

Nuqoosh-e-Ismat

Life Sketches of the Fourteen Infallibles

Allamah Sayyid Zeeshan Haider Jawadi (a.m.)

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Biographical Sketch of Allamah Sayyid Zeeshan Haider Jawadi

Name: Sayyid Zeeshan Haider Jawadi (Alias Allamah Jawadi)

Nom de plume: Kaleem Allahabadi

Father: Maulana Sayyid Muhammad Jawad (t.s.)

Date of Birth: 17 September 1938 A.D. corresponding to 22 Rajab al-Murajjab 1357 A.H.

Place of Birth: Village Karari, District Allahabad, India.

Primary education: Madressa Majdia, Karari, Allahabad.

Religious education: Took admission in Jame Nizamia, Lucknow in 1949 and passed 9 classes in four years.

Higher religious education: 1955 to 1965 in religious university of Najaf Ashraf till the rank of Ijtihad.

Teachers: Most respected Aqa Mohsin Hakeem, Aqa Khoei, Aqa Abdullah Shirazi, Fifth Martyr Aqa Muhammad Baqir as-Sadr, Shaheed Mihrab Aqa Madani and others.

Beginning of propagation: In 1961 in capacity of Imam Jumua wa Jamat, Muzaffarpur Bihar.

Stay in Allahabad: From 1965, as prayer leader in Masjid Qazi, Allahabad and responsibilities of religious propagation in the whole country.

Institutions managed: Participated in founding *Tanzeemul Makatib* and from 1986 was President of *Idarah Tanzeem Khums O Zakaat*, Allahabad; *Idarah Islam Shinasi*, Mumbai and hundreds of other organizations in India and abroad.

Establishment of Religious colleges: *Jame Imamiyah* Anwaarul Uloom, Allahabad, 1988; *Jame Imamiyah*, Lucknow; *Jamiatus Zahra*, Lucknow etc.

Travels: Toured almost all countries where followers of Ahle Bayt (a.s.) reside.

Representation of Wali-e-Faqih: He was *Wakil Mutlaq* in India from 1416 till the end of his life.

Stay in Abu Dhabi, UAE: Permanently stay from 1980 to 1998, although before also he paid frequent visits.

Written works: More than 300 books and innumerable articles.

Issues: Three sons and after that four daughters.

Demise: Asr Ashura (10th Mohurrum) 1421 A.H. corresponding to 15 April 2000 A.D., Saturday, Abu Dhabi, UAE.

Burial: 12 Mohurrumul Haraam, 1421 A.H. Daryabad Cemetary, Allahabad, India. (Besides the grave of his father.).

Publisher's Foreword

The main feature of the life of Allamah Sayyid Zeeshan Haider Jawadi was that whenever something was not available, instead of complaining about its absence, he used to bring that into existence himself. That is the reason for his preparing a new translation and commentary of Quran; Translation and exposition of *Nahjul Balagha*, Translation and exposition of *Sahifa Kamilah*, Translation of *Mafatihul Jinan*, and other important topics including *Ilme Rijaal* and *Ilme Hadith*. He also presented hundreds of books and articles on various religious subjects and it was fulfillment of this same need that urged him to write *Nuqoosh-e-Ismat*, as he felt it was needed since a long time. His friends and associates also continued to remind him that although there were a number of books on biographies of Fourteen Masoomeen (a.s.) they only contained events of their lives and historical life sketches; whereas the real aspect of their lives was their teachings and training for which Providence had chosen them and each of whom the Messenger of Allah (s.a.w.s.) had declared by name.

And it is obvious that events of life can only prove beneficial if advantages and benefits are derived from them so that readers may gain lesson from them and try to mold their lives accordingly for which they were sent and to adopt which is the evidence of greatness of man.

The respected Allamah has kept this in view while writing *Nuqoosh-e-Ismat*. Thus it is possible that unlike in other books you may not find every minor incident (one reason for this was to limit the bulk of book) but it is necessary to point out the consequences of all incidents; on the contrary, on some occasions it is regretted that if we had only acted on the

practice of the Holy Imams (a.s.) we would not have suffered such losses.

The Late Allamah, during his lifetime only had initiated the project of providing religious material in the English language and with this in view had arranged for translation into English, his own books including the chapters of this book. This humble servant continued this practice after the passing away of the Allamah and published a number of books for which he is personally indebted to the most respected Muhammad Ali Abde Ali Sahab that he bore the responsibility of translation in the best way.

I thank the Almighty Allah for having once again given us this opportunity to present the English version of the whole book of *Nuqoosh-e-Ismat*. Although this humble servant has added references wherever needed, the responsibility of molding it into English was taken up by brother Athar Husain Sahab and he accomplished this in a very short time. Before also we have availed of his services for *Translation and commentary of the Holy Quran* of Allamah and my own book, *Scientific Miracle of Quran*. We are thankful to him and also pray that Almighty Allah may increase his Taufeeqaat and hope that he would make such contributions in future also. At the same time, I also thank my friends from Abu Dhabi who are having such spiritual attachment to the respected Allamah that they contributed in publication of many his works and we hope they will continue to co-operate with us in this intellectual activity in future also. May Allah, the Mighty and the High accept these contributions from them and also bestow them with Taufeeq in future too.

In the end, I would like to request the readers that they obtain this book, read it and act on the practice of Holy Imams (a.s.) as much as possible and in their supplications, in addition to Allamah they remember us also, so that we may continue to be blessed with more Taufeeq in the world and get salvation in the hereafter through the same.

*Wa Aakhirud Dawaana Anil Hamdulillaahi Rabbil
Aalameen.*

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Preface

In the name of Allah, the Beneficent, the Merciful

To have information about the biographical details and life history of leaders and holy saints is the most important duty with regard to religious cognition (*Marifat*) and a very important factor of character building. That man can never be said to be honest, who is absolutely ignorant of the life history of his or her leader or guide. And he can never build a good character who has no exemplars of good character and ideals before him. One who travels in darkness cannot reach his destination and one who raises a building on personal whims cannot be a favorite of Almighty Allah.

Keeping the importance of this point in mind scholars of Islam have prepared biographies of holy saints in every period of time and tried to present their special characteristics and traits. Books have been written under title of history of prophets, biography of Holy Prophet (s.a.w.s.) and life history of Holy Imams (a.s.). Rather books like incidents of scholars have also been published. The aim of all of them was not to explain the past circumstances or to enliven the dead through the power of words; on the contrary the sole of aim was to particularly show their distinctive qualities and to build a new character in the light of this. That is why in life history, only those incidents are emphasized, which were beneficial from that aim, and the other circumstances and incidents are ignored. Otherwise all the incidents of the life of a twenty year old person cannot be compiled into even dozens of volumes. How can complete conditions of lives of hundreds of elders of religion be compiled in a few books?

One hand history was injustice in the sense that the writer made use of his personal taste and along with it he has also kept in mind the exigencies of his time. As a result of which it so happened that numerous lives were rendered unworthy of mention and innumerable incidents were buried in the graveyard of history. It was so because these incidents were exposing the defects of many persons. Or they were a burden on the mood of rulers and kings on whose motivation the historian had written his book and whose excess of wealth was serving as the ink of the pen of the writer.

The tragedy of history and biography writing is very sorrowful and there is a history of oppressions occurring in this regard and this is not the occasion to discuss and debate it; it is a reality of which all intellectuals are aware and they recognize it fully and there is no need to discuss it in more detail.

At present the subject, which is having significance is that as many incidents of past are preserved by past historians as much as they were used by the later historians, and in this light as many writings that have come to the fore; all display the same element that the biographer has selected incidents according to his special taste and then under influence of particular views has derived conclusion from same. In this way, the book of biography has also become needful of a particular insight and to gain from it also requires a particular understanding.

By presenting examples of this clear cut reality, I don't want to become the culprit of exposing the mistakes of elders and neither do I aim to insult them. My only aim was to point out to the fact on the basis of which a difference has appeared in deriving conclusions from incidents and one who has divided one life history into different characters and along with this, I would like to point out the need of this book; because inspite of the existence of so many books what was the need of a new book and what is the special quality, which is not found in other books?

First of all, such questions are basically childish and foolish; and through them nothing can be realized except their religious ignorance. As this question is never raised on any subject of the world; that when so many cars are present, why have they made a new car? Or that in spite of the existence of so many machines, why have they invented a new machine? Or in spite of so many useful gadgets, why are they inventing new gadgets everyday? On the contrary there the demand of taste is only the latest model should be purchased and it should be seen that what technique has been employed by one who has invented those items this year and how he has made them compatible with contemporary demands. But in religion, people wish to make use of a treatise on laws of religion for hundreds of years and a desire to make each book as a sign of eternity and its general secret is not greatness or importance of the book; on the contrary in religion it is effect of ignorance and miserliness that how can we buy one book after another?

When this humble servant started working on commentary and translation of Quran, such views were heard that when so many translations and commentaries were available, what was the need of a new translation and commentary? It would have been better to work on some other subject and today the same voice is echoed at the announcement of *Nuqoosh-e-Ismat*. That after brief and detailed books of such and such well known scholar what is the use of writing on this topic? But thanks be to Allah that after the publication of translation and commentary of Quran innumerable intellectuals and thinkers have expressed their encouragement and even though it may have been due to courtesy they have said that there was indeed a need of this commentary and translation in this age and its most powerful evidence is that within a period of few months two thousand copies were sold out quickly. (Even though there were many shortcomings in its paper and quality and could never have been said to be in an attractive format; which the owners of the printing press will have to account for on

Judgment Day).

With regard to the present book also, I have the same hopes that if Allah wills, after its publication, its admirers will appear and they will understand its importance and need. The humble servant has used the same taste in compiling this book, which was in use in the commentary of Quran and its gist is that if the Holy Quran is a book of training from the Lord of the worlds, we must seek moral points at every step in it and each of its verses should become a channel of training of views and opinions. In the same way, if the Prophet of Islam has left the Purified Progeny as a scientific interpretation and practical explanation; aspects of training of human beings should be apparent in their character as well. In my view, the aim of the Holy Imams (a.s.) was never to show off their personal qualities and excellence; they used to express their excellence also with the aim of training the people and they did not ignore this aspect even in most serious calamities. To present the incidents of their lives only as excellence and perfection and to leave off their beneficial and practical aspects is not true biographical writing. On the contrary it is dishonesty from biography. For example a prominent speaker narrated the following incident from the life of Imam Ali (a.s.) as follows: A thief whose crime was proved, was arrested and presented before the Imam. Companions recommended his case and argued that he was a devotee of Ali, but the Imam had his hand cut off and when he went to the market and began to recite the praise of Imam Ali (a.s.), the Imam called him back and joining the severed fingers to his hand and silently prayed for him and his hand returned to its original healthy state. The conclusion that the writer has derived from this incident is that the love of Ali is something that is beneficial even to thieves and it joins their severed hands also. So after the Majlis I said to the speaker with utmost respect that incidents are past and they cannot be changed; but at least one should be honest in deriving the proper conclusions. Your facts are true, but the

conclusion that you have derived will only create negative behavior in the community. If you had only mentioned two other points that the command of religion is so important that Imam Ali (a.s.) cut off his hands in spite of the fact that he was his devotee and did not give any sort of concession in applying the law of Shariah. He did not allow love to become a channel for suppressing of Shariah. After that when the time came for the effect of love, he announced the fact that the second time cure of the hands is being done on the basis of that true faith, where even after hands are cut off one recites praises and no sort of revulsion is shown. A person who begins to criticize Maula at the least hardship is not at all related to believers and devotees of Ali (a.s.). They are of the view that even Maula should have sought their advice before applying the laws of Shariah just as the Maraja Taqlid have to consult them before issuing any verdict.

The above example would have made clear the aim of this writing that its aim is not to collect the incidents of life or to please believers through their narration. Its aim is to search for the original foundations of the incidents and to make the readers aware so that they may correct their behavior in their light and improve their world and the hereafter.

It is regrettable that a community which has fourteen personalities who are not only infallible from sins, mistakes and unintentional errors, they are even safe from *Tarke Awla* (omitting the most preferable option) and who are spoken of all the time; if people who do not perform religion duties or those who commit evil deeds or such speakers appear who consider evil behavior as a distinctive quality of religion or an ideal of character. ***Indeed we belong to Allah and to Him we will return.***

In this book, this humble servant has tried to present the sketch of each Infallible in a sequence with which life has gone ahead and after that we have mentioned the confessions of people of different religions, his or her own perfections and

excellence or valuable statements or teachings should be mentioned and in the end are mentioned the persons who have gained from their teaching and training and who are ideals for people like us.

In addition to all this, there has been a special subject with regard to the life of each Infallible. It is discussed separately and its detailed discussion within the biography has been avoided so that it may not disturb continuity.

How successful I have been in my effort can be decided by the intellectuals only; although I can dare to say that this is new form of biography writing on which a great deal can be done. May Allah do that such a brave heart come who is also permitted by the circumstances of the world and that he may discuss this subject in sufficient detail and make the community aware of the method of character building and make the community of the infallibles so high of character that where the following statement is proved: Be an ornament of us and do not be a liability for us, And when love itself is declared with the character and become the sign of the greatness of the beloved.

Our last word is that praise be to Allah, Lord of the worlds
And peace be on those who follow the guidance.

Sayyid Zeeshan Haider Jawadi

Abu Dhabi

23rd Zilqad 1412 A.H.

Day of the Martyrdom of Imam Ali Reza (a.s.)

The Holy Prophet (s.a.w.s.)

Birth 17th Rabiul Awwal, Year 1, Amul Feel

Demise 28th Safar 11 A.H.

Life Sketch of Holy Prophet (s.a.w.s.)

Past

The Arabian Peninsula is around 1300 to 1600 miles in length and 600 miles wide, and whose total area is 1230000 square miles; that is more than four times the total area of Germany and France and less than one third of undivided India.

Since the early times, this area is said to be the cradle of sciences and religions and innumerable religions were born in this area and most of them were also buried in this area.¹

The apparent history of this area begins with the period of Prophet Ibrahim (a.s.) whose brief life history is that Almighty Allah through His perfect power created him with different virtues and excellence; created him in this area as a standard bearer of monotheism and posted him in confrontation with a transgressor tyrant like Namrud. Prophet Ibrahim (a.s.) began to preach monotheism verbally and practically; and on getting an opportunity one day destroyed all the idols; as a result of which he was thrown into the inferno. The Merciful Lord saved him from the fire unscathed and converted the fire into a bough through the incantations of 'cool and safety'.² Influenced by this incident, Lady Sarah binte Haaraan married with him and the system of giving proposals on seeing excellence began in the history of prophethood.

Prophet Ibrahim (a.s.) initially resided at Babel; from there he moved to Canaan. When there was a famine in Canaan, he

¹ *Farogh Abadiyat*, Pg. 33

² *Hayatul Quloob*, Pg. 220

shifted to Egypt. There he went to the court of the Firon of that age, who was so infatuated by the beauty of Lady Sarah that he tried to extend his hand to her, but each time the hand was paralyzed. He promised Prophet Ibrahim (a.s.) that if his hand was cured through his prayers, he will not commit such an audacity again. The Khalil prayed to Almighty Allah and his supplication was accepted and the hand was cured. So being influenced by his greatness, he gave his slave girl, Hajra to him. After that Ibrahim (a.s.) resided in Jeron and passed away at the place, which is today called as the Khalilur Rahman.

After spending a considerable time of marriage with Lady Sarah when Ibrahim (a.s.) saw that it was not apparently possible to have issues from her, he married Lady Hajra after which Prophet Ismail (a.s.) was born. And when Lady Sarah was ninety years old, Almighty Allah gave them a son who was named Ishaq (a.s.).¹

After the birth, Lady Hajra would have been target of tension with Lady Sarah therefore Prophet Ibrahim (a.s.) solved this problem under divine directions: he relocated Lady Hajra and Ismail (a.s.) to Mecca near the foundation of Holy Kaaba, where they had to face very difficult situations, because of lack of water and vegetation; and Lady Hajra had to perform the Sayy (run about) for a drought of water as a result of which Providence caused the Zamzam spring to flow and in this way the mercy of the Lord was also displayed and greatness of Sayy was also displayed in the protection of a divine prophet.²

Meanwhile, some people of Jurham tribe passed from there and noticing the flow of Zamzam spring decided to camp nearby. In this way began the inhabitation of the area of the sanctuary.³

¹ *Maqalat-e-Naeemi* and *Farogh Abadiyat* etc.

² *Hayatul Quloob*, Pg. 248; *Farogh Abadiyat*, Pg. 107

³ *Farogh Abadiyat*, Pg. 117

When after sometime Prophet Ibrahim (a.s.) came to meet his family, Ismail (a.s.) was not at home. His wife did not accord him a warm welcome neither displayed any good manners; so Prophet Ibrahim (a.s.) hinted to Ismail (a.s.) to divorce her. In this way the second marriage of Prophet Ismail (a.s.) took place in the Jurham tribe through which Ismail (a.s.) managed to get peace and comfort in life. But very soon after that, Providence commanded Ibrahim (a.s.) to sacrifice Ismail (a.s.) and he presented his son on the way of Allah with absolute determination. Ismail (a.s.) also entrusted himself to divine will and in this way Ibrahim (a.s.) became the Friend of Allah (*Khaliullah*) and Ismail, the slaughtered one (*Zabeehullah*).¹

This system of loyalty and sacrifice continued in the generations of Ismail (a.s.) till His Eminence, Abde Manaf took birth, whose name was Umar al-Alaa. He had a son, Hashim and His Eminence, Hashim had a son named Abdul Muttalib and another son named, Asad. Lady Fatima binte Asad was born in the family of Asad and Abdul Muttalib had a number of sons and daughters; one of the being Abdullah and another, Abu Talib.

Abdul Muttalib had vowed that if Almighty Allah would give him ten sons, he would sacrifice one of them for the sake of Allah. Thus when it was the time for sacrifice, the lot fell on the name of His Eminence, Abdullah. Because of the elegance and perfection of Abdullah, the lot was cast once again and again his name was drawn; so much so that a ransom was fixed and a hundred camels were given as ransom to save Abdullah from being slaughtered; and in this way Abdullah also became a slaughtered one and the Messenger of Allah (s.a.w.s.) began to be referred as the son of the slaughtered one.

The name of Abdul Muttalib was in fact Aamir and his Kunniyat was Abul Harith; he was also called by the title of

¹ *Hayatul Quloob*, Pg. 264; *Chaudah Sitare* etc.

Shaibatul Hamd, because his hair was white and extremely beautiful. After the passing away of the father, he stayed with his maternal grand parents and at last Muttalib brought him to Mecca. When people saw them together, they thought that Muttalib has purchased a slave so they began to call him as the slave of Muttalib. In this way the title of Abdullah Muttalib became more famous than Aamir.¹

According to the Messenger of Allah (s.a.w.s.) His Eminence, Abdullah Muttalib possessed five qualities:

- 1- He was first to prohibit marriage to the wife of father.
- 2- He was first to fix Khums (one fifth tax) on treasure troves.
- 3- He started arrangements to provide food and water to Hajis.
- 4- He fixed a hundred camels as a bloodwit of a human life.
- 5- He fixed seven circumambulations of Holy Kaaba.

Because of his sincerity, Providence made them as a part of religious rituals of Islam and because he had really offered a son as sacrifice, he was given the title of ‘Second Ibrahim’.²

Because of his generosity, Abdul Muttalib became famous as ‘Mutimut Tayr’ (feeder of birds) and his great feat was the expression of that determination, which was shown to Abrahathul Ashram when he launched an attack on Holy Kaaba with an army of elephants and all Meccans fled to mountains. His Eminence, Abdul Muttalib went to meet Abraha, who after according an honorable welcome asked about the purpose of his visit. He said: Your men have seized my camels and I have come to request you to release them. He said: It is really disgusting! You are concerned about your camels and not about the house, which my army has come to destroy.

