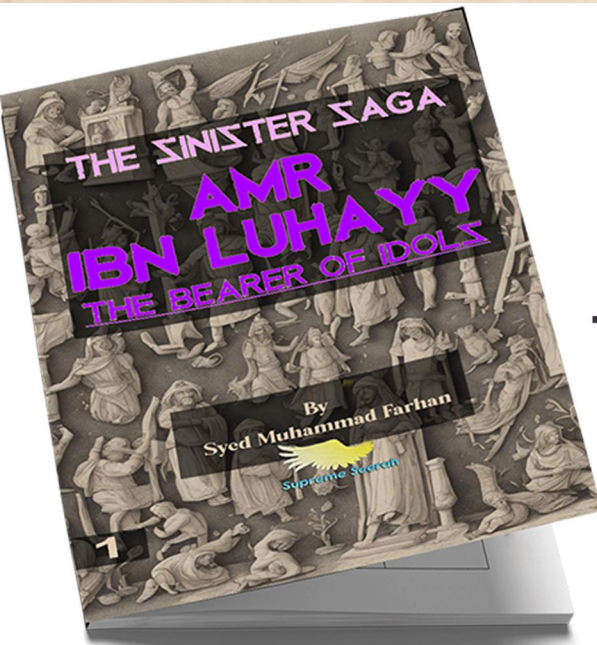
O dear Prophet ﷺ, did you not see how did your Lord deal with the People of the Elephant? Did He not put their scheme into ruin? And send flocks of birds upon them, Which hit them with stones of baked clay, So He made them like the leftover devoured leaves of farms?¹¹

This Miraculous Event, is also was one of the major signs of the coming of the Last beloved Prophet sallallahu taala alaihi wasallam

¹¹ Surah Al Fil 105:1 to 105:1



**This was a year that will live
on until Qiyamah,
Known as the Elephant Year.**



**The Sinister Saga
Amr ibn Luhayy,
The Bearer of idols**

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