His Eminence, Abdul Muttalib said: I am the owner of

¹ *Hayatul Quloob*, Pg. 63; *Chaudah Sitare*, Pg. 37

² *Hayatul Quloob*, Pg. 67; *Chaudah Sitare*, Pg. 48

those camels and this house also has an owner, who will save it in future. Abraha was unable to understand this hint which is the usual stance adopted by every conceited and arrogant person. But the Lord of the worlds guarded the honor of the promise of Abdul Muttalib and by sending the army of Ababeel routed the forces of Abraha. This became a perfect example of a small power confronting a super power and Abraha was not destined to die a death of honor.

There were sixty thousand soldiers in Abraha's army which also had nine or thirteen huge elephants the largest of them being named Mahmud, which was supposed to raze the Holy Kaaba, but this plan was foiled by the special will of Providence.¹

It was perfection of Abdul Muttalib's faith that he did not refer to the idols in guarding the house; on the contrary he mentioned an unseen power and clarified that the real masters are not these idols, it is Almighty Allah and the secret of sincere contentment is not faith in the seen; on the contrary it is faith in unseen.

Present

The year in which the army of Abraha was destroyed and the special defense of the Holy Kaaba occurred, is called as the year of the elephant and it was in the same year that the birth of the Messenger of Allah (s.a.w.s.) took place. On the basis of common Shia traditional reports, it occurred on 17th Rabiul Awwal and on the basis of common Sunni traditional reports it was on the 12th Rabiul Awwal. According to Maulana Shibli it was 9th of Rabiul Awwal, on the basis of research of the famous astronomer of Egypt. According to general belief in the Gregorian calendar it corresponds to 29th August 570 A.D and

¹ *Chaudah Sitare*, Pg. 39; *Hayatul Quloob*, Pg. 68; *Hadiyan Barhaq*, Pg. 50

according to the view of Maulana Shibli it corresponds to 20th April 571 A.D.

The place of his birth was Shebe Abu Talib, which was donated to Aqeel by Holy Prophet (s.a.w.s.) and he sold it to Muhammad bin Yusuf Thaqafi after which Harun Rashid purchased it and declared it to be the birth place of the Prophet according to a view.

During her pregnancy, Lady Amina was given the glad tidings that the child should be named as Ahmad.¹ And according to another view, Abdul Muttalib named him as Muhammad after consulting the members of his family. But the fact is that this also took place through divine inspiration, because when the names of the progeny of the Prophet are revealed by Providence how it is possible that the name of Holy Prophet (s.a.w.s.) should be decided on consultations with family members?

He was not yet born when his respected father passed away and according to the traditional report of *Seeratun Nabi* of Shibli quoted from *Tabaqat Ibne Saad*, he inherited a slave girl, Umme Aiman, five camels and some female sheep. In this way the supposition that prophets do not inherit was invalidated at the beginning itself.²

Upbringing

According to historians he was nursed by Lady Amina for three, seven or nine days; after which he was given over to Halima Sadiya for nursing and he lived with her till he was two years old. He thus grew in an open atmosphere of the desert and continued to observe his missionary circumstances. When he returned from there, his mother passed away within a period of two years. Now he began to reside permanently with his

¹ *Ibne Saad*

² *Chaudah Sitare*, Pg. 47; *Hadiyan Barhaq*, Pg. 70

grandfather, Abdul Muttalib. He was only eight years old when Abdul Muttalib also passed away and on the basis of his divinely given foresight had entrusted the task of guardianship of Prophet to Abu Talib, who continued to fulfill this responsibility in the best way till the last moments of his life. He bore his responsibility in such a nice manner that after his passing away, Holy Prophet (s.a.w.s.) remembered his favors and praised him in his obituary.¹

Daily Activities

Since the age of ten years he undertook the function of grazing sheep in order to demonstrate his reformatory capability and in this way continued to clarify to the people that he can also look after the well being of animal and that he was more capable than other people in this function. The pasture that he used was at Qarareet near Ajyad due to which Imam Bukhari in his book has taken it to mean the plural of Qeerat and a coin and declared that the Prophet was a professional goatherd whereas there is no truth in this. It was a profession followed by others, which began to be attributed to the Messenger of Allah (s.a.w.s.).

At the age of twelve he undertook his first commercial journey to Syria in the company of his uncle, Abu Talib. Enroute they encountered Bahira the monk for some moments who upon noticing a cloud shading the Prophet advised Abu Talib that he should take this child back home immediately or pay special attention to his security as he was going to scale a special rank in future and if the Jews come to know about him they would not leave him alive. The effect of this brief encounter was that Christians made Bahira as the teacher of the Prophet and alleged that he was the source of ancient traditional reports of Quran and information contained therein.

¹ *Hadiyan Barhaq*, Pg. 71

It occurred with the conspiracy of those new converts who had entered the fold of Islam with some particular aims.¹

After that he participated in the Battle of Fujaar in the company of his uncles. This battle was fought to avenge the unjust shedding of blood in the past and it was because of this justification that he had agreed to participate in this battle, although Islam wanted to lay all the past matters at rest in some way or another.

Like the Battle of Fujaar was the Hilful Fuzool in which a number of influential persons had taken the oath of helping the oppressed and Holy Prophet (s.a.w.s.) had participated in it with the same feeling and honored his oath till the last.²

After that began the construction of the Kaaba and different tribes undertook the task of building each of the walls. When it was the turn of fixing the Black Stone (Hajar Aswad) a terrible dispute arose among the people and at last it was decided that the decision would be entrusted to the first man who enters through Baab Bani Shaibah. Within a short while, the Messenger of Allah (s.a.w.s.) entered through the said gate and he placed the stone on a sheet of cloth or on his cloak and asked all the groups to hold each corner of it and bring it to the level it was supposed to be fixed and when they did so, he picked it up and fixed it in its proper place. Thus it became clear that no one other than the Messenger of Allah (s.a.w.s.) can undertake to fix it at the proper place, whether it may be persons or tribes.³

In his twenty-fifth year, he undertook his second trade journey during, in which he carried with him merchandise of Khadija to be sold on commission and Lady Khadija (s.a.) also

¹ *Hadiyan Barhaq*, Pg. 75; *Rauzatul Ahbab*, Vol. 1, Pg. 71; *Tanqeedul Kalaam*, Pg. 30 etc.

² *Farogh Abadiyat*, Pg. 178

³ *Tarikh Abul Fida*, Vol. 2, Pg. 26; *Yaqubi*, Vol. 2, Pg. 14

sent her slave, Maisara to accompany him, who upon his return reported so many perfections of the Prophet and Lady Khadija (s.a.) also witness such tremendous profits, that there remained no other option except that of proposing marriage. Thus she sent a noble lady, Nafisa and conveyed the proposal and Holy Prophet (s.a.w.s.) accepted it and the date of the nuptials was decided.

His Eminence, Abu Talib recited the matrimonial formula on behalf of the Messenger of Allah (s.a.w.s.) and Waraqa bin Naufal recited it on behalf of Lady Khadija (s.a.). According to Shaykh Tusi and Sayyid Murtada, Lady Khadija (s.a.) was virgin till that time and had previously rejected the proposals of all the nobles of Quraish.

His Eminence, Abu Talib recited a historical sermon on the wedding occasion, which is incomparable from the aspect of matter and sincerity of act also it has become a part of marriage in Islam.¹

Around five years after this incident and 6193 years after the descent of Adam (a.s.) in 600 A.D. corresponding to year 30 of Amul Feel, His Eminence, Ali (a.s.) was born in the house His Eminence, Abu Talib and Allah, the Mighty and Sublime chose His own house to be his birth place and in this way Abu Talib was given the first reward for his services. It is remarkable that the Prophet was born in the house of Abu Talib whereas his son was born in the house of Allah.

Ten years after that when his age was around forty years, the first divine revelation came to him in the form of Surah Iqra which mentioned reading, learning and pen etc and hinted at the mood of the law of Islam and in this way conditions became favorable for declaration of religion of God. This descent of divine revelation in 611 A.D. is called as

¹ *Talkhis Seeratun Nabi*, Allamah Shibli, Pg. 99, Lahore, 1965; *Chaudah Sitare; Rauzatul Ahbab*, Vol. 1, Pg. 72-75

proclamation of prophethood of Holy Prophet (s.a.w.s.). The exact date of this important event was 27th of Rajab.¹

After proclamation for a period of three years, propagation continued in a subversive manner and he continued to inform different individuals with the meaning and conclusions of this first revelation.

After three years, command was issued to declare his mission. Holy Prophet (s.a.w.s.) gathered the Quraish at Mount Safa and declared: If I say that an army is about to launch an attack from behind the mountain, would you believe me without seeing it for yourself? When all confessed that so far they have not heard anything from him except the truth, he said: I am warning you of divine chastisement, which will befall as a consequence of this idol worship. A tumult arose in the society, but he began the system of presentation of Islam with faith in the unseen without which religion is of no use.

On the other hand, divine command arrived to invite the family members directly; and he summoned all his clan through Imam Ali (a.s.) and arranged food for all; after which the people refused to listen to him on the first day. He sent invitations on the second again and after a lot of difficulties presented his message. He requested them for help and assistance in exchange of which he promised them successorship and caliphate which was an open declaration of certainty of the success of his mission. But except for Imam Ali (a.s.) no one paid attention to this demand. At last after the completion of argument, Holy Prophet (s.a.w.s.) declared his successorship, caliphate and Wilayat and the first invitation of Islam became the bearer of all the three articles of faith: oneness of God was announced as well as messengership of the Messenger of Allah (s.a.w.s.) and successorship, caliphate and

¹ *Chaudah Sitare*, Pg. 52

Wilayat of Ali (a.s.).¹

After this general declaration began the opposition of Quraish and the first to be martyred in this was Harith Ibne Abi Hala, who is the first martyr of Islam and he was martyred in the fourth of year of declaration of prophethood.

After the martyrdom of Harith, a series of martyrdoms and tortures began, in which men as well as women, freemen as well as slaves participated and no one was condoned.

Among the men, Yasir was martyred with extreme cruelty; Khabab bin Arat was laid on embers, Bilal was made to lie down on burning sands although he was not killed, this torture was in no way less than killing. Aflah Abu Fakiha was tied in ropes and pulled; all the property of Suhaib the Roman was seized and he was extorted from Mecca.

Among the ladies, Yasir's wife, Sumayyah, Fatima, the sister of Umar, Zanira Nahdiya and Umme Ubais etc were subjected to inhuman torture and some put to death.

When Qasim, the son of the Prophet died at the age of two, enemies of Prophet got an opportunity to ridicule him and they began to call him as 'Abtar' (one whose generations are cut off); it implied that one whose generations cannot endure, how his religion and faith will endure? Providence replied to this ridicule by giving him a daughter, Fatima on the 20th Jamadius Thani of fifth year of declaration of prophethood. Moreover the enemy was also called as Abtar, which was the first comfort of Lady Fatima (s.a.) that Prophet perceived in worst circumstances.

Conditions were so bad that after a month in the month of Rajab of the same year, the Messenger of Allah (s.a.w.s.) had to order Muslims to migrate to Abyssinia and the first group of

¹ Surah Shoara 26:214; *Farogh Abadiyat*, Pg. 253; *Tarikh Abul Fida*; *Tarikh Tabari*, Vol. 2, Pg. 63; *Mustadrak Hakim*, Vol. 3, Pg. 133; *Khasais Nasai*, Pg. 60 etc.

migrants consisting of sixteen persons set out of Mecca; Ja'far Tayyar was not present in this group. After some days, another group set out under the leadership of His Eminence, Ja'far Tayyar. It had 86 men and 18 ladies totaling 104 persons.

Upon the exit of this number of Muslims from the town the remaining persons became targets of greater oppression and cruelty. Thus Abu Jahl especially began to harass Holy Prophet (s.a.w.s.), which once enraged His Eminence, Hamza so much that he declared his conversion to Islam after which Holy Prophet (s.a.w.s.) really experienced a kind of peace and Islam got a great soldier.¹

On the other hand, the eloquence of the Holy Quran and steadfastness of the people of faith demonstrated a new miracle; that the sister of Umar bin Khattab declared her conversion and when he came to know about it, he went to her place and tried his best to make them re-enter infidelity with threats and beatings, however the sister refused; and after that when he heard the recitation of Quran, he also converted to Islam and apparently Islam became safe from a great peril.

Seeing the progress of Islam despite so many tortures, disbelievers began to adopt a reconciliatory attitude and first they proposed through Abu Talib to ask the Prophet to give up his mission, which was conveyed by Abu Talib in the following words: Son, the sons of your uncles are of the view that you are harassing them and they are requesting you to give up your mission. Holy Prophet (s.a.w.s.) replied in the following historical sentences: If the moon is placed on one of my hands and the sun in the other, and I am asked to forgo my mission of Islam, it is not possible to do so. In this way, he demonstrated his great determination and helplessness of infidelity.

After this reply, the infidels tried to bargain with His

¹ *Chaudah Sitare*, Pg. 56

Eminence, Abu Talib directly. They offered to give him a lad, Ammara and asked Abi Talib to surrender Muhammad to them so that they may eliminate him and get rid of this new faith. His Eminence, Abu Talib said: “What a foolish offer it is; that I should care and maintain your son whereas you may eliminate my son!” In this manner he stopped the bargainings of infidels and demonstrated the perfection of his faith and integrity and the level of his intellect.

Infidels evaluated these circumstances and devised a plan of social boycott to pressurize Bani Hashim economically and socially and that they are compelled to surrender Muhammad (s.a.w.s.) to them, which is, in fact the last attack of the oppressor of every period. Mansur Ibne Ikrima wrote down the declaration and it was attested by forty people and in this way a plan was finalized to endanger the life of Bani Hashim.

On the other hand, His Eminence, Abu Talib, on the first of Mohurram of the seventh year of proclamation of prophethood, corresponding to 617 A.D., and Holy Prophet (s.a.w.s.) took his entire clan and moved to the defile (of Abu Talib). In this way from the beginning of Mohurram, a new series of harassment began on Muslims, which only ended at the ‘manifest victory’ and after three years, Hisham Makhzumi had pity on the conditions of Bani Hashim. He began to agitate against the boycott. On the other hand Holy Prophet (s.a.w.s.) conveyed through His Eminence, Abu Talib that the document of boycott has been destroyed by termites and except for the name of Allah, nothing remains on it. In order to test his veracity the disbelievers opened the document only to find that it was correct; and in this way they were compelled to change their opinion; and Holy Prophet (s.a.w.s.) got a new victory in opposition of injustice, which in other words implied that all are going to be destroyed one day, except the name of God. The hands of Mansur Ibne Ikrama were paralyzed and in the 10th year of proclamation of prophethood, the Muslims were

released from this confinement.¹

We should know through during these severe circumstances of Islam there is no mention of anyone else other than Bani Hashim and neither is anyone from the early period of Islam shared this pain and sorrow of Islam and neither did anyone give any sort of sacrifice for the sake of Islam.

These troubles of Shebe Abu Talib affected Bani Hashim in such a way that after three years of hunger and subsisting on leaves resulted in the tragedy that after some time Abu Talib passed away and in the month of Ramadhan, Lady Khadija (s.a.) also passed away and Islam was deprived of both its supporters. Neither there remained a dignified and strong personality like Abu Talib nor a sincere and generous lady like Lady Khadija (s.a.). Holy Prophet (s.a.w.s.) was so much affected by these tragedies that he named that year as the year of sorrow and a new period of calamities began for Islam.²

Future of Islam

After the passing away of His Eminence, Abu Talib when complete refuge no longer remained in Mecca, Almighty Allah commanded His Prophet to migrate from there and thus in the thirteenth year of proclamation of prophethood, Holy Prophet (s.a.w.s.) asked Imam Ali (a.s.) to sleep in his bed and moved to Medina. Imam Ali (a.s.) after inquiring whether this would ensure the safety of the life of the Prophet, performed the first prostration of thanks in Islam.

This incident occurred on 2nd Rabiul Awwal, that is September, 622 A.D. when the age of Holy Prophet (s.a.w.s.) was around 53 years and Imam Ali (a.s.) was around 23 years

¹ *Yaqubi*, Vol. 2, Pg. 25

² *Yaqubi*, Vol. 2, Pg. 28

of age.¹

There was a brief period of stay in the cave of Thawr, where according to *Durre Manthur*, Vol. 2, Pg. 240 and *Tabari*, Vol. 2, Pg. 342, according to the advice of the Messenger of Allah (s.a.w.s.), the arrangement of food and water was made by Imam Ali (a.s.) only, as he was entrusted with returning the trusts placed with the Messenger and to escort the ladies of Bani Hashim to Medina.

After coming out of the cave of Thawr, Holy Prophet (s.a.w.s.) stayed in the tent of Umme Mabad, where he milked her female goat and so much divine increase was demonstrated at his hands that Umme Mabad and her husband embraced Islam. On the other hand the Prophet gargled and discharged water at the roots of a tree, which made it verdant and when suddenly one day its leaves were shed, it was revealed that it was the day of the passing away of the Prophet. The same incident occurred one again and it was discovered that it was the day of the martyrdom of Imam Ali (a.s.). After that on the day of Ashura, blood swirled up from its roots and this was proof of the participation of every element of nature in the sorrow of Prophet and progeny of Prophet.²

On the other hand, Surqa Ibne Jasham set in his pursuit; but his horse sunk into the ground. He again set out in greed of the prize of a hundred camels, but the sequence was repeated and at last when he was pulled out by Holy Prophet (s.a.w.s.) and his life was saved, he embraced Islam. Abu Buraidah Aslami also pursued him, but Holy Prophet (s.a.w.s.) gave the reference of 'coolness and safety' and he also became a Muslim.

He halted at twenty stations Between Meccan and Medina

¹ *Hadiyan Barhaq*, Vol. 1, Pg. 108; *Seeratun Nabi wa Mohsin Azam*, Pg. 165

² *Rabiul Ibraz*, Zamakhshari

and finally reached Quba before Medina. This occurred on 12th Rabiul Awwal, 13th year of proclamation of prophethood. He camped there for four days.

After three days he was joined by Imam Ali (a.s.) and the work on Masjid began, because nothing related to the mission of Islam was to begin without the participation of Imam Ali (a.s.).

It was planned to enter Medina on 22nd Rabiul Awwal. When it was a Friday in the Bani Saalim tribe the first Friday congregational prayer was performed in Islam in which a hundred persons participated.¹

On entering Medina, ladies of Ansar and Bani Najjar girls recited a welcome song. At that time His Eminence (s.a.w.s.) was riding Quswa, the she-camel and he had declared that he will take up residence wherever this camel halts. It was a matter decided by the Lord. The she-camel finally halted at the door of Abu Ayyub and the Prophet camped there only. Abu Ayyub's house was double storied and the Prophet occupied the ground floor; so that it would be convenient for people to meet him and facilitate propagation.²

Medina was originally called Yathrib and its foundation was laid by Saam bin Nuh or Yusha bin Nun. It was a business center of Jews and Aws and Khazraj tribes carried out agricultural activities. Totally twenty-seven tribes inhabited that town. Geographically on one hand was Mt. Eir and on the other side was Mt. Sala; there was Mt. Uhad in North and the rest were small hillocks.

After residing in Medina for seven months, the Prophet purchased a plot of land for ten Dinars from Sahl and Suhail, orphan boys of Asad Ibne Zurarah to construct a Masjid and Holy Prophet (s.a.w.s.) placed the foundation stone of the

¹ *Chaudah Sitare*, Pg. 64

² *Chaudah Sitare*, Pg. 64

prophetic mosque at this place and construction began of that historical Masjid.

Later, by divine command, seventeen units of daily prayers were fixed and congregation prayer started. Need was felt to announce the prayers and like in other laws, the Prophet (s.a.w.s.) ordered proclamation of prayers (*Azaan*) according to divine revelation and Bilal became the first Muezzin. (It should be clear that in divine laws, personal opinion or dreams of a person have no value. To attribute the legislation of *Azaan* to the dream of Abdullah Ibne Zaid or Umar Ibne Khattab is a historical fiction without any reality in Islam.)¹

After making arrangements for worship of Muslims, His Eminence (s.a.w.s.) turned his attention to political and social matters and in the house of Anas Ibne Malik, he administered the oath of brotherhood between Ansar and Muhajireen. Abu Bakr became the brother of Kharja Ibne Zaid and Umar the brother of Itban Ibne Malik; Uthman was made the brother of Aws Ibne Thabit and Abu Ubaidah, the brother of Saad Ibne Maaz. Ammar became brother to Huzaifah and Salman, brother of Abu Darda. Musib Ibne Umair was paired with Abu Ayyub and Abu Zar with Mundhir Ibne Umar. Bilal was tied in brotherhood with Abu Ruwaiha and Hamza got the brotherhood of Zaid Ibne Haritha. Now only Imam Ali (a.s.) remained, whom Holy Prophet (s.a.w.s.) declared to be his own brother in the world and the hereafter and no one from companions could get this honor.²

Ansar fulfilled the duty of brotherhood to perfection and made the Muhajireen partners in all their properties. However, after sometime, the Muhajireen decided to gain economic independence and different occupations started. Abu Bakr became a tailor; Umar took up brokerage and Uthman began to sell...

¹ *Chaudah Sitare*, Pg. 64

² *Chaudah Sitare*, Pg. 64; *Rauzatul Ahbab*, Vol. 1, Pg. 139

From the aspect of population, Medina was initially a center of Jews. After that two persons, Aws and Khazraj arrived there from Yemen and settled there and they signed a treaty with Jews. After sometime dispute arose between the two groups and this dispute lingered. Keeping these circumstances in view, the Messenger of Allah (s.a.w.s.) prepared a general agreement which included Muslim, Jews and all tribes of Medina. On the basis of popular traditional reports, this treaty contained 47 clauses, which have the status of a complete code of action for a general public life.

Now the Hijrah calendar was adopted, which according to Tabari etc was established by Prophet himself and later Imam Ali (a.s.) mentioned this point. It did not have any connection with any other companion or historian. Hijrah is the most important event of Islamic history which has unique examples of loyalty and sacrifice and this is the central theme of Islamic teachings.

In the first year of Hijrah, Walid Ibne Mughira and Aas Ibne Wael died and Abdullah Ibne Zubair and Mukhtar bin Abu Ubaidah Thaqafi were born.

In the second year, seventeen or nineteen months after Hijrah, during congregational prayers, divine command arrived for changing the direction that is faced during prayers when Holy Prophet (s.a.w.s.) was leading the Noon congregational prayer in the house of Barra Ibne Marur or in Masjid Bani Saalim. This led to the foundation of Masjid Qiblatayn (two Qiblahs) at that spot and Muslims got salvation from the ridicules of Jews that although they have invented a new religion, they have no Qibla other than ours.¹

Around one month after Hijrah, in Rabi-us Thani, in some ritual prayers some two-unit prayers were supplemented by two more units while one is at station. This resulted in the Zuhr,

¹ *Chaudah Sitare*, Pg. 65

Asr and Isha prayers to have four units, which remain as such when one is at the station and do not remain if one is on a journey.

After that began the harassment of Meccan infidels and Messenger of Allah (s.a.w.s.) had to take up armed confrontation with them. He participated personally in some battles, which are called 'Ghazwa' and they were around twenty-six in all and in some cases he sent expeditions under other Muslim persons; these were called 'Sariya'. There were in all thirty-six Sariya. According to some historians there were twenty-eight Ghazwa. In any case, during a period of ten years, Holy Prophet (s.a.w.s.) in addition to fulfilling all responsibilities he also had to bear those confrontations which are the most important evidence of the greatness of his character.¹

Initially during the month of Safar 2 A.H. there were skirmishes with Wudan or Awba. After that in Rabiul Awwal, there was a brief confrontation with Ikrima Ibne Abu Jahl. In Rabiul Thani, the Prophet himself went upto Bawata locality. In Jamadiul Awwal, he had to ride upto Ashira. After ten days, Kurz Ibne Jabir Fahri seized some animals belonging to Muslims. He was pursued and this expedition is called as the First Badr. There was a lull during Jamadiul Thani, Rajab and Shaban. After that in the month of Ramadhan, occurred the Battle of Major Badr, which is the first most famous battle of Islam.

In Badr the Muslim military equipment consisted of three horses, seventy camels, eight swords and six coats of mail. There were in all three hundred and thirteen men in the Muslim army and the enemy forces were fully armed and consisted of 950 men. Among the 313, there were 73 Muhajireen and 236 Ansar. The standard was held by Imam Ali (a.s.) although it was his first military experience and more experienced persons

¹ *Chaudah Sitare*, Pg. 65

like His Eminence, Hamza etc were present. But one, who is in possession of unseen capabilities, is not needful of experiences.¹

Although Battle of Badr was the first battle in Islam, and the army of Islam was very much ill-equipped, but the result of the help of God was such that most commanders of the infidel army perished like: Atba bin Rabia, Shaibah bin Rabia, Walid Ibne Atba, Abu Jahl Ibne Hisham, Rafa Ibne Aswad, Abul Bakhtari Ibne Hisham, Umayyah Ibne Khalaf, Nabih and Munabbah Ibne Hajjaj. In this way, the infidels were demoralized to a great extent and perhaps the secret of this divine help was that Muslims neither relied on the army nor weapons. On the contrary they had full trust in the help of Almighty and in such circumstances the help of Almighty is only effective. Otherwise when reliance is more on factors other than God, in spite of huge numbers one gets nothing but defeat as is regularly seen in the present age.

The real heroes of Badr were only Hamza, Ubaidah and Ali Murtada; that is all from the descendants of Abdul Muttalib. But when the booty was distributed everyone claimed their share and in spite of this sincerity in Jihad, material greed began to influence the mind of people as result of which Surah Anfal declared that all property belonged to Holy Prophet (s.a.w.s.) and he in turn distributed it equally among people; as the fighters were really so sincere that they neither care for wealth nor are they going to object to this distribution.²

In Battle of Badr, the Messenger of Allah (s.a.w.s.) had discretion with regard to prisoners of war; he could have released them without any ransom or after taking ransom. Thus he exercised both options. Abbas Ibne Muttalib was released after taking ransom; Amr Ibne Abu Sufyan was released in exchange of Saad Ibne Noman Ansari; Suhail Ibne Amr was

¹ *Chaudah Sitare*, Pg. 66; *Madarijun Nubuwwah*, Vol. 2, Pg. 106

² Surah Anfal 8:49

freed on ransom, although because of his well known oratory Ibne Khattab had suggested that his teeth should be plucked out, but Holy Prophet (s.a.w.s.) said: Islam does not permit physical mutilation. The destitute prisoners were awarded the ransom of teaching reading and writing to ten Muslims and this showed that in Islam, knowledge is more important than wealth and it wants to obtain knowledge from anyone who has it does not want to be a victim of any prejudice in this matter.

As a result of Battle of Badr fourteen Muslims were martyred among whom there were six Muhajir and eight Ansar. On the other hand from the infidel army, seventy were killed and a same number taken as prisoners. Of the killed, thirty-five were killed by Imam Ali (a.s.) and his participation is proved in killing of the rest as well.

The Messenger of Allah (s.a.w.s.) buried the dead of the enemies in a well and recited the verse of Quran that we have got what Almighty Allah had promised us; you tell us whether you have received what you were promised? This verse proves that even the souls of infidels were alive; what to say of the souls of divine saints and martyrs in the way of Allah; it is nothing but a deviation from Islam to believe in the contrary.

With regard to Battle of Badr it is a very important point that among those killed in this battle, one was Atba, father of Hinda, the liver eater, paternal grandfather of Muawiyah and father-in-law of Abu Sufyan. Another was Walid, the maternal uncle of Muawiyah. Then there was Hanzala Ibne Abu Sufyan, brother of Muawiyah and other prominent members of Bani Umayyah clan. After which it was natural for animosity to appear in Muawiyah and later in Yazid. Thus if one does not care about faith and religion, there is nothing greater for him than relations. In addition to these, Naufal Ibne Khuwailad, uncle of Zubair and Umair Ibne Uthman, uncle of Talha were also among the killed, whose killing prepared the grounds of Battle of Jamal in future and in this way revenge was taken

from Imam Ali (a.s.) for his Islamic struggles.¹

After some days in Shawwal, in the 2nd year A.H. the expedition of Bani Qinqa occurred. It was the confrontation of destruction of those Jews who had promised to defend Medina after the Prophet's migration to it but when polytheists attacked, they joined them. Later, despite the defeat of polytheists, instead of asking for forgiveness, they locked themselves in a fort. Holy Prophet (s.a.w.s.) also surrounded the fort and in this way after fifteen days they were compelled to surrender in the most humiliating manner which is the final end of ever breaker of oath and traitor.²

After that in the month of Zilqad or Zilhajj in year 2 A.H., the truthful lady, Lady Fatima (s.a.) was married to the Master of the universe, Imam Ali (a.s.). The hand of Fatima had previously been asked by most prominent characters of Muslim milieu, but Providence rejected all the proposals and ordered that effulgence should be married only to effulgence and the first and last matrimony of infallibility occurred in the history of Islam.³

In Zilhajj of this same 2nd A.H. Uthman bin Mazun passed away. Holy Prophet (s.a.w.s.) first kissed his corpse; after that he fixed a stone on his grave and then continued to visit his grave regularly. So much so that he buried his son, Ibrahim next to him, which solved four problems of Islam: kissing of the corpse, marking of the graves, visiting the grave and burying others in the neighborhood of a grave; after which if Muslims do not pay attention, it is necessary to lament on this logic.

On 23rd Zilhajj occurred the Saweeq expedition, in which

¹ *Hayatul Quloob*, Vol. 2, Pg. 549

² *Hayatul Quloob*, Vol. 2, Pg. 555

³ *Chaudah Sitare*, Pg. 65; *Kanzul Ummal*, Pg. 113; *Riyazun Nazara*, Vol. 2, Pg. 184

Abu Sufyan wanted to fulfill the vow he made in Battle of Badr and he attacked Medina with two hundred soldiers and killed two Ansar men. But when Holy Prophet (s.a.w.s.) ordered that he should be pursued, he even left behind his parched barley meal due to which it is known as Saweeq (parched barley meal) expedition.¹

Third year of Hijrah

On 19th Mohurram, Battle of Qarqaratul Kadir took place, which was undertaken to finish off Abu Sufyan and during this battle also the standard bearer of Islam was Imam Ali (a.s.). In fact in the Battle of Saweeq also, pursuit was made till that same point.

When in the third year of Hijrah, the Ghitfan tribe planned to launch an attack on Medina, the Messenger of Allah (s.a.w.s.) drew a sketch of action against them and this battle is known as Battle of Zee Amr. There Holy Prophet (s.a.w.s.) was resting under a tree alone when an infidel named Dusur Ibne Harith tried to attack him with a sword and asked him: Who can save you at this moment? The Messenger of Allah (s.a.w.s.) replied: My Lord. This terrified him and he dropped the sword. Holy Prophet (s.a.w.s.) took it up and asked: Now who can save you? He replied: Your mercy! Saying this, he became a Muslim.

On 15th Ramadhan of the third year of Hijrah, the first child was born to Imam Ali (a.s.) and Lady Fatima (s.a.). He was named Hasan on the basis of divine revelation, which was in fact the translation of Shabbar, name of son of Prophet Harun (a.s.).²

Approximately after a month, the Battle of Uhad took place in which after learning about initiatives of disbelievers

¹ *Hayatul Quloob*, Vol. 2, Pg. 556

² *Chaudah Sitare*, Pg. 178

Holy Prophet (s.a.w.s.) took the test of companions; that where the battle should take place? Some companions suggested within boundaries of Medina and some outside city limits. Seeing the majority of outside the limits, according to exigency of God, he came out of the house fully armed and equipped for the battle. Companions said that it would be better to fight from inside the town. He said: When prophets put on the battle dress they do not take it off before the end of the battle. It was only a test for you; otherwise the Prophet is not needful of anyone's advice. After that the battle took place outside the city at Uhad. The infidel army consisted of 3000 soldiers and Muslims were only one thousand men; of which 300 were in support of Abdullah Ibne Ubayy, the hypocrite. They deserted the Muslim army on way to Badr to create dissension among Muslims. But a battle was definitely fought and although in this confrontation also the Muslims were ill-equipped, the infidels were armed with seven hundred coats of mail and Muslims had only a hundred. There were two hundred horses there and here only two. There the right wing was under command of Khalid bin Walid and left wing was commanded by Ikrama bin Abu Jahl. The standard was held by Talha Ibne Abi Talha. On Muslim side the Ansar wing was led by Saad Ibne Ubadah and standard bearer of Muhajireen was Ali Ibne Abi Talib (a.s.).

The first contest took place between Imam Ali (a.s.) and Talha Ibne Abi Talha who when his head was hit, fell down and exposed his privates; Imam Ali (a.s.) turned away his face in disgust and the quarry escaped the next stroke. This became a regular response to Ali (a.s.) in the army of polytheists and continued to be used till Battle of Siffeen. Talha could not survive the first stroke and he died after some time. Now began the general contest. Fighters of Islamic army included Ali, Hamza, Miqdad and Abu Dujana Ansari, who were given the sword with condition that they would fulfill its rights. That is they would fight without fleeing the battlefield, but Holy Prophet (s.a.w.s.) did not give a sword to Zubair Ibne Awwam.

The battle was almost won and it was time to gather the booty. Some companions in greed of booty expressed distrust in Holy Prophet (s.a.w.s.) in spite of his commands, left the mountain pass unguarded and landed into the battlefield to plunder the booty. As a result of which Khalid bin Walid attacked a second time and Muslims began to run helter skelter. Names of all prominent personalities are found among those who took flight. *Durre Manthur* and *Tafsir Kabir* have clarified the name of Umar; Tabari has mentioned Uthman and *Mustadrak* has introduced the name of Abu Bakr.

Such was the confusion that in the beginning, one hundred and fifty Muslim men had started the battle and in the end Imam Ali (a.s.) became engrossed in eliminating the standard bearers of army of infidelity as a result of which Holy Prophet (s.a.w.s.) was injured; so Ali (a.s.) became involved in his defense as a result of which he got sixteen such terrible wounds that he was time and again falling down in weakness; but he continued defending Holy Prophet (s.a.w.s.) and regarded flight from the battlefield to be apostasy from faith.¹

On one side the martyrdom of His Eminence, Hamza took place and the accursed Wahshi handed over Hamza's liver to Hinda who tried to chew it; but when she failed, she cut off the nose and ears of the deceased and made a necklace out of them. In this way infidelity fully revenged its defeat from Islam and no well known companion played any useful role for Islam.

Holy Prophet (s.a.w.s.) recited seven Takbirs on the bier of His Eminence, Hamza and then along with the prayers for other martyrs also included His Eminence, Hamza. Thus the funeral was conducted seventy-two times. Then Hamza was buried separately. Amr Ibne Jumuh and Abdullah Ibne Amr were buried in the same grave together and the remaining martyrs were buried at another place. In this way came to end

¹ *Durre Manthur*, Vol. 2, Pg. 88; *Kanzul Ummal*, Vol. 1, Pg. 138

this battle of 15th Shawwal, 3 A.H.¹

After the Prophet was wounded, Lady Fatima (s.a.) came to look after him and she helped Imam Ali (a.s.) in washing the wounds and treating the injuries. No other helper was seen.

Fourth year of Hijrah

Some Arab tribes requested Holy Prophet (s.a.w.s.) to send a teacher to them and he sent six persons to them; but the infidels surrounded them at Rajih and put them to death.

In the month of Safar 4 A.H. people of Najd also signed a same type of agreement and Prophet sent forty persons. Abul Barra Amil Ibne Malik Malaibul Asinna also stood a surety for them, but the infidels killed all of them at Maoona well.²

In Rabiul Awwal of the fourth year of Hijrah, the Messenger of Allah (s.a.w.s.) went to meet Kaab bin Ashraf, chief of Bani Nuzair tribe, but Jews broke the oath of peace and tried to assassinate him by dropping a stone on his head. However the Almighty saved His Prophet and then he later sent an army from Medina and laid siege to them and compelled them to leave Medina in three days. All of them fled to Khyber and began to plan new subversive activities against Muslims. These residents of Khyber were in fact residents of Medina who had broken their covenant; thus there was justification for their suppression, wherever they might go and punishing them cannot be termed as attack.³

On 3rd Shaban, 4 A.H. Lady Fatima (s.a.) gave birth to Husain (a.s.), her second son, who since the beginning was called by Almighty as a ransom of Islam and as a great

¹ *Rauzatul Ahabab*, Vol. 1, Pg. 184; *Tabari*, Vol. 2, Pg. 190

² *Chaudah Sitare*, Pg. 68

³ *Chaudah Sitare*, Pg. 68

slaughter.¹

In this same month of Shaban or Zilqad, infidels came to revenge the initial defeat of Uhud and to honor his statement, Abu Sufyan once more marched to Badr. When Holy Prophet (s.a.w.s.) also reached over there, Abu Sufyan took heels and the Prophet returned after camping there for sixteen days.²

Fifth year of Hijrah

On 2nd Shaban 5 A.H. the Khuza-a clan attacked Medina and the Prophet confronted them killing ten persons from their side and took the rest of them as prisoners. This is usually referred to as Battle of Bani Mustaliq.³

Meccan infidels realized that it was not easy to confront Islam alone and they were facing one defeat after another. It was decided to enter into an understanding with Jews of Medina and to launch a joint attack on Muslims. In this way Islam would be unable to face the combined forces. Thus immediately upon getting this information, Jews themselves went to Mecca to invite the disbelievers to attack Medina. Seeing these circumstances, Holy Prophet (s.a.w.s.) started making preparations of defense and under advice of Salman it was planned to dig a moat around Medina. It was decided that every group of ten persons would dig for forty yards and Salman alone decided that he would dig equal to all of them. So seeing such circumstances, Ansar and Muhajireen both wanted to get the feat of Salman included in their account; so Holy Prophet (s.a.w.s.) said: Salman is included with us Ahle Bayt (a.s.) and only that person can be included in Ahle Bayt (a.s.) whose apparent action is equal to that of all Ansar and Muhajireen and he alone should be the owner of all

¹ *Shawahidun Nubuwwah*, Pg. 13; *Anware Husainia*, Vol. 3, Pg. 43

² *Farogh Abadiyat*, Pg. 597

³ *Chaudah Sitare*, Pg. 71

perfections.

The work on ditch began during the month of Ramadhan and fasting Muslims continue to fight Jihad in the way of Allah. The battle took place during the month of Shawwal. On one side the Bani Nuzair were expelled from Medina and they conspired much to persuade Bani Quraiza to break the oath of peace with Muslims. In this way a terrible fear descended on Muslims. According to *Maghazi* of Waqidi, Umar conveyed the news of preparations of disbelievers and Abu Bakr was severely terrified, what to say of remaining Muslims? As result of this, enemies continued to besiege Medina for twenty days and only took turns exchanging arrows with Muslims. Finally they were emboldened to attack and persons like Amr Ibne Abde Wudd, Zarar Ibne Khattab and Hubair Ibne Wahab crossed the ditch to enter Medina, which was apparently a very foolish step as a few persons were separated from their army. However, the Muslims could not dare to confront them. So much so that even when Holy Prophet (s.a.w.s.) invited them to take up the challenge, no one responded; all remained hanging down their heads. At last upon request of Holy Prophet (s.a.w.s.) Imam Ali (a.s.) fought the battle and after a period of time was injured himself and he also eliminated Amr. Then he jumped into the ditch and eliminated Munbbah. On the other hand confusion erupted in the enemy army. Zarar perceived that he was being pursued so he took to his heels. After sometime he recalled that Ali never pursued anyone who flees from battle. So he turned around to see that it was Umar who was in his pursuit; so he attacked Umar and the latter began to run; so much so that when he caught him up finally, he left him off expressing his favor for condoning his life.¹

After eliminating Amr, Imam Ali (a.s.) did not even plunder his valuable coat of mail; which led his sister to recite

¹ *Hayatul Haiwan*, Vol. 1, Pg. 238; *Marijun Nubuwwah*, Part 4, Chapter 8

the praise of his nobility and graciousness. In this way, Islam became a victor of the sword as well as character.

As a punishment of violation of oath of Bani Quraiza on the second day of Battle of Khandaq, Holy Prophet (s.a.w.s.) ordered march against Bani Quraiza. Imam Ali (a.s.) was standard bearer of the army. Bani Quraiza initially launched an attack of abuses and after that took refuge in their fort. The siege continued for twenty-five days. At last they were compelled to lay down their arms. When Aws tribe commended their case, they agreed to accept the decision of Saad Ibne Maaz, the tribe chief and he adjudged that all men should be killed and women and children should be made as slaves, which made them realize that it would have been to better if they had left the decision at the mercy of Holy Prophet (s.a.w.s.).

The booty recovered from Bani Quraiza consisted of 1500 swords, 300 coats of mail, 2000 spears, 500 shields and a large quantity of wine which was thrown away.

When it was the time to execute the men, the function was carried out by Imam Ali (a.s.) and Zubair. At last Huyy Ibne Akhtab, chief of Bani Nuzair was also executed. Thus 700 men were executed in this way and a thousand women and children were enslaved.¹

Sixth year of Hijrah

In Rabiul Awwal, 6 A.H. the Battle of Zee Qird took place near a well in Syria area.²

After leaving Mecca, Muslims were restless for Hajj of the Holy house of Kaaba and Holy Prophet (s.a.w.s.) was assuring them regularly. Once he dreamt that he was circling the Holy

¹ *Rauzatul Ahabab*, Vol. 1, Pg. 222; *Tabari*, Vol. 2, Pg. 254

² *Rauzatul Ahabab*, Vol. 1, Pg. 230

Kaaba and when informed the Muslims of this, a wave of joy ran through them. On 1st Zilqad, he departed for Umrah before Hajj.

On reaching near Mecca he sent a message to Meccans that they have come only to circle the Kaaba and have no intention of fighting. However, Umar refused to carry the message as he feared for his life and Uthman was sent there instead, but he was taken a prisoner. It was rumored among Muslims that he was killed. Muslims demanded the Prophet to attack Mecca and on basis of past experience of Uhad, the Prophet (s.a.w.s.) demanded allegiance from Muslims that they would not flee from battlefield due to fear of death.¹

According to Tabarsi (*Elamul Waraa*) all paid allegiance that they would not flee from the battlefield.²

Suhail Ibne Amr came as a representative of disbelievers with a proposal of peace and when he became sure that Prophet was not going to fight, he began to pressurize him in every way. The Prophet also apparently accepted all his conditions as a result of which Umar began to doubt the prophethood of Prophet and anxiety and panic spread among Muslims.³

Suhail's son, who had converted to Islam and was continuously bearing torture at the hands of his father got news of Prophet and ran away to him along with his chains requesting him for refuge. The Prophet said: May Allah help you, I have given my word that I will not take back my men; hence I cannot violate my promise.

On this occasion, Umar tried to arm Abu Jundal in order to slay his father, but he refused to do anything in violation of oath of Prophet. So Holy Prophet (s.a.w.s.) prayed from him and surrendered him to Meccans as per the conditions of the

¹ *Abul Fida, Maghazi Waqidi and Tarikh Ibnul Wardi*

² *History*

³ *Tarikh Khamis, Vol. 2, Pg. 15; Durre Manthur, Vol. 6, Pg. 77*

treaty.¹

Seventh year of Hijrah

Bani Nuzair, due to violation of their treaty had been expelled from Medina before, Bani Quraiza as a punishment of helping polytheists had to face exile after which a sentiment of revenge against Islam was created in all Jews and peace treaty of Medina became totally meaningless. Holy Prophet (s.a.w.s.) had the right to destroy those who had violated the peace treaty of Medina, no matter in which fort they locked themselves in. With this aim in mind he turned his attention to Khyber, otherwise by way of policy, Islam is not in favor of going into the area of others to initiate hostilities even though it has discretion to initiate war in any area of the world for the religion of God as no area is out of the ambit of Islam.

Fourteen thousand Jews had taken refuge in Khyber. Holy Prophet (s.a.w.s.) besieged the forts of Khyber in 7 A.H. But they had to face so many difficulties of the journey to cover the distance between Medina to Khyber that he got a terrible migraine and Imam Ali (a.s.) began to suffer from sore eyes due to which Muslims got an opportunity to appoint anyone as a commander or some persons themselves thought of commandership and they took the standard of Islam and reached upto forts of Khyber. But when fighters of Khyber challenged them, they returned to their camp safely, which is described in *Madarijun Nunwwah* in the following way: Abu Bakr and Umar faced severe fighting, but the fort could not be conquered, so they were compelled to return; after which Holy Prophet (s.a.w.s.) announced that we have come to know the consequences of your initiative and selection. Tomorrow I would give the standard to one who is a brave fighter, who does not flee from the battlefield; one who loves Allah and His

¹ *Rauzatul Ahabab*, Vol. 1, Pg. 143

Messenger and whom Allah and His Messenger love. And he would not return till Khyber is not conquered. Thus the next day even those who had suffered defeats raised themselves up so that they might be noticed but Holy Prophet (s.a.w.s.) called for Imam Ali (a.s.) and gave the flag to him and on 24th Rajab 7 A.H. eliminated great fighters like Marhab, Antar and Harith and conquered all the forts of Khyber and earned the title of the conqueror of Khyber forever.¹

One result of the conquest of Khyber was that people of Fadak avoided war with Muslims and surrendered their lands to Holy Prophet (s.a.w.s.) and this became the personal property of Prophet, which he, by the order of Allah, handed it to his daughter, Fatima Zahra (s.a.) and Islam to a large extent succeeded in repaying the favor of Lady Khadija (s.a.).²

Fadak was a property consisting of seven parts of land at a distance of two days' journey from Medina and the income from this property ran into hundreds of thousands and to refer to it as an orchard of a few trees is not the insult of that, on the contrary it is the insult of those who refused to give those few trees back to the beloved daughter of their kind Prophet even though she had requested them to. In this way they opened a new avenue of criticism and discussion.³

The area of Fadak was not a part of war booty, therefore it had nothing to do with Muslims and Holy Prophet (s.a.w.s.) also cannot convert a property that he has already gifted to someone as a charitable donation before leaving this world.

In this same year (7 A.H.) the pulpit of the Prophet was constructed, which initially had three steps and later increased to seven.

At the end of this year in the month of Zilqad that Umrah

¹ *Shawahidun Nubuwwah*, Pg. 86-87

² *Sharh Mawaqif*, Pg. 735

³ *Rauzat-us Safa*, Vol. 2, Pg. 377; *Marijun Nubuwwah*, Part 4, Pg. 221

was performed which was abandoned on the basis of peace treaty of Hudaibiyah and which is mentioned as Umratul Qaza in history. On the occasion of this Umrah, first Imam Ali (a.s.) had Mecca vacated from infidels; after that Holy Prophet (s.a.w.s.) entered Mecca for Umrah and in this way on this occasion also maintained the uniqueness of Imam Ali (a.s.).

At the same time the Messenger of Allah (s.a.w.s.) also wrote letters to the major rulers of different countries of the world inviting them to embrace Islam. Apart from Kisra of Iran, Qaiser of Rome and Najjashi of Abyssinia, ruler of Oman, Maquqas of Egypt, Sultan of Bahrain, King of Yamama and ruler of Basra, he also invited the ruler of Syria, Mundhir Ibne Harith.

The gist of all these letters was that they contained a message of submission (Islam) as it would be best for them or face the chastisement of hereafter. There was no threat that they would have to face an armed attack and neither has it remained a policy of Islam with regard to propagation. Islam is the religion of 'there is no compulsion in religion' and desires to maintain this principle.¹

Eighth year of Hijrah

The Battle of Muthah took place in Jamadiul Awwal in 8 A.H. which cannot be considered among 'Ghazwahs' as Holy Prophet (s.a.w.s.) had not participated in it personally. He had dispatched a three thousand strong army whereas they had to confront a hundred-thousand-strong army of Romans at the instance of Sharhbeel and the sequence of commanders of the army of Islam was as follows: Zaid Ibne Haritha would be the first commander; after his martyrdom, the command will go to Ja'far Ibne Abi Talib and after him Abdullah Ibne Rawaha.

¹ *Hayatul Quloob*, Vol. 2, Chapter 40

All commanders were martyred one after another; such that Ja'far Tayyar received ninety wounds, thirty of which were on his face. He also lost his hand and his age at that time was hardly thirty-three or thirty-four years and Islam was presenting the sacrifice of its thirty-four years old soldier in which even if arms are severed the title of 'Tayyar' (winged one) is obtained from Providence.

After martyrdom of these commanders, Khalid bin Walid took up the command and taking note of the dangerous situation fled with the army to safety, which was so much condemned in Medina that soldiers stopped going out of their houses; but due to his killing of Malik Ibne Nuwairah and as a result of committing fornication with his wife, Khalid was bestowed with the title of Sword of Allah (*Saifullah*) and this sword always remained naked after that.¹

After that occurred the incident of conquest of Mecca, which in brief was that after treaty of Hudaibiyah, every tribe had earned the right to seek help from any other tribe. On the basis of which Bani Khuza-a made a treaty with Holy Prophet (s.a.w.s.) and Bani Bakr became allies of Quraish; but one day on getting an opportunity, a man of Bani Bakr killed a man of Bani Khuza-a inside the holy sanctuary and they pleaded for help from Holy Prophet (s.a.w.s.). So he decided to enter Mecca along with ten thousand men during the holy month of Ramadhan.

On leaving Medina Holy Prophet (s.a.w.s.) broke his fast and ordered Muslims to follow suit; on the contrary he even condemned those who did not break the fast, which is the best evidence of the shortening (*Qasr*) of prayers and fasting.²

While the army was yet outside Mecca, Abu Sufyan came out to check the circumstances and was surrounded by

¹ *Hayatul Quloob*, Vol. 2, Chapter 41

² *Al-Bidaya wan Nihaya*, Vol. 2, Pg. 286

Muslims from all sides. He was accorded safety by Abbas and advised him to accept Islam. Thus he was compelled to declare his conversion to Islam and Holy Prophet (s.a.w.s.) gave him refuge and declared: One who enters either of the following would be exempted from execution: house of Abu Sufyan, house of Hakim Ibne Hizam, holy Kaaba or the house of the Prophet. So that it may become clear who selects which place as his refuge and whose Islam is of which type.

After that he told Abbas: Let Abu Sufyan survey our forces and Abbas obliged. Abu Sufyan exclaimed: Your nephew has really got a great kingdom! "It is not kingdom; it is prophethood! Abbas corrected him. After which the difference between two Islams also became clear and that the basis of this Islam was rulership and awe and not prophethood.¹

When he entered Mecca, he preferred entering with Ansar whose standard bearer was Saad bin Ubadah who became emotional and declared that it was a day of revenge and that every sort of retaliation was allowed on that day. Holy Prophet (s.a.w.s.) was shocked by this announcement and he took away the standard from Saad and gave it to Imam Ali (a.s.) as Islam does not support emotional commandership; instead of fervor it demands presence of mind.

On entering Kaaba, Holy Prophet (s.a.w.s.) performed the ritual prayer and then reminded the polytheists of their crimes and oppressions and later freed them labeling them as freed slaves (Tulqa). After that they embraced Islam. On this occasion Holy Prophet (s.a.w.s.) after mention of oppressions also asked: What do you expect from me? Suhail Ibne Umar said: You are a noble and you belong to a noble family. Prophet said: I have freed all of you so that even polytheists should be clearly aware that freemen are different from freed slaves. The latter have no competition with nobles.

¹ *Chaudah Sitare*, Pg. 78

After prayers, Holy Prophet (s.a.w.s.) raised Imam Ali (a.s.) on his shoulders and had him topple the idols, which were housed in the niches of Kaaba and according to Muhaddith Dehlavi, expressed pride at this that Ali (a.s.) is performing a rightful deed and I am carrying the load of rightfulness.¹

After staying in Mecca for ten, fifteen, seventeen or eighteen days the Muslims returned; but since the period of stay had not been decided from before to be more than ten days, the prayers continued to be shortened.

After conquest of Mecca in month of Ramadhan, on 10th Shawwal 8 A.H. Battle of Hunain took place and it was fought between Mecca and Taif. Muslims were thirteen thousand in number and they also had a feeling of pride because of their previous victories; but on seeing the foe, all fled from the battlefield. And when Prophet called them continuously and challenged their manliness, they came back and fought. As a result of this seventy infidels were killed and only four Muslims were martyred. Four thousand prisoners, 12000 camels and 40000 sheep came in war booty in addition to a hundred kilograms of silver.

On the other hand after Battle of Muth, Romans were emboldened further and Hercules of Rome chalked out a plan to destroy Islam and Holy Prophet (s.a.w.s.) also declared general enlistment so that all Muslims may become ready for Jihad and they marched to Tabuk and camped over there during months of Shaban and beginning of Ramadhan, but no confrontation took place. Hence Holy Prophet (s.a.w.s.) decided to return to Medina. Enemies had absolutely despaired by glory of Islam so they now plotted to assassinate Prophet by instigating his camel when he was passing over a cliff. The same happened, but at the crucial moment lightning flashed and faces of all were recognized and he made Huzaifah and Ammar as bearers of this secret, which became such a serious

¹ *Tarikh Khamis*, Vol. 2, Pg. 92

matter that often Umar used to ask Huzaifah if his name was also not included among hypocrites.

It should be clear that Imam Ali (a.s.) had not accompanied Holy Prophet (s.a.w.s.) on this occasion, because the Prophet knew beforehand that no fighting was take place and he had retained him in Medina saying that it was necessary that either he or Prophet should be present in Medina as: You are to me as Harun was to Musa. Except that there would no prophethood after me.¹

Ninth year of Hijrah

The following year, after conquest of Mecca, Providence declared immunity from polytheists and verses of Surah Taubah were revealed, which were initially taken by Abu Bakr, but later divine revelation took them back to be given to Ali (a.s.) for announcement to polytheists and he declared immunity from polytheists on occasion of the great Hajj, which basically is permanent school of followers of Ali (a.s.).²

There were four important points of declaration of immunity:

1. Polytheists are impure; so they must not come near the Sacred Masjid.
2. The circling of Kaaba should not be performed in nude.
3. Disbelievers should despair of ever entering Paradise.
4. All the terms of treaty would be honored only for a period of another four months, after which Islam would be free to

¹ *Hayatul Quloob*, Vol. 2, Chapter 44

² *Tarikh Khamis*, Vol. 2, Pg. 157; *Rauzatul Ahbab*, Vol. 1, Pg. 361; *Mustadrak Hakim*, Vol. 1, Pg. 51; *Arjahul Matalib*, Chapter 4, Pg. 494; *Kanzul Ummal*, Vol. 1, Pg. 246

exercise its discretion.¹

After declaration of immunity, on 24th Zilhajj 9 A.H. there was a contest with Christians of Najran who had come to convince Muslims about divinity of Prophet Isa (a.s.) and when they did not bring faith in verses of Quran, Holy Prophet (s.a.w.s.) came with Imam Ali, Lady Fatima, Imam Hasan and Imam Husain (a.s.) to take part in imprecation ceremony with them, after which the latter accepted defeat and agreed to pay Jizya.²

After conclusion of all battles of Islam, Holy Prophet (s.a.w.s.) sent Imam Ali (a.s.) to Yemen to preach Islam there as a result of which, the entire Hamadan tribe embraced Islam.³

Tenth year of Hijrah

On the other hand, the Messenger of Allah (s.a.w.s.) set out on 25th Zilqad with intention of last Hajj in which his caravan consisted of hundreds of thousands of Muslims. Imam Ali (a.s.) came directly from Yemen driving sacrificial animals and joined the Prophet. On return journey the caravan was stopped by order of God and the Prophet in a crowd of a hundred and twenty thousand companions declared: “Of whomsoever I am master this Ali is also is his master.” In this way the last plan of Islam was also fulfilled and the verse gave the certification of: ***“This day have I perfected for you your religion...”***⁴

On return from Hajj, as a result of Battle of Muthah, Holy Prophet (s.a.w.s.) dispatched an army to Rome under command of Usamah bin Zaid in which he included Abu Bakr and Umar

¹ *Hayatul Quloob*, Vol. 2, Chapter 46

² *Maarijul Irfan*, Pg. 135; *Tafsir Baidhawi*, Pg. 74; *Hayatul Quloob*, Vol. 2, Chapter 47

³ *Hayatul Quloob*, Vol. 2, Pg. 789

⁴ *Hayatul Quloob*, Vol. 2, Chapter 49, Pg. 805

also who later returned from there and did not join Usamah's army. Holy Prophet (s.a.w.s.) had only exempted Imam Ali (a.s.) from this expedition.¹

After dispatching the army, the condition of Holy Prophet (s.a.w.s.) worsened, after which he called for pen and ink to write a document of salvation and Umar stopped him saying that he was under influence of fever and was talking nonsense, which made him more aggrieved and Prophet was never able to recover from this trouble.

Taking advantage of Prophet's illness, Abu Bakr was sent forward to lead congregational prayers, but when Holy Prophet (s.a.w.s.) heard his voice, he came to the Masjid in that same condition and removed Abu Bakr and himself read the prayers and did not accept anyone's Imamate even to the extent of leading the congregational prayer.²

When Prophet's condition became serious in his terminal illness, he summoned his brother and successor. Ayesha called for Abu Bakr and Hafsa called for Umar; but he sent back both and asked Umme Salma to call Ali (a.s.). When Imam Ali (a.s.) arrived, the Prophet made bequests to him and then departed from this temporal world while his head rested in the lap of Imam Ali (a.s.). Some persons of Bani Hashim arranged for funeral bath and shroud. Imam Ali (a.s.) performed the funeral ceremonies and buried him with his own hands.³

Many Muslims and according to statement of Abul Fida, Abu Bakr and Umar also did not participate in the funeral and in this way in history of Islam another chapter of loyalty was opened and progeny of Prophet continued to get the recompense of prophethood in form of killings and tortures in

¹ *Chaudah Sitare*, Pg. 85; *Hayatul Quloob*, Vol. 2, Chapter 49, Pg. 829

² *Hayatul Quloob*, Vol. 2, Chapter 49, Pg. 831; *Chaudah Sitare*, Pg. 85

³ *Chaudah Sitare*, Pg. 86

their generations. Indeed we belong to Allah and to Him we would return.¹

With regard to his demise, Saffar has narrated from Imam Ja'far Sadiq (a.s.) that he departed from the world as a martyr as a result of poison administered to him by a Jewess who had laced a lamb shoulder in poison and offered it to Prophet. After which he used to time and again complain of the effect of poison and that piece of meat had also under the command of the Almighty called out that it had been laced with poison.

This traditional report shows that the woman who poisoned him was a Jew, no matter to which class she might have belonged and why would a Muslim administer poison to him and it also becomes clear that the hand of a woman was involved; otherwise men do not dare to commit such deeds directly and only a woman is taken as a means of such deeds as is also seen in the later history of infallibility.

Wives

A general concept with regard to relationship of matrimony is that it is the best way to fulfill sexual desires and that is the reason that whenever marriage is mentioned, every person looks down by way of modesty and when the multiplicity of wives is mentioned, different kinds of misunderstandings begin with regard to man, that perhaps he is a follower of lust and desire that he could not remain satisfied with one wife and took multiple wives as a means to satisfy his lust. Although if you study Islamic law closely it would be clear to you that in Islam the concept of marriage is very comprehensive and in addition to satisfaction of lust and procreation it has numerous solutions to psychological, economic, social and political problems. The aim of

¹ *Kanzul Ummal*, Vol. 3, Pg.140; *Fathul Bari*, Vol. 6, Pg. 40; *Arjahul Matalib*, Pg. 670

considering the woman only as a cause of satisfying of soul is definitely not that she is only the way to satisfy sexual urge, on the contrary it is having a wide scope and that is why in traditional reports, woman is introduced as follows: That in his presence she must be a channel to satisfy his self and in his absence should take care of his home and family. On the contrary she must also be a means of protecting his religion.

From this aspect in Islam polygamy is not viewed as its usual image which is found in ordinary minds. Its most important evidence is that if marriage takes place for fulfillment of lust one goes for youth and beauty of woman and if it is for wider exigencies those things are taken into consideration and youth and beauty of woman is completely disregarded, which is seen clearly in case of multiple wives of Prophet. This difference in rights and duties is clear when you note that although Midnight Prayer is recommended for all, it is obligatory for Holy Prophet (s.a.w.s.) so that everyone should realize that presence of women in house of Prophet cannot be a hurdle in performance of Midnight Prayer, what to say of other obligations?

The Messenger of Allah (s.a.w.s.) during his lifetime married the following ladies:

1- Lady Khadija (s.a.). On the basis of common traditional reports, at the time of her marriage, she was forty years of age and age of Prophet was twenty-five. It is obvious that in ordinary conditions a twenty-five year old youth cannot marry for the first time, a lady aged forty whereas there were so many options for him in his community and clan. The form of marriage itself shows that aim of Holy Prophet (s.a.w.s.) was widest exigency of Islam and it had no connection with sexual gratification.¹

Regarding this marriage two other points would be sufficient to

¹ *Rauzatul Ahabab*, Vol. 1, Pg. 408

expose the reality further:

A. It was Lady Khadija (s.a.) who had first proposed this marriage and she had also suggested the dower whereas she had previously declined proposal better than this and had no intention of marrying until now.

B. The basis of the proposal of Lady Khadija (s.a.) was also not elegance and youth of Prophet; on the contrary she had proposed because of his honesty and the blessings that became apparent through his hands.

2- Saudah binte Zamaa: This lady was previously wife of Sakran Ibne Amr Ibne Abde Shams and she had embraced Islam in the early period only. Because of unfavorable conditions in Mecca she had migrated to Abyssinia and her husband passed away there. Now her problem was that if she returned to her clan, all were polytheists posing a danger to her. So Holy Prophet (s.a.w.s.) married her and secured her faith as well as awakened the perception in Islam that after the husband lays down his life for Islam, the wife cannot remain helpless; on the contrary she can get a life partner like Prophet of Islam. It is obvious that there is no mention of any beauty of Saudah in history or her wealth; on the contrary it is clearly mentioned that she was rendered without any guardian after death of her husband.¹

3- Zainab binte Khuzaimah: She had earned the title of Mother of poor; she was well known for her assistance to the poor and deprived. When her husband, Abdullah bin Jahash was martyred in Uhad, Holy Prophet (s.a.w.s.) married her as a mark of kindness so that Muslim ladies may not have any feeling of helplessness and social isolation.²

4- Umme Salma Hind: She was widow of Abdullah Abu Salma and she was also aged and she had a number of children as

¹ *Rauzatul Ahabab*, Vol. 1, Pg. 408

² *Hadiyan Barhaq*, Vol. 1, Pg. 272

well. But after death of husband, Holy Prophet (s.a.w.s.) married her to honor the sacrifices of her husband and that her children may be saved from perception of orphanhood.¹

5- Safiya binte Huyy Ibne Akhtab: Her husband was killed in Battle of Khyber and she was brought as a prisoner of war. Holy Prophet (s.a.w.s.) emancipated her and then took her in his marriage and in this way he established an example of the best behavior with slave maids.²

6- Juwairiya binte Harith: She was among prisoners of war from Battle of Bani Mustaliq and along with her two hundred prisoners of the clan were there, but when Holy Prophet (s.a.w.s.) emancipated her and then took her in marriage, all Muslims freed all prisoners and innumerable people from that clan embraced Islam. Harith was the chief of Bani Mustaliq tribe.

7- Maimoona binte Harith Hilaliya: After the death of her husband she surrendered herself to Holy Prophet (s.a.w.s.) and he accepted this gifting of the self.³

8- Umme Habiba Ramila binte Abu Sufyan: She was previously wife of Ubaidullah Ibne Jahash and had accompanied him to migration of Abyssinia. But when they were in Abyssinia, husband embraced Christianity. So Prophet called her back to Medina and married her as it was not possible for her even to go back to a father like Abu Sufyan.⁴

9- Hafasa binte Umar: Her husband was Khunais Ibne Hazaqa who was killed during Battle of Badr and Prophet took her in his marriage.⁵

10- Ayesha binte Abu Bakr: According to popular traditional

¹ *Hayatul Quloob*, Vol. 2, Chapter 54, Pg. 893

² *Hadiyan Barhaq*, Vol. 1, Pg. 275

³ *Hadiyan Barhaq*, Vol. 1, Pg. 276

⁴ *Hadiyan Barhaq*, Vol. 1, Pg. 274

⁵ *Hadiyan Barhaq*, Vol. 1, Pg. 271

reports she was a virgin at the time of her marriage to Prophet and perhaps among all his wives she alone who was so young and virgin; and if Prophet had not married her, no one would have been able to make allegations of lustfulness to him. Muslim historians, foolishly have made the matter more serious and praised the beauty of Ayesha so much that enemies of Islam got the pretext to ask: What could be said about a fifty-three year old man who marries a girl of six or seven years? Alas if Muslim historians had perceived these sensitive aspects and had not mentioned such baseless things in blind devotion and had recorded the true age and appearance of this woman, at least enemies of Islam would have had no opportunity to cast aspersions on the character of Prophet; but may God curse devotion as it most of the time makes a person blind.¹

Children

According to popular traditional reports, he had three sons: Qasim, because of whom he is referred to as Abul Qasim; Abdullah who also had the titles of Tayyib and Tahir; Ibrahim, son of Mariya Qibtiya. Some historians have counted Tayyib and Tahir as different sons.

Among daughters, he had his own daughter with Lady Khadija (s.a.), that is Fatima Zahra (s.a.) and he also had three daughters he had reared regarding whom some historians are of the view that they were daughters of Lady Khadija (s.a.) and some say that they were daughters of Hala, her sister. They were Umme Kulthum, Ruqaiyyah and Zainab.

Zainab was married before proclamation of prophethood to Abul Aas Ibne Rabai the Umayyad and Umama was born of this union who later, under the bequest of Lady Fatima (s.a.) became the wife of Imam Ali (a.s.).

¹ *Hayatul Quloob*, Vol. 2, Chapter 52, Pg. 879

Umme Kulthum and Ruqaiyyah were married to Uthman bin Affan one after another and both passed away during lifetime of Prophet. Ruqaiyyah died in 2 A.H. and Zainab passed away in 8 A.H. Umme Kulthum also died before or after death of Ruqaiyyah.

Lady Fatima (s.a.) was married to Master of Universe, Imam Ali (a.s.) and Imamate continues in his descendants.

Ibrahim was born in 8 A.H. and passed away on 18th Rajab 10 A.H. at the age of one year, 10 months and 8 days. His grave is present and well known in Jannatul Baqi.

Holy Prophet (s.a.w.s.) had made Ibrahim as ransom of his grandson, Imam Husain (a.s.) when Jibraeel Ameen brought the divine message that he may retain either Ibrahim or Husain with him. The Messenger of Allah (s.a.w.s.) said: The sorrow of Ibrahim would be restricted to my being, but the grief of Husain would affect Ali and Fatima also; so I am prepared to sacrifice Ibrahim on Imam Husain (a.s.) and it was also a secret that Holy Prophet (s.a.w.s.) had sacrificed his son on the son of Ali and Zahra and Zahra and Ali sacrificed their entire family on the religion of Prophet and this sacrifice became immortal in history.¹

Relatives

According to the traditional report of Shaykh Tabarsi etc Holy Prophet (s.a.w.s.) had nine paternal uncles from sons of His Eminence, Abdul Muttalib: Harith, Zubair, Abu Talib, Hamza, Ghaidaq, Zirar, Muqawwim, Abu Lahab and Abbas.

Harith was eldest of them and that is why His Eminence, Abdul Muttalib was called as Abul Harith. Among children of Harith were: Abu Sufyan, Mughira, Naufal, Rabia and Abde Shams.

¹ *Hayatul Quloob*, Vol. 2, Chapter 51, Pg. 869

Naufal had a son, Mughira Ibne Naufal who apprehended Ibne Muljim in Kufa when he was in flight. After passing away of Amirul Momineen (a.s.) he had also married Amama binte Aas.

Abbas Ibne Rabiya was son of Rabiya; whose valor became apparent in Battle of Siffeen.

Abu Talib, Abdullah and Zubair were full brothers and their mother was Fatima binte Amr Ibne Aaiz Ibne Imran Ibne Makhzum. Abu Talib also had the name of Abde Manaf and he had four sons: Aqeel, Talib, Ja'far and Ali and there was a gap of ten years between each of them. He also had two daughters: Umme Hani Faqta and Jumana and the mother of them all was Fatima binte Asad Ibne Hashim Ibne Abde Manaf. The well known name of Abu Talib is Imran, because of which Aale Abu Talib is also known as Aale Imran.¹

Jumana was wife of Abu Sufyan Ibne Harith Ibne Abdul Muttalib and Umme Hani was married to Abu Wahab Hubaira Ibne Amr Makhzumi whose son, Jaada Ibne Hubiarah was governor of Imam Ali (a.s.) in Khorasan.

The Agnonym of Abbas was Abul Fazl and his mother was Zirar. He had nine sons and three daughters: Abdullah, Ubaidullah, Fazl, Qusam, Maabad, Abdur Rahman, Tammam, Qusaiyyir, Harith, Umme Habib, Amina and Safiya. Ummul Fazl Lubabah binte Harith was mother of first six brothers and Umme Habib. Ummul Fazl was sister of Maimoona binte Harith, wife of Prophet.

Atba, Utaiba, Motib and Durra were sons of Abu Lahab and their mother was Umme Jamil, sister of Abu Sufyan who is referred to as carrier of firewood (*Hammalatal Hatab*) in Quran.²

¹ *Hayatul Quloob*, Vol. 2, Chapter 56, Pg. 903

² *Hayatul Quloob*, Vol. 2, Chapter 56, Pg. 903

Paternal Aunts of Prophet

In addition to uncles, Holy Prophet (s.a.w.s.) also had six paternal aunts from different mothers: Umayma, Umme Hakim, Burra, Atika, Safiyya and Arwa.

Umayma, also called Fatima, had a daughter, Zainab who was married to Zaid Ibne Haritha and after he divorced her, Holy Prophet (s.a.w.s.) married her.

Burra binte Abdul Muttalib married Abdullah Muslima Ibne Hilal for second time from whom Abu Salma was born and who later became husband of Umme Salma; and after he died, Holy Prophet (s.a.w.s.) married her.

Atika binte Abdul Muttalib was wife of Umair Ibne Wahab and after her she had married Kalda Ibne Abde Manaf.

Safiya was wife of Harith Ibne Harb Ibne Umayyah; after Harith, she came into the marriage of Awwam Ibne Khuwailad, brother of Lady Khadija (s.a.), from whom Zubair was born.¹

It is mentioned in traditional reports that all his daughters were alive at the time of death of Abdul Muttalib and he had made a bequest that all should weep at his bier; on the contrary he had also heard each of them recite an elegy about it.

Among uncles of Prophet, the highest rank is that of Abu Talib and Hamza with whose incidents of faith, character and struggles history is replete.

Abu Talib was protector of Prophet, owner of excellence and perfections, defender of holy sanctuary, trustee of relics of prophets and saints; and Hamza was best brave and valiant hero of Islam who when he was martyred in Battle of Uhad, Holy Prophet (s.a.w.s.) recited seventy Takbirs on his bier.

Among children of Abu Talib, in addition to Imam Ali

¹ *Hayatul Quloob*, Vol. 2, Chapter 56, Pg. 904

(a.s.), His Eminence, Ja'far also commanded a great rank. He was leader of the group, which migrated to Abyssinia and returned on the occasion of the victory of Khyber. At that time Holy Prophet (s.a.w.s.) remarked: On what should I be more pleased; the return of Ja'far or victory of Khyber? Ja'far participated in Battle of Muthah and was martyred after having both his arms severed; in exchange of which Lord of worlds, bestowed a pair of wings to him in Paradise and he is gliding there under shade of Almighty.

Aqeel also commanded a great rank; and Holy Prophet (s.a.w.s.) used to be very much fond of him; so much so that he used to say: I have double attachment to Aqeel; one because of his personal qualities and two because His Eminence, Abu Talib used to be extraordinarily fond of him.

Companions of Holy Prophet (s.a.w.s.)

There is no doubt that Almighty Allah bestowed to Holy Prophet (s.a.w.s.) such family members Ahle Bayt (a.s.), that their equals are not found even among prophets and messengers and He bestowed all of them ornaments of infallibility and declared them to be implication of verse of Purification. But in spite of that, their character cannot be considered as masterpiece of training of Prophet as these personalities because of their purity and infallibility were not in need of that kind of training, which is considered as masterpiece of a trainer. There was need of some other persons also who were different from members of family of purity and infallibility and were like other ordinary people. And that Prophet should train them in knowledge and practice and make them as masterpieces of his training. These same personalities are known as companions of Prophet whom Holy Prophet (s.a.w.s.) shaped into perfect characters even though they were basically nothing and who bear the stamp of the complete training of Prophet. Without their mention, discussion

regarding services of Prophet remains incomplete and in their list also, only names of such persons can be included, whose character is eligible to become masterpiece of Prophet; otherwise those who had embraced Islam for personal interests or those who entered service of Prophet cannot be included in this list even though they might have been honored with title of companionship. Below we would mention only some of these luminaries, in addition to whom others can also be included; but it is not possible to mention all one hundred and fourteen thousand persons, who are included among companions of Prophet some of whose characters were an insult to Islam, on the contrary an insult to humanity and it is also inappropriate to mention them with mention of Holy Prophet (s.a.w.s.). Among righteous companions of Prophet, the following were most prominent:

Salman (r.a.)

He was originally from Persia and called as Persian, but Holy Prophet (s.a.w.s.) included him among his Ahle Bayt deeming him as Salman Muhammadi. Regarding him, the Messenger of Allah (s.a.w.s.) also said: Salman is the sea, which would never dry up and a treasure, which would never be exhausted. He is from us, Ahle Bayt; he is bestowed with divine proof and he bestows effulgence of wisdom. Amirul Momineen (a.s.) compared him to Hakim Luqman and Imam Ja'far Sadiq (a.s.) declared that he was superior to Hakim Luqman. Salman was included among the four persons that Holy Prophet (s.a.w.s.) was commanded to love and for whom Paradise was eager. Once Umar Ibne Khattab asked him about his lineage and he said: I was deviated and Holy Prophet (s.a.w.s.) guided me; I was poor and Almighty Allah made me needful through the Messenger of Allah (s.a.w.s.); I was a slave and the Lord emancipated me through him; this is my genealogy. That is, I have no relationship with anyone except with the Messenger of Allah (s.a.w.s.).

In the Battle of Khandaq, it was Salman who suggested digging of the ditch.

In 36 A.H. he passed away in Madayan; Amirul Momineen (a.s.) went from Medina to Madayan the same night and performed his funeral rituals. Ja'far Tayyar and Prophet Khizr (a.s.) also participated in the funeral prayer and thousands of angels also performed it.¹

Abu Zar

His name was Jundab Ibne Junadah and Abu Zar was his Kunniyat. He was the third, fourth or the fifth person to embrace Islam. After converting to Islam he went back to his native place and therefore could not participate in the Battles of Badr, Uhud and Khandaq. After Salman Muhammadi, he was next in rank from the aspect of faith. Holy Prophet (s.a.w.s.) had compared him to be a replica of Prophet Isa (a.s.) and declared that no one under the sun was more truthful than Abu Zar. Abu Zar was included among those whom the Prophet was commanded to love and for whom Paradise was eager. During the reign of Umar he moved to Syria and continued to reside there till Uthman's reign and regularly condemned the tyranny of Muawiyah. So much so that he complained to Uthman and the latter summoned him to Medina. As per the orders, Muawiyah sent him to Medina on such a camel and with such a driver that by the time he reached Medina, even the flesh of his thighs was worn out. On reaching Medina he criticized the style of Uthman's working as a result of which he was exiled to Rabdha and it was proclaimed that no one should go out to see him off. But Amirul Momineen (a.s.) participated in the farewell of Abu Zar along with his sons and Abu Zar reached Rabdha in such a way that his son, Zar, died on the way and on

¹ *Hayatul Quloob*, Vol. 2, Chapter 59, Pg. 933; *Seerat Masoomeen*, Vol. 1, Pg. 141

reaching there, his wife also passed away. At last he also passed away leaving behind a daughter who informed a caravan passing from there under leadership of Malik Ashtar, who supervised the funeral of Abu Zar while Abdullah Ibne Masud recited the funeral prayers and in 31 or 32 A.H. this respected and truthful companion of the Prophet was laid to rest. According to Malik Ashtar, Abu Zar was given a shroud worth four thousand dirhams and in this way the prediction of the Prophet was also proved true.¹

Miqdad Ibne Aswad

His Kunniyat was Abu Mabad and the real name of his father was Amr; but since Aswad Ibne Abde Yaghus had adopted him, he became famous as Ibne Aswad. He is also included among those whom the Prophet was commanded to love and in whose eagerness Paradise was restless. His wife was Zaba-a binte Zubair Ibne Abdul Muttalib and he participated in all the battles in the company of Holy Prophet (s.a.w.s.).

He died in Jarf, at a distance of one Farsakh from Medina in 33 A.H. and was buried in Jannatul Baqi, but it is regrettable that his son, Mabad proved to be like son of Prophet Nuh (a.s.) and in the Battle of Jamal he joined the army of Ayesha against Amirul Momineen (a.s.) and was finally killed there, whereas Miqdad had never even doubted in the rightfulness and greatness of Amirul Momineen (a.s.).²

Bilal Ibne Riyah

His Kunniyat was Abu Abdullah and Abu Amr and his

¹ *Hayatul Quloob*, Vol. 2, Chapter 60, Pg. 964; *Seerat Masoomeen*, Vol. 1, Pg. 142

² *Hayatul Quloob*, Vol. 2, Chapter 61, Pg. 991

mother was Jumana. He had participated in the Battles of Badr, Uhad and Khandaq etc. When Holy Prophet (s.a.w.s.) had appointed him as Muezzin, people objected that he pronounced 'Sh' as 'S'; so it was revealed from Providence that in our view the 'S' of Bilal was same as 'Sh'. After passing away of Messenger of Allah (s.a.w.s.), he took an oath that he would never again recite Azaan. As a result of this, the sentence of 'Hayya A'laa Khairil Amal' was omitted. He died in 18 or 20 A.H. in Syria and was buried at Babus Saghir.¹

Jabir Ibne Abdullah Ansari

He was considered a fighter of the Battle of Badr. Holy Prophet (s.a.w.s.) had conveyed salutations to Imam Baqir (a.s.) through him. He participated in most battles in the company of the Prophet and stayed on side of Amirul Momineen (a.s.) during the Battle of Siffeen. He used to announce the following tradition in the streets of Medina: Ali is the best of human beings and one who denies this would become an apostate. He also used to say: Test your children through the love of Ali and if they refuse, you must inspect the character of their mothers.

He passed away in 78 A.H. at the age of more than ninety years and he was the last companion to pass away.

Huzaifah Ibne Yaman Anasi

He was considered among the sincere companions of Holy Prophet (s.a.w.s.) and Amirul Momineen (a.s.). He participated in the Battle of Uhad along with his father and brother. His father was martyred in this battle. Holy Prophet (s.a.w.s.) had informed him of the identities of hypocrites; thus if he did not attend the funeral of a particular person, people used to

¹ *Seerat Masoomeen*, Vol. 1, Pg. 146

conclude that he was a hypocrite. He became the governor of Madayan after Salman and passed away before the Battle of Jamal. Huzaifah is included among the seven who attended the funeral of Lady Fatima (s.a.).¹

Abu Ayyub Ansari

His name was Khalid Ibne Zaid. He had participated in Badr and other battles. After the Messenger of Allah (s.a.w.s.), he participated in the Battles of Jamal, Siffeen and Nahrawan on side of Amirul Momineen (a.s.). After Hijrah, Holy Prophet (s.a.w.s.) had initially resided at his place and he served the Prophet in the best way. In Siffeen, he had attacked the tent of Muawiyah but the latter fled from there. After that from the side of Muawiyah, Mutaraffa bin Mansut attacked the tent of Imam Ali (a.s.), so Abu Ayyub slashed his sword in such a way that he was decapitated but the foe remained on the back of the horse till the animal stumbled toppling the head.

He went to fight the Romans during the time of Muawiyah and passed away there. In his last moments, he made a bequest that he should be buried on the battlefield only. Thus he was buried near Istanbul but after conclusion of the battle when Romans wanted to exhume his grave, it rained so heavily that they considered it to be a miracle of Ayyub and they refrained from this act and his tomb became a place of visitation for the people. Holy Prophet (s.a.w.s.) had also predicted that one of his companions would be buried near Constantinople.²

Khuzaimah Ibne Thabit Ansari

Holy Prophet (s.a.w.s.) had declared that his testimony was equal to that of two persons; that is why he was called as

¹ *Seerat Masoomeen*, Vol. 1, Pg. 147

² *Seerat Masoomeen*, Vol. 1, Pg. 148

Zu-Shahadatain (having two testimonies). He participated in the Battle of Badr and other battles and after that he remained in the group of Imam Ali (a.s.). So much so that after the martyrdom of Ammar Yasir in Siffeen, he undertook a severe attack on the enemy forces and he was also martyred because of that. The companions whom Amirul Momineen (a.s.) had mentioned in the sermons of the final period of his life, included Ammar, Ibne Taihan and Zu-Shahadatain; who are mentioned exclusively.¹

Zaid Ibne Haritha Ibne Sharahil Kalbi

Hakim Ibne Hizam had purchased him from the Ukaz market for Lady Khadija (s.a.) and she gifted him to Holy Prophet (s.a.w.s.). Haritha came to get him emancipated, but he refused to go with him and preferred the slavery of Prophet to freedom. Haritha disowned him because of this and so Prophet adopted him. Later he also gave his cousin, Zainab binte in marriage to him.

He participated in the Battle of Mutah in the company of Ja'far Tayyar as the standard bearer and was martyred there. The name of his son was Usamah and so he is also called as Abu Usamah.²

Saad Ibne Ubadah Ibne Dulaym Ibne Haritha al-Khazraji Ansari

He had attended the allegiance of Aqba and the Battle of Badr. At the time of conquest of Mecca, the standard of Ansar was held by him. He was considered to be among the most generous persons among Arabs from the time of his grandfather. On the occasion of Saqifah, the Ansar had tried to

¹ *Seerat Masoomeen*, Vol. 1, Pg. 150

² *Seerat Masoomeen*, Vol. 1, Pg. 150

make him as their chief but there was so much clamor that he was about to be trampled to death and Umar issued orders for his killing upon which his son, Qays, caught the collar of Umar and Saad returned alive, but he continuously refused the allegiance of Abu Bakr. Finally during the reign of Umar he moved to Syria and he used to go out to meet his clans every week. One day agents of the regime shot him dead with an arrow and in was publicized that he has been killed by Jinns.¹

Abu Dujana Ansari

He is included among the great and brave companions and his amulet is famous. He took part in the Battle of Yamama and when the associates of Musailima Kazzab took shelter in Hadiqatul Rahman, he entered the orchard in a special artful manner and slew a large number of foes. So much so that he was himself also martyred and according to another account he survived till the Battle of Siffeen and fought from the side of Amirul Momineen (a.s.). In any case, his name is found in the list of those who would arise from the rear of Kufa to join the forces of the Imam of the Age (a.s.), because he had supported the Prophet in the most severe circumstances when the majority of companions had deserted him.²

Ammar Ibne Yasir

He was among the most prominent companions of the Prophet and the most loyal devotees of Amirul Momineen (a.s.). He was an ally of Bani Makhzum and his Kunniyat was Abu Yaqzan. The name of his father was Yasir and his mother was Sumayyah. He embraced Islam in the early period and faced untold calamities for the sake of Islam. So much so that the infidels used to force these persons to lie down on the

¹ *Seerat Masoomeen*, Vol. 1, Pg. 151

² *Seerat Masoomeen*, Vol. 1, Pg. 152

burning sand and coerce them to eschew faith. But they displayed incomparable steadfastness and Holy Prophet (s.a.w.s.) gave glad tidings of Paradise to the family of Yasir. Ammar's parents could no more bear those travails and they departed from the world and Ammar was compelled to utter words of disbelief at the behest of the infidels on the basis of which the verse of dissimulation was revealed and Almighty Allah declared his faith and tranquility of his heart. Sumayyah, the mother of Ammar was the first female martyr of Islam. Regarding Ammar, the Messenger of Allah (s.a.w.s.) had prophesied that he would be slain by a rebellious group and his last diet on the earth would be a bowl of milk. Thus on 9th Safar, 37 A.H. in the Battle of Siffeen he was martyred at the age of ninety and after having a bowl of milk in his last moments he referred to the prophecy of Holy Prophet (s.a.w.s.) and sacrificing his life in the path of God, exposed the secret of the rebellious group.¹

Malik Ibne Nuwaira Hanafi Yarbui

He was among the most sincere companions of Holy Prophet (s.a.w.s.). He came to meet the Prophet along with his clansmen and requested him to teach the faith to them. He said: Confess: There is no god, except Allah; establish prayer, keep fasts, pay the Zakat, perform the Hajj and be devoted to my successor, Ali Ibne Abi Talib (a.s.). In addition to this it is also necessary to refrain from prohibited things. After this statement of the Prophet, when Malik came out of the meeting, he was joyfully announcing: I have obtained faith from Holy Prophet (s.a.w.s.) and His Eminence, said: One who likes to see a dweller of Paradise should see Malik. Thus some persons followed Malik and asked him to pray for their forgiveness as Holy Prophet (s.a.w.s.) has declared him to be a dweller of

¹ *Hayatul Quloob*, Vol. 2, Chapter 58, Pg. 917; *Seerat Masoomeen*, Vol. 1, Pg. 153

Paradise. Malik said: May Allah guide you in the right way; you have left the Prophet and come to me, whereas he is the owner of Paradise and it is at his discretion.

When he came to Medina after the passing away of the Prophet to find Abu Bakr on the pulpit, he objected to him: Who gave you this right in the presence of Ali? Abu Bakr ordered his men to expel Malik from there and persons like Khalid bin Walid and Qunfuz drove him out. Malik decided that he would not pay Zakat to Abu Bakr as a result of which he was declared to be an apostate and was killed along with his men through Khalid bin Walid. Khalid took all his women as captives and slept with his wife that same night; which earned Khalid the title of Sword of Allah (*Saifullah*) and it was decided that this naked sword should not be sheathed. Thus what can be said about the future of Islam?¹

¹ *Seerat Masoomeen*, Vol. 1, Pg. 156

Prominent aspects of the life of Holy Prophet (s.a.w.s.)

Although you spoke of the events of only one night, O one who traveled to the heavens, your whole life is nothing but ascension. (Urdu couplet)

If the circumstances and manners of the Prophet are compared to the habits and manners of other people, every act of the Prophet would be having a superior quality and in his life, from eating, drinking, to sleeping, till the propagation of Islam and Quran every point would be worth attention. But Almighty Allah endowed him with such qualities in which he cannot even be compared to prophets, messengers, martyrs and truthful ones and after seeing the same excellent qualities one realized that according to the principle of: One man is created for one thing, the Lord of the worlds sent him to fulfill the great aim of universe and this called for him to be equipped with all the things required to defend religion in the field of knowledge or practice and that he should be embellished with all perfections, without which one cannot accept his personality and benefit from his perfections and the personality becomes the target of thousands of doubts.

There are two types of these distinguishing qualities of the Messenger of Allah (s.a.w.s.); some of them are related to his being and his words and deeds and some are related to his holy being and its circumstances or additional conditions, which is not the result of practical superiority of the personality. Although it is the means of greatness of the personality and one can well estimate the comprehensiveness of perfections.

To gather all of his perfections in a book is from the

impossibilities. And then one who had presented 4444 miracles in his life, and displayed thousands of extraordinary feats, his excellences also need a detailed book. The stage of explanation begins later on, below we shall mention only some of his distinguishing qualities so that a brief sketch may be seen and it becomes easy to read or write about details.

Birth

It is a well known fact that Holy Prophet (s.a.w.s.) was born in the first year of elephant on 17th Rabiul Awwal. It was the year when Abraha had attacked the Kaaba to destroy it and to make his church in Sana as the Qibla. He had also mobilized a superpower army of elephants for this purpose, which was so awe-inspiring that Meccans ran away leaving their houses and the neighborhood of the holy sanctuary also failed to assure them. It was only His Eminence, Abdul Muttalib, the grandfather of Holy Prophet (s.a.w.s.) who defended the Kaaba at this crucial point and instead of taking flight came to meet Abraha. Abraha was impressed by his daring and descended to make peace. Abdul Muttalib was accorded respect and seating him with respect asked him the reason of his arrival. He said: Your men have seized by camels, I have come to demand their return.

Such was the style of Abdul Muttalib in confrontation that Abraha confessed to such a truth without which the argument of Abdul Muttalib could not have proceeded. He said: I am astonished that you are worried about your camels and have no worry of the house whose caretaker you are?

Abdul Muttalib said with absolute confidence; on the contrary he challenged: Just as I am the owner of these camels, this house also has an owner who would save it and in this way he called the attention of Abraha to the greatness of God and also warned him of the consequences, which is in the best manners of a proper missionary. That he should inform the

people of the beginning of creation as well as resurrection and the remaining problems would be solved automatically.

Abraha could not understand this point and at last decided to attack. The Almighty sent an army of Ababeel to confront this superpower, which destroyed the whole army of Abraha and He announced it in such a way that:

- 1- We are in possession of an unseen army also.
- 2- We do not confront superpowers with armies; on the contrary we use pebbles against them.
- 3- Our aim is to exhaust the proof till the last moment and after that We send down the chastisement.
- 4- Even Ababeels and birds sent by us cannot make a mistake and drop the pebble on some innocent person.
- 5- It is the duty of those who are devoted to us to rely upon our help and instead of flight, they should confront the enemy.¹

In the history of Arabs this incident is called as the event of the people of elephant and that year is known as the year of the elephant although it was only restricted to a moment just as the passing away of Lady Khadija (s.a.) caused the whole year to be referred to as year of grief an example was established in history that even grief of limited moments can make the year as year of grief if the grief is having that much importance. So what can be the doubt in making five or ten days as periods of grief?

The birth of Prophet in the year of the elephant points out to the fact that now there is no need of any army of Ababeel. Now the permanent defender of the house of God is coming; just as after the birth of Ali (a.s.) Arabs did not require any criterion judge the legitimacy of a child.

It was also made clear that just as you saw yesterday, that

¹ *Hayatul Quloob*, Part 4, Pg. 68

even a little bird sent by God cannot make a mistake, in the same way you should realize that I am sending him also; so there is no scope of any mistake in his life also. And to have doubt in his infallibility is akin to Abraha-worship and not God-worship.

The term 'year of the elephant' is used on two occasions in the history of Islam: birth of Holy Prophet (s.a.w.s.) and birth of Imam Ali (a.s.) [30 Amul Feel] which proves that both are divine representatives and God is the surety of the characters of both of them and after the arrival of both of them the religion of God and the house of God is no more needful of an unseen army.

By giving reference of this incident Almighty Allah in Surah Quraish has reminded of His favor that: We destroyed the army of Abraha and secured the journeys of winter and summer and arranged for the feeding of hungry, which also points out to the fact that although the arrival of Ababeel was for a negative aim, it has a positive aspect as well and it is giving food to the hungry and to reassure those who are fearful.¹

The birth of Holy Prophet (s.a.w.s.) in 1 Amul Feel is also an indication to these two points and that is why the loins of Abdullah and the womb of Lady Amina were selected for this purpose so that it may be clear to the human world that one who would impart the lesson of God-worship and provide succor to the fearful is about to arrive and after his arrival neither would there be any danger to God-worship nor to world peace. Being the son of Abdullah (slave of Allah) he would impart lessons of God-worship and being the son of Amina (safety) provide security from fear. Being the beloved of 'Mutimut Tayr' (feeder of birds) he would arrange for food and water for the famished ones.

¹ *Tafsir Namuna*, Vol. 15, Pg. 499

Place of Birth

Like the year of his birth, the Lord of the worlds has given an excellence to the place of his birth and He selected for him the house of a brave and noble person like Abu Talib, so that in addition to clarification of his faith one can become aware of the greatness and majesty of Holy Prophet (s.a.w.s.) also and it should be clear to all that divine exigencies are completely unique. We give birth to our special beloved in the house of Abu Talib¹ and give birth to son of Abu Talib in Our house and the birth of both of them is introduced through the incident of the people of elephant so that it should be clear to common parlance that both are permanent defenders of My house and this is a reward of the services of Abu Talib, given in the form of the birth of Ali (a.s.).

Early Life

His father expired before he stepped into this world. The mother also passed away during his childhood. He lived under the guardianship of His Eminence, Abdul Muttalib and the defender of the House of God became the protector of the slave of God and when he was departing from the world, he selected Abu Talib from all his sons and entrusted him with the task of protecting messengership and arranged for the care and protection of Prophet with absolute knowledge and realization.

Soothsayers of Mecca predicted that this child would prove to be great in future. During the trade journey, the monk prophesied that he had a bright future and the position of prophethood was realized through other means as well; however instead of ending his life Abu Talib accorded protection to him and proved that life is ended when there is contradiction in beliefs and character and it does not make one

¹ *Hayatul Quloob*, Vol. 2, Chapter 3, Pg. 112

to preserve life. Then if you compare my character with the incident of Aqbah you will realize that no matter where companionship is it is only the faithful who would be concerned about life of Prophet, whereas those who are hypocrites would definitely show their true colors.¹

The predictions of soothsayers and monks during childhood about the future shows that even the early life of Prophet was remarkable and even his childhood cannot be compared with other people or in other words it could be said that soothsayers and monks saw his perfections in the same way like he had called the attention of people that if they want to see the knowledge of Adam, piety of Nuh, devotion of Ibrahim, awe of Musa, abstinence of Isa, elegance of Yusuf and other excellences of prophets, they should see the face of Ali (a.s.). All these qualities would be seen in him just as the soothsayer and the monk had witnessed all perfections in my face.

Marriage

Upon his return from a trade journey during which he carried the merchandise of Khadija to be sold on commission when Lady Khadija's slave reported so many perfections of the Prophet, Lady Khadija (s.a.) considered it to be an opportune time, broke all social restrictions and sent a proposal of marriage to him and in this way after the preliminaries a twenty-five year old youth was wedded to an apparently forty year old lady and all the supposed principles of society were destroyed and wealth and prosperity, business and labor, classes, supposed modesty, social customs were all trampled and the steps of one who had gone to ascension, came on the shoulders of excellence of Lady Khadija (s.a.).

Abu Talib recited the sermon of the marriage and proved

¹ *Hayatul Quloob*, Vol. 2, Chapter 4, Pg. 157

the worthlessness of wealth in comparison to perfections and made the human world aware of new values, and also arranged for bearers of perfection never to have inferiority complex before the affluent.¹

Proclamation of prophethood

Approximately after spending a loyalty filled family life of fifteen years the Almighty Lord placed a new responsibility on him and through Surah Iqra commanded him to read out the divine message and invite people to knowledge and excellence. The stage of contemplation in the Cave of Hira concluded and it was now time to fulfill the responsibilities of prophethood.

After early concealed propagation, command arrived to present the message to the family and clan and instead of a dry invitation, by the order of Almighty Allah the Holy Prophet (s.a.w.s.) started making arrangement of dinner. Imam Ali (a.s.) became the supervisor of arrangements and forty members of the clan were invited.

After satiating forty persons with little food, when Holy Prophet (s.a.w.s.) decided to convey the message, Abu Lahab instigated the people and alleged that he was a sorcerer. Invitees fled from there in fear and Holy Prophet (s.a.w.s.) was compelled to arrange the feast on the following day as well and at last he presented his message in which he mentioned oneness of the Godhead, his prophethood and the well being of the world and the hereafter after which he requested them for help and promised successorship in return. Of all the people, only Imam Ali (a.s.) promised his help, because the blood of Abu Talib ran in his veins. Hence he immediately said: My chief, you make the announcement, who can even dare to look at you when I am there? Upon Ali's promise of help, Holy Prophet

¹ *Rauzatul Ahabab*, Vol. 1, Pg. 72-75; *Hayatul Quloob*, Vol. 2, Chapter 5, Pg. 172-174

(s.a.w.s.) announced his successorship and caliphate. In this way all the basic principles of Islam: Monotheism, divine justice, prophethood, resurrection and caliphate were announced. And His Eminence, Abu Talib also announced that he was subservient to the command and leadership of the Messenger of Allah (s.a.w.s.) so Islam may be presented to the world in its complete form from day one only and no deficiency remains. Neither in principles nor age should become the criteria of seniority.¹

Reaction

The reaction of this announcement was that calamities began to descend from all the directions. On one hand the Messenger of Allah (s.a.w.s.) was preaching: Say there is no god, except Allah, and on the other hand the infidels were torturing his supporters and followers in various ways. Martyrdom of Yasir and Sumayyah and the Taqayyah of Ammar are the memorable biographies of that period.

Because of the circumstances taking a sensitive form, Holy Prophet (s.a.w.s.) issued orders for migration and under leadership of Ja'far Tayyar he sent a group of Muslims to Abyssinia, which apparently was a plan to save the lives of Muslims, but which in fact was a way to propagate Islam and that is why for this mission also, another son of Abu Talib was chosen who delivered such a sermon in the court of Najjashi and recited the verses of Surah Maryam in such a nice way that the audience began to weep; and he insultingly expelled the delegation of Meccans, which had arrived to request him to surrender the migrants to them and Islam had finally reached Abyssinia and the first philosophy or benefit of migration

¹ *Tarikh Tabari*, Vol. 2, Pg. 22; *Mustadrak Hakim*, Vol. 3, Pg. 133; *Kanzul Ummal*, Vol. 6, Pg. 392 etc.

became known to all.¹

Migration

After some time the three-year troublesome life of Shebe Abu Talib came to an end and the infidels broke their oath and gave some respite. So Holy Prophet (s.a.w.s.) increased the tempo of his propagation, but both defenders of Islam said farewell to the world together. On one hand the soldier of the Islamic front departed from the world and on the other hand, Khadija, the generous soldier of loyalty said goodbye to the world and seeing the loneliness and grief of Holy Prophet (s.a.w.s.), Almighty Allah ordered him to personally undertake migration.²

Muslims had already migrated in large numbers and now the Prophet was also prepared to take this step. Thus he left Imam Ali (a.s.) in his bed and after instructing him about return of trusts, set out from there. Now the only persons still surrounded by the infidels were Imam Ali (a.s.), Lady Fatima binte Asad and Fatima binte Muhammad. Whose patience and steadfastness cannot be described in words, that in such perilous circumstances also they stayed at home and displayed absolute patience and tranquility and did not raise any voice of lamentation, whereas on such occasions even great heroes are said to cry.

In the morning the infidels despaired on seeing Imam Ali (a.s.). They decided to take revenge and when Ali (a.s.) set out with the entourage of ladies, the disbelievers blocked his path although their trusts had been restored and no one had any right on Imam Ali (a.s.).

A confrontation took place and it was a very severe

¹ *Rauzatul Ahabab*, Vol. 1, Pg. 89-91

² *Rauzatul Ahabab*, Vol. 1, Pg. 101; *Hayatul Quloob*, Vol. 2, Chapter 26, Pg. 493

confrontation but Imam Ali (a.s.) successfully moved ahead with the caravan and joined the Messenger of Allah (s.a.w.s.) on the outskirts of Medina where he was waiting for Imam Ali (a.s.).¹

In the second stage of migration, religious propagation started in Medina and Holy Prophet (s.a.w.s.) placed the foundation stone of a Masjid, which was also aimed to clarify that Masjid is the centre of Islam and the primary center of propagation from where the voice of Islam can be disseminated.² After that when Islam was seized by the Governor's Palace its form was distorted and it lost its originality and reality.

We should know that migration is a natural act of man and its reaction becomes obvious in external circumstances also otherwise man, from the time of his birth is busy in a journey and involved in a migration. From childhood till youth; from youth to old age; from weakness to strength and journey from ignorance to knowledge is a type of migration in which there is a mission to march forward; now in whose view better circumstances imply wealth and power, they migrate to those centers and those who consider best the conditions to be in service of faith and religion, they migrate to those centers where there are opportunities of serving religion and the work of reformation of the community is fulfilled in the best way.

After migration

The infidels were not satisfied even after the Prophet moved to Medina and they thought that if they could expel him from his native town, it would be difficult to destroy him in an alien land. On the other hand they also wanted to revenge the insult suffered by them because of the Prophet's escape. Thus

¹ *Hayatul Quloob*, Vol. 2, Chapter 27, Pg. 501

² *Hayatul Quloob*, Vol. 2, Chapter 28, Pg. 521

they started making preparations to invade Medina. Holy Prophet (s.a.w.s.) apprehended the caravan of the infidels and displayed his strength and tried to recover the goods belonging to Muslims which the infidels had seized. As a result of this, the first battle of Islam occurred in Badr. Three hundred ill-equipped Muslims and nine hundred and fifty well armed disbelievers faced each other but God Almighty provided the unseen causes of material and spiritual world and at last Islam became victorious and seventy men of the infidels were slain of whom thirty-five were eliminated only by the son of Abu Talib who had also helped the Muslim fighters in eliminating the rest of them. In addition to this seventy polytheists were taken as prisoners and war booty fell to the Muslims.¹

Marriage of Lady Fatima (s.a.)

After the Battle of Badr, the Messenger of Allah (s.a.w.s.) in accordance with the command of God, rejecting all the other proposals, married his daughter, Fatima to Imam Ali (a.s.). But neither the wealth of Lady Khadija (s.a.) came to help out in the arrangement of the marriage nor the war booty of Muslims; on the contrary he sold Ali's coat of mail and took five hundred dirhams as dower from him and from that purchased sixty three dirhams worth of household items and gave them as dowry and the remaining he gave back to Ali to arrange Walima feast and to make other household arrangements. A considerable portion of the dower was spent on perfumes as it is the best use of money in Islam and Islam lays great emphasis on purity, cleanness and fragrance.²

This was an exemplary and historical marriage in Islam, which was performed on the heavens as well as the earth, whose dower was spiritual as well as material, but its expenses

¹ *Hayatul Quloob*, Vol. 2, Chapter 30, Pg. 554; *Rauzatul Ahabab*, Vol. 1, Pg. 157

² *Chaudah Sitare*, Pg. 95

were less than a common ordinary marriage, which maintained the respect of the poor and opened an avenue for all the marriages that would be performed till Judgment Day after which if one faces any problem, it is their own doing and Islam is not responsible for it.

Battles

After the defeat of Badr, a sentiment of revenge arose among disbelievers and in 3 A.H. the Battle of Uhad occurred. This battle was fought in the immediate neighborhood of Medina and which was fought by Imam Ali (a.s.) along with a few Muslim fighters. However, Muslims disobeyed the instructions of the Prophet and left the mountain pass unguarded and Khalid bin Walid attacked for the second time and changed the shape of the battle and Muslims fled from the battlefield and in this way it became clear that what are the consequences of disobeying the Prophet, greed of war booty and lack of trust in the Prophet's distribution of booty. And how a clear victory can be changed into defeat?¹

This success emboldened the disbelievers and they mobilized all the tribes and attacked central Medina and their commander came upto the camp of the Prophet and the confrontation instead of being between infidels and Muslims became a confrontation of total Islam and total infidelity but a single stroke of Imam Ali (a.s.) decided the battle and Holy Prophet (s.a.w.s.) declared that this single stroke was greater than the worship of humans and jinns.²

The Battle of Khandaq demoralized the infidels to such level that they could not dare to go out of their domain and

¹ *Hayatul Quloob*, Vol. 2, Chapter 32, Pg. 560; *Yaqubi*, Pg. 39; *Kanzul Ummal*, Vol. 1, Pg. 238

² *Chaudah Sitare*, Pg. 70; *Hayatul Quloob*, Vol. 2, Chapter 35, Pg. 609

fight, but in 6 A.H. when the Messenger of Allah (s.a.w.s.) went to Mecca to perform the Umrah, they stopped him outside the town and prohibited him from entering the city. After a number of discussions the treaty of Hudaibiyah was finalized and Imam Ali (a.s.) prepared the document as per the orders of Holy Prophet (s.a.w.s.). Some Muslims fell into doubt about the prophethood of the Prophet, but Almighty Allah declared it to be a clear victory (*Sulh Mubeen*) after which the next year Mecca was completely vacated and Muslims performed the Umrah in the proper way and this was a clear victory in cold and hot war. The secret of success in cold war was that infidels accepted the religious status of Islam and permitted Muslims to perform Umrah and the victory of the hot war was that there was no mention of power and Mecca was vacated automatically.¹ As a result of which Mecca was also conquered in 8 A.H. and Kaaba was cleared of idols as well. It is another thing that Islam does not advocate revengeful steps after gaining victory; on the contrary it condones the official criminals and only takes the public criminals to account.

Khyber

After the treaty of Hudaibiyah, the infidels of Mecca became apparently silent but the Jews of Khyber started their conspiracies and began to instigate the disbelievers and even entered into alliance with them. The Messenger of Allah (s.a.w.s.) turned his attention to Khyber and after a siege of forty days conquered all the forts of Khyber and Imam Ali (a.s.) eliminated Antar, Marhab and Harith like he had eliminated Amr and Islam conquered the fort of Judaism as well. After which the people of Fadak volunteered to surrender and this area fell into the possession of the Prophet without any hostilities, and became his personal property and he gave it in

¹ *Tarikh Khamis*, Vol. 2, Pg. 15 *Durre Manthur*, Vol. 6, Pg. 77;
Hayatul Quloob, Vol. 2, Chapter 38, Pg. 644

possession to his daughter, Fatima. Its story is recorded in pages of history and which shamed the modesty of Islam that the Ummah, instead of bearing the responsibility of the daughter of the Prophet was not even able to secure or restore her own rights and she had to make a bequest that she must be buried in the darkness of night and the oppressors should not be allowed to attend the funeral.

It should be clear that the last return of Ja'far Tayyar from migration to Abyssinia took place when Imam Ali (a.s.) had returned after conquering the fort of Khyber and the Messenger of Allah (s.a.w.s.) remarked: What I should be more pleased with; the victory of Khyber or return of Ja'far? And in this way the soul of Abu Talib fell into rapture that one of his sons had won the cold war and another had conquered the field of armed confrontation.¹

Hunain

After Khyber, the Battle of Hunain was also accomplished and Mecca was also conquered. On the contrary in 9 A.H. the confrontation of Islam with Christians also ended in the victory of Islam and the Messenger of Allah (s.a.w.s.) with the help of his Ahle Bayt (a.s.) fully defeated Christianity and compelled the Christians to pay Jizya and Islam won the last victory as well. And each of its victories had a role of one of the sons of Abu Talib who had said on the first day: Go ahead, O chief!²

Farewell Hajj

As a result of the leadership of the Messenger of Allah (s.a.w.s.) and the struggles of Imam Ali (a.s.) after the

¹ *Shawahidun Nubuwwah*, Pg. 86-87; *Hayatul Quloob*, Vol. 2, Chapter 39, Pg. 658

² *Hayatul Quloob*, Vol. 2, Chapter 47, Pg. 754

complete annihilation of the collective powers of infidels, polytheists, Jews and Christians, Providence desired to declare the value of the struggles of Imam Ali (a.s.) and his status. Thus Holy Prophet (s.a.w.s.) announced the Farewell Hajj and hundreds of thousands of Muslims from every nook and corner of the Muslim lands gathered for Hajj. On return from the Farewell Hajj at the spot of Ghadeer Khum, providence issued the command for the deliverance of the final message and Holy Prophet (s.a.w.s.) in a crowd of a hundred and twenty-five thousand Muslims declared the guardianship (*Wilayat*) and Mastership of Imam Ali (a.s.) and this way, the mission which had begin at the time of proclamation of prophethood concluded at Ghadeer and Islam got a permanent defender and the Ummah got a best master who was the like of the Messenger of Allah (s.a.w.s.) from all aspects and a spread and continuity of the character of the Prophet.¹

On return from the Farewell Hajj, Providence announced that very soon His beloved would be summoned back to His court and on 28th Safar 11 A.H. the Messenger of Allah (s.a.w.s.) reached the presence of his creator; the system of divine revelation came to an end and Ummah became deprived of the protection of the best and the most kind father and enemies of Islam got an opportunity of different kinds of conspiracies.² As a result of which, the daughter of Holy Prophet (s.a.w.s.) and his Ahle Bayt (a.s.) had to become the target of innumerable calamities and approximately 95 days after the passing away of the father, the daughter also joined him with a broken back and being absolutely victimized when the excessive sorrows seized her inheritance. Mohsin was martyred and the back was broken and a rope was tied around the neck of her husband and the community or companions recompensed prophethood in a novel way.

¹ *Hayatul Quloob*, Vol. 2, Chapter 49, Pg. 795

² *Mawaddatul Qurba*, Pg. 49; *Chaudah Sitare*, Pg. 87; *Hayatul Quloob*, Vol. 2, Chapter 64, Pg. 1009

Hurdles in the path of religious propagation

All know that Holy Prophet (s.a.w.s.) in a short period of twenty-three years propagated the religion of God in such a grand manner that today when Muslims prepare the list of companions of the Prophet they enumerate them upto a hundred and fourteen thousand. Those Muslims who did not get the honor of companionship of the Prophet and they brought faith in the unseen without seeing Holy Prophet (s.a.w.s.), they are more numerous. But most are unaware of the fact that how such successful propaganda became successful and what difficulties and calamities the Prophet had to face on this way. It is easy to say that rubbish was thrown on the Messenger, thorns were laid in his way, he was stoned and different kinds of harassments were meted out to him. So much so that the Prophet announced that as much as I am harassed, no other prophet was troubled as much. But its benefits and meanings can be understood only by one who steps into this path and who faces those difficulties.

Today religious propagation is very easy, people have become very much enlightened and broad minded; the age of ignorance is over and the major part of propagation is with regard to those who are Muslims since generations and who have took birth in the laps of Muslims of their environment. Today in the mind of the environment those views and prejudices are no more on the basis of which it was difficult to utter the word of truth and it was more difficult to hear it. But in spite of that great possessors of knowledge and skills lose courage and go away saying that it is not possible to do any reformation in this age and the world has reached such a turn of destruction that it is impossible to return from there.

But the Messenger of Allah (s.a.w.s.) began his work of propagation in worst circumstances, which the Holy Quran is compared to manifest deviation and open destruction and he concluded his mission with such finesse that Almighty Allah declared His satisfaction.

Now we have to see what those circumstances and difficulties were which Holy Prophet (s.a.w.s.) had to pass through and to confront which is the duty of every Muslim; on the contrary it is the responsibility of every responsible Muslim; without which neither the rights of Islam can be fulfilled nor can man be a complete Muslim. It is easy to make a claim about Islam, but it is very difficult to pass through the paths of Islam.

This testimony is like stepping into the lap of loyalty

People think that it is easy to embrace Islam. (Urdu couplet)

The circumstances in which the Messenger of Allah (s.a.w.s.) began propagation were such difficult circumstances that apart from some members of his family, no one was prepared to help him. Even among his family members, persons like Abbas excused himself that he cannot face such a great storm. But the greatness of the command of God and significance of the mission had emboldened him to such a level without worrying about the lack of any means he began his mission with invitation to dinner so that no malicious person can have the opportunity to say that Islam is a means of making money. Holy Prophet (s.a.w.s.) made it clear on the first day itself that he has come to give something to the people and not to take away something from them and he warned the leaders of his nation as well that if they wish to recite his testimony and to propagate his faith, they must not aim to gather wealth from the community; they must get used to give something instead.

After feeding the guests, the difficulty that he had to face was

that those he had fed were same who made allegations that he was a magician and a lunatic and history preserved this point that relationships before a movement are different and circumstances after the movement are different. Those who addressed him as *Sadiq* (truthful) and *Ameen* (trustworthy) before the movement were the same who labeled him as a magician and a lunatic as they faced the danger which made them tremble and the thought rotates in their mind that now the fort of customs and habits was going to be demolished and the rules framed by the forefathers and mothers are about to face annihilation. Now the rule would belong to the religion of God and instead of self-made religion, divine law would rule human lives.

They did not rest content with calling him as a magician and a lunatic that the Prophet may have also called them as mad and foolish and continued his business and paid no heed of such foolish allegations; on the contrary the infidels also felt that this movement cannot be halted only by allegations; so they planned to accost him on the roads and the whole community was included; children were entrusted with the job of pelting stones, women were given the duty to throw garbage; the elders were handed the responsibility of inventing new allegations and to publicize them and this hurdle was much difficult than verbal obstacle, but the Prophet paid no heed to that as well and continued his work.¹

Since this attack also failed, they prepared a more successful plan that instead of daily pelting of stones and sieges, it would be better to eliminate the Prophet and get rid of him completely.

This plot was also hatched at night, which is the greatest proof of the weakness of the enemy and strength of the movement. Holy Prophet (s.a.w.s.) also confronted this plot and appointed his dear cousin as his representative and migrated under the command of God, so that the war front could be

¹ *Chaudah Sitare*, Pg. 54; *Kanzul Ummal*, Vol. 6, Pg. 397

changed for the time being or it can be widened; but without interrupting the main mission. The enemy was satisfied, because he succeeded in expelling the Prophet from their town and banning his entry there and one whom he had appointed in his place also migrated after a day or two. Hence all the dangers passed but in few days news of success of the movement began to arrive and it was learnt that the change of the front had worked in favor of the Prophet of Islam only, therefore in bewilderment they decided to attack Medina. Thus sometimes alone with the help of their own strength and sometimes taking the support of Jews, sometimes they included hypocrites in the conspiracy as well and made a number of attacks, but the result of all of them was that after eight years he entered that same area in a victorious manner from which he was apparently driven out and the enemy was rejoicing that he had expelled him; he did not realize that all his actions were governed by the command of God and that he can return any time.

Holy Prophet (s.a.w.s.) entered Mecca in the grand victorious manner and the circumstances underwent such a change that one who had not allowed the Prophet to take revenge before was seeking refuge from him and infidelity was weeping at its helplessness.

These moments of the life of the Prophet are moralistic as well as edifying that to fulfill the duty of propagation in Islam is the duty of every responsible Muslim and to face difficulties and calamities in the way of propagation is the responsibility of every responsible faithful. After that to grant success is at the discretion of Allah and He cannot ignore His righteous servants.

Arise O Muslims! Walk in the footsteps of the Messenger of Allah (s.a.w.s.) bring reformation in the communities and really make the world devoted to the principles of Holy Prophet (s.a.w.s.).

Jihad

The meaning of Jihad is utmost struggle and effort; this struggle can be on the right as well as the wrong path and that is why the Holy Quran has mentioned 'Jihad in the way of Allah' that job of a Muslim and a believer is to struggle and make effort in the path of God and not on some other path.

This Jihad is possible in various ways; through the pen as well as words; it can be through weapons and through personal strength as well.

Islam has in times of need asked for every kind of Jihad and asked the scholars to use their pens on the way of truth and asked the orators to use their tongue. It has requested the users of weapons to operate their weapons and those who possess personal strength are requested to make use of the same strength.

Among all the types of Jihad is to have an armed confrontation with the enemy, which is called as 'fighting' in terminology. Otherwise Jihad is possible at all times from different aspects. On the contrary, it is also obligatory depending on the capacity.

As long as enemies and truth and reality survive in the world and existence of the accursed Satan continues, different kinds of political, social, economical, literary and moral attacks would continue on the truth and in all circumstances Jihad would remain obligatory on Muslims.

Not only this Jihad is restricted to men, on the contrary ladies are also obliged to fight Jihad in accordance to their personal capacities; that even though she might not be needed

in an armed conflict, but her participation is required in other struggles.

In addition to this, there is an internal Jihad as well where man does not have to face an external enemy, he has to confront his self and it is obvious that neither any battlefield is required for this Jihad, nor any time or period is fixed for it. It is there for all times and it would endure forever and this battle of intellect and self will continue inside man and the Muslim would be in the field of Jihad at all times.

Perhaps it is from the aspect of this Jihad, the central portion of the Masjid is known as Mihrab (place of fight) as the battle between man and Satan or the battle of intellect or self continues at this place and the worshipper continues to try to subjugate Satan although it is another thing that he is most of the time defeated in this and a difference appears in the sincerity of the act or attention to the Almighty and sometimes he even succeeds in it.

Success is also of two types. Sometimes man is successful in his view or estimation and the enemy does not accept that success and sometimes even the enemy confesses to that success and the call of unseen also supports that manifest victory as seen in the incident of Imam Zainul Abideen (a.s.) when in spite of the snake having chewed the toe, could not turn his attention to himself and the call of unseen declared his victory against Satan in the following words: Indeed you are an ornament of the worshippers.¹

This same internal form of Jihad is explained in various manners. Sometimes the best service of the woman to the husband is called as Jihad as in this way most of the time, the personal sentiment have also to be sacrificed and the will of others is to be preferred on ones own will, which is the

¹ *Nurul Absar*, Pg. 126; *Matalibus So-ool*, Pg. 262; *Shawahidun Nubuwwah*, Pg 177

supreme kind of Jihad of the self. And sometimes from the aspect of that same Jihad of the self the travails of pregnancy are compared to martyrdom and recompense of Jihad as this stage is not less than the struggle between life and death and in this stage also the woman has to pass this struggle which a soldier has to face in the field of Jihad and through this Jihad, the woman provides armed fighters for real Jihad and if this is discontinued, the supply of volunteers for Jihad would also end.

There are two kinds of armed Jihad: Offensive and defensive:

Offensive Jihad is so perilous that in common parlance, it is defined as aggression and this is why no aggressor is prepared to call his aggression as Jihad; on the contrary all say that their attacks were defensive and in this way a bitter fact is coated with sugar.

Even the most aggressive countries of the world abstain from establishing a ministry of war; on the contrary they form a ministry of defense and when they prepare the national budget they don't talk of war expenses, they instead mention defense expenditure, which shows that offensive war, that is Jihad is extremely dangerous and a very difficult stage to pass, which no country, community or individual is prepared. But if seen in all fairness, offensive Jihad is not such bad thing as it is considered to be. The only difference is that not every person has the right to it. It has some special requirements and it is necessary to fulfill these conditions.

This was the dangerous stage of offensive Jihad to escape which Muslim historians focused all their researches on the point that all the steps of Holy Prophet (s.a.w.s.) should be proved as defensive and none of them should be taken to be offensive.

It is correct from the aspect of circumstances that Holy Prophet (s.a.w.s.) as far as was feasible, adopted a defensive

approach and kept away from offensive Jihad, but the fact is that the Messenger of Allah (s.a.w.s.) also had the right and he could have chosen this way also, which is unlawful for other individuals or countries and its secret is that Islam has faith on one concept that the universe had not come into being on its own. On the contrary it is created by a creator, a master and an owner of absolute discretion and one who is the creator of something he at least has the right that he should be acknowledged and considering life as his property he should be obeyed at every step; on the contrary if need arises even ones life should be sacrificed for him. And if someone by way of disobedience and treason disobeys Him or denies His existence altogether the giver has full discretion to take back his blessing of life and to end his life. This right cannot be exercised by anyone other than the creator. He has neither given life nor has the right to take it away. Even if he wants to end life, he requires a justification as it is not his favor and all have come with the favor of their creator.

This is the difference between Islam and infidelity or worldly systems that the maker of Islam is a creator and master and the maker of any system is not the creator and master of the universe and basically he neither has the right to command obedience from anyone nor has the right to take the life of a traitor.

The Prophet and Imam is the representative of God, the master and owner of discretion, therefore he has the right from Almighty Allah that as long as man continues to acknowledge the lordship of God and continues to obey Him, he should be given the right to remain alive and when man becomes ready to rebel against the Lord, his life should be terminated and that is why Islam has laid the condition that offensive Jihad can be initiated by the Prophet or an Imam and considered that Jihad should be in order to propagate the religion of God so that it is perfectly understood whether man is a traitor or not and whether he accepts the existence of God or not. If he accepts

the existence of God, but had been deficient in obedience he should be punished, warned and brought to the right path and made obedient to God; and if he denies the actual existence right away, one who has no creator what right does he have to continue life as a creature. As the existence of the creature is a result of the mercy of the creator.

In such a scenario we are not required to prove the battles of the Messenger of Allah (s.a.w.s.) as defensive and he had full rights to initiate hostilities; although it is another matter that keeping the circumstances in view he did not use this discretion and always acted in defense. Its only secret was that he always had in view that not every person of the world was either accepted the creator and master nor do they recognize His rights; especially infidels and polytheists against whom Jihad is to be fought. He is mostly careless or ignorant of this fact and if before them such rights were exercised, he would get an opportunity to make false allegations and make propaganda of aggression and no impartial person would even try to consider this point that I also have the rights, which other people do not have as all are community and political leaders and I am the representative of the powerful and potent God. Public leaders have only those rights, which the people might have given them and it is obvious that the discretion to take life is only with God, who is powerful and had absolute discretion; no other community or individual has this right.

It also shows that this fear of some Muslim historians that if there appeared a shade of aggression in any of the steps of Holy Prophet (s.a.w.s.) allegation of oppression would be made against him or their style of writing that considering themselves to be the oppressed party justified every battle and expedition and somehow a defensive method is to be created in it. It is a kind of ignorance of facts or is mental inferiority complex that if all intellectuals of the world are satisfied and they accept the act of the Prophet to be lawful, although it was the duty of every Muslim historian and biographer to first

clarify this point that since the Prophet was a divine representative, he had the right of starting hostilities and whenever he exercised this option, he would be on the side of truth, but he kept in mind exigencies and circumstances and did not exercise this right and continued to adopt patience till the last possible time and when it was of no use, he stepped in the field of defense.

Difference between Jihad and defense

Terminologically the first attack is known as Jihad and the reactive action is called as defense. However from the aspect of facts, Jihad is also defense of truth and defense in the path of truth is also a kind of Jihad.

The fighter of Jihad initiates it when oppressors deny the existence of the Lord of the worlds and try to invalidate His principle of life and considering his system as perishable, imagine another system to be put into force and the defender also focuses all his efforts to in way assure that truth remains predominant and Islam should not become the target of dangers.

Leadership of the Prophet or an Imam is necessary for Jihad. Apart from them, no one is so capable to decide the right moment when such a major operation should become lawful and shedding of human blood should come within the limits of law and the measure of treason comes to the brim in such way that its cure lies only in this operation.

For defense, there is no requirement for anyone's leadership or presence; it would become obligatory on anyone who faces those circumstances. Although it is also of two kinds: Personal defense and religious defense.

Personal defense implies that a man should be personally involved in some trouble. A thief may enter the house or the bandits may surround him; the murderer may attack and danger

is posed to life, property or honor. It is the personal duty of every person to abandon the path of degradation and get into confrontation and as much as possible, defend his life, property and honor even if he has to eliminate the oppressor. Although if his life is in danger, he must use practical wisdom in defense as Islam does not permit sacrificing of life to protect wealth and it invites contemplation that there is nothing more precious than life and if life does not remain, what would be the use of wealth?

Some points are worth mention in this regard:

- 1- It is obligatory for every person to guard his life, property and honor, even if the attacker may have to be eliminated.
- 2- The danger is related in addition to ones life to ones children, relatives and even the servants; in all cases, defense is necessary even if one has to eliminate the attacker.
- 3- If a person attacks one wife, it also necessary to defend her chastity even though it may be possible only through elimination of the attacker.
- 4- It is also obligatory at any cost to defend when an attack is made on ones property.
- 5- If danger is posed to ones life during defense, defense would remain obligatory in the path of life and honor; life cannot be sacrificed on wealth.
- 6- In defense one should not directly aim at the elimination of the attacker; on the contrary, one should adopt a gradual way and when there remains no other possibility, he should adopt the path of elimination.
- 7- In spite of precaution, if it becomes necessary to eliminate the attacker, the defender does not have any responsibility. But in case of lack of precaution, he would be considered responsible for his death.
- 8- In case of defense if by fleeing, life and property can be

saved; one should not adopt the way of elimination. It is unlawful to flee from the battlefield, but it is not unlawful to flee from home.

9- Defense is obligatory whether man knows that there is no use of that defense. Surrender with degradation is just like suicide and adultery.

10- If robbers attack and man is sure that they can cause no harm, it is not correct to take defensive steps and in these circumstances, if one takes such steps and the robber is killed or if he is injured, the one who has attacked would be responsible for that injury. Islam calls for precaution and honesty even with regard to a robber.

11- If the robber has attacked and a person cuts off one of his hands, now when he tries to flee, he cuts off his second hand as well; in such a case he would be liable to pay the Qisas for one hand as it was cut off after the end of the attack.

12- If a person sees his wife or issue being attacked, he has the right to every kind of defense even if it may cause death of the attacker; on the contrary he can even defend the honor of a stranger believer man and woman and he is not responsible for its consequences.

13- If someone sees a stranger copulating with the wife and he feels that the wife is also willing in the act, he can eliminate both of them and would not be held guilty of manslaughter whether the wife is permanent or temporary; whether the marriage had been consummated or not.

14- It should be clear that all these rights are between man and his oppressor as there is no legal responsibility on the defender; but if the oppressor files a case against him, the Qadi would have to decide the case through laws of Shariah and if the oppressor cannot really prove his case and the Qadi awards punishment, he would be on the side of truth whether the punished party is really the oppressed party. Therefore at the

time of defense, one should pay attention to this point also.

15- If a person peeps into the house of someone, the owner has the right to warn him and in some cases it is also obligatory and if after that he still does not desist, he may punish him as well whether in this path he might have to kill the irreligious. But it is necessary for defense to be gradual. In exceeding the limits, the defender can also become eligible for punishment. Victimization does not justify sins.

16- If the one who is peeping is Mahram of the ladies and is looking within the limits of Shariah, the owner of the house has no right to eliminate him and if he injures him by throwing a stone at him, he would have to pay the penalty for that as well. Although if he exceeds the limits of Shariah, he wants to see the lady undressed or in a special condition, he had the right to warn him in every way in stages.

17- If the one who is peeping is blind or he is looking from so far that no one is visible to him, one does not have the right to warn him or pelt him with stones etc.

18- If a person is looking from a great distance, but he sees through binoculars, he is also considered to be same as one who is looking from close and the master of the house has the right to issue every kind of threat to him.

19- If a person is trying to look at a woman through a mirror, he is considered to be same as one who is looking directly; although precaution demands that instead of killing him, one moves away from the mirror or adopt some other means.

20- If a man is attacked by an animal, he is allowed to defend himself in any way and he would not be responsible for any loss; although if life can be saved by fleeing, one should run away and save ones life and not harm the animal; otherwise he would responsible for it as well.

Religious defense

Religious defense is of two kinds: One defense is there in the battlefield after the attack of the enemy where both man, as well as woman are obliged to defend and each is responsible to defend his religion and faith and repel every attack on it with a satisfactory reply as nothing is higher than faith and religion; neither life nor means of life.

The next defense is in addition to the battlefield and is performed in other fields as well where the enemy apparently does not initiate armed hostilities or any kind of attack. But he prepares for the attack gradually or by attacking Islamic lands through political, economical, moral, cultural attacks wants to destroy its existence or identity. In such a case also defense is obligatory on a Muslim and it is not possible that man should wait till the time when an armed attack is launched and possibilities of defense are no more or that they become difficult.

Any kind of attacks made on Islam or to respond to any attack is the duty of every Muslim. The response will depend on the type of the attack and as the response is needed, that same kind of person would be obliged to respond. Sometimes response would be obligatory on all, sometimes it would be obligatory on those who are capable; sometime response would be through the tip of the tongue and sometimes tip of the pen would be employed and sometimes through sacrifice of life and property the sanctities of Islam would be defended.

To ignore the dangers posed to religion and to leave it at the mercy of oppressors is the greatest crime of the world, which can never be forgiven. Regarding this, the following points are worth attention:

- 1- If Islamic territories or boundaries are attacked by such enemies, which endanger the root of Islam or its true value, all Muslims are obliged to sacrifice ones life and wealth and

defend Islam and in this case even permission of Imam or representative of Imam is not required. It is a universal duty applicable to every Muslim and every sacrifice is allowed in this path.

2- If it is feared that infidels would get more domination and at last take over Islamic territories completely, defense in this case is also obligatory.

3- If the system of political or economic domination begins on Islamic society culminating in political surrender; it is necessary to confront this through the same kind of causes and factors and at least severing connections is obligatory in any case.

4- If in commercial relations there is danger that infidels would get domination over Islamic territories, and it would facilitate the entry of imperialism into the country, it is the duty of Muslims to boycott this trade and cut off access of enemies into the country.

5- If through political relations of Muslim and non-Muslim countries there is danger of domination of non-Muslims, it is the duty of the ruler to end these relationships immediately and not to allow political domination of infidels to continue and it is the duty of people as well that they should call the attention of their rulers to this point and if they do not pay attention, they should be dethroned so that the influence of infidels may not increase and Islamic countries are not involved in more danger.

6- The world of Islam is a single world, which cannot be divided into countries and cities, so attack on one country would be considered to be an attack on the entire Islamic world and it would be the duty of all countries to defend it collectively.

7- If a Muslim country tries to harm Islam by entering into alliance with non-Muslim powers, Muslims do not have the right to regard it as an internal matter of that country and

assume silence; on the contrary it is the right of all to prevent this conspiracy and force the government to break those relations so that the world of Islam is not involved in a serious danger.

8- If the ruler of a Muslim country or Member of Parliament is becoming a cause of political or economic domination of infidels, it is the duty of all Muslims, that they should dismiss him immediately and award him appropriate punishment and at least boycott him socially so that he may not dare to hatch such conspiracies.

9- If the Islamic market and Muslim economy is endangered by the relationship of an individual or a country with a disbeliever country it is the duty of all the scholars of Islam that they should be severely against these steps and must declare these matters to be unlawful and persuade the Islamic Ummah on confrontation. It should not be that Islamic territory should fall into danger and infidels become dominant on Islam.

10- Like commercial and political relations, there are cultural as well that if an influential Muslim individual or ruler tries to popularize infidel culture and in this Islamic values are endangered, it is necessary to confront that culture and one should try to prevent this in any manner possible. The greatest capital of Islam is its culture and its own values and no sort of attack can be tolerated against it. Just as a Masjid or a shrine is holy for a Muslim; same is the position of Islamic values for him. On the contrary attack on culture and values is more dangerous than attack on Masjid or a shrine as the latter only endangers a building and by destruction of culture the complete religion falls into danger. Religion has not arrived to be hung in the air or to be recorded in books, it has come to be popularized in the society. When the paths of the ways of popularity would be closed what else would remain and what would be the use of its written existence?

Confrontation with Jews

In Zilqad 6 A.H. after the manifest victory in Hudaibiyah, Holy Prophet (s.a.w.s.) returned to Medina and only stayed at home for twenty days and then set out to conquer Khyber. The life of Muslims was a continuous struggle and the Messenger of Allah (s.a.w.s.) could not have wasted any opportunity of the security of Islam. More than eighty military expeditions during the ten years of life of Medina prove that Holy Prophet (s.a.w.s.) never got a moment of peace and Muslims continuously remained prepared for Jihad that as soon as they got a hint, they set out for the battlefield. Consequences of all the battles were different, but all looked forward to the battlefield and all prepared themselves to go till the battlefield. It is only the specialty of the present that those who make noise about Islamic victories do not even follow the practice of their elders that at least they should go till the battlefield; on the contrary they send armies and fulfill the sacred duty of Jihad and themselves remain in forts having golden and silver dreams.

After reaching the vicinity of Khyber, Holy Prophet (s.a.w.s.) halted there for sometime and prayed to Almighty Allah: O Lord, make us benefit from every good of this area and keep us safe from every mischief. After that he stepped into that area and the first contest was between Marhab and Aamir in which Aamir was martyred and some Muslims regarded it as suicide as he had jumped into the field of contest without estimating the strength of the foe and before arming oneself sufficiently. The Messenger of Allah (s.a.w.s.) corrected them: "Beware, do not say this. Aamir has earned double reward."

This incident also shows that Muslims of that period also accorded importance of procuring arms in confrontation with Jews and used to avoid contest on this pretext as a result of which, even if someone entered the contest they ridiculed him to have committed suicide. History of Muslims in the fourteen centuries has not moved an inch and same is the scenario even today as usual that no one is prepared for Jihad and all rulers consider the performers of Jihad to be weak.

After this incident, Holy Prophet (s.a.w.s.) besieged Khyber and after the siege; the first to go out to conquer the fort was Umar Ibne Khattab and upon his unsuccessful return in such circumstances that people were blaming him for cowardice and he was labeling them as cowards, Holy Prophet (s.a.w.s.) made a public announcement that now I would give the standard to one who is a daring fighter, who is the friend of God and His Messenger and who is such a fighter who attacks repeatedly and who never flees from the battlefield and one who does not come back till he is victorious.

After which according to the traditional report of Bukhari, the whole night, Muslims remained restlessly eager for the standard of Islam to be given to them and in the morning when Holy Prophet (s.a.w.s.) asked: Where is Ali? They replied: He has got sore eyes. The Prophet summoned him and applied his saliva to his eyes and after curing them fully, handed the standard of Islam to him and dispatched him to the battlefield.

He told him: First you invite them to Islam and remind them of the rights of God on man; as even if you bring one person to the right path it would be better for us than the best of red-haired camels. You may initiate Jihad only after this. After Imam Ali (a.s.) came into the battlefield, Marhab again entered the contest and began to recite the Rajaz. He launched an attack at the same time replying to the Rajaz and split Marhab into two. After which Khyber fell into his hands.

Imam Muslim has also mentioned this incident in his

Sahih Muslim.

Hafiz Abu Abdullah has narrated from Abu Rafe that during the fight, Ali (a.s.) happened to drop the shield; so he used the gate of Khyber as a shield and continued fighting and after being victorious he threw away the gate. So we eight persons tried to move it together, but we failed.

Jabir Ibne Abdullah Ansari has narrated that even forty persons could not raise it; and another report mentions seventy men.¹

Abdur Rahman Ibne Abu Isa says that Imam Ali (a.s.) used winter clothes in summer and summer clothes in winter without caring for the climate. So some of my associates asked me about it; I asked my father and he explained: In Khyber, after defeat of Abu Bakr and Umar, Holy Prophet (s.a.w.s.) announced that now he would give the standard to one who attacks repeatedly and one who never flees and after that he gave the standard to Ali and sent him to fight and made the following invocation: O Lord, protect him from hot and cold. The effect of this supplication was that he was never affected by the season. (All these details are mentioned in *Dalailul Nubuwwah* of Allamah Baihaqi).

Qamus was the last fort of Khyber to remain unconquered; it was under the charge of Abul Haqiq; along with its conquest the son of Abul Haqiq signed a peace treaty with Holy Prophet (s.a.w.s.) and after that the people of Fadak also agreed to make peace and Islam conquered Khyber through the same hands that were instrumental in the conquest of Hudaibiyah.

Even after ignoring some sensitive aspects of this incident, the following matters come to the fore:

1- Confrontation with Jews was so difficult that mention is not

¹ *Hayatul Quloob*, Vol. 2, Chapter 39, Pg. 658; *Tarikh Tabari*, *Tarikh Khamis*, *Shawahidun Nubuwwah* etc.

made of any particular individual; on the contrary the whole army of Islam has tried to contest and then return defeated. It returned in such a degraded manner that it was calling its leader a coward and the leader was calling the army as cowardly and it was an example of frankness of the early period of Islam that all Muslims were calling a coward as a coward and they were not considering it as any kind of insult or hurting the sentiments. The Muslims of today are deprived of this frankness also that in confrontation against Jews they leave their country and run away and then show sign of victory as if in their view, flight from the battlefield is also a kind of victory for them whereas the declaration of Holy Prophet (s.a.w.s.) still echoes in the air that in confrontation with Jews such fighters are not needed; need is there for one who attacks repeatedly and never flees and as long as they cannot procure such a fighter, the Jewish fort cannot be conquered.

2- Holy Prophet (s.a.w.s.) had adopted a defensive stance in every confrontation of Islam and disbelief so that the enemy may come near his area and then he may step into the field of Jihad. But in case of Jews he decided to march upto Khyber and he traveled till there and all Muslims accompanied him there as all were aware that it is necessary to be aware of the circumstances for military steps and response to Jewish conspiracy is not possible by waiting from them in our area; on the contrary it lies in confronting them in their own area and weakening them.

The Muslims of today are not prepared to gain lessons from this style of working also and instead of Jihad, they are making degrading plots of peace with the Jews; on the contrary they are vacating their areas for them, which is clear opposition of the practice of Holy Prophet (s.a.w.s.).

3- The Holy Quran has clearly declared that Jews can never wish for death and they can only take flight from the battlefield and Muslims are fleeing from those Jews whose habit is flight; thus it is also a clear ignorance from teachings of the Holy

Quran and result of hollow and lifeless recitation of Quran.

4- The most ancient conspiracy of imperialism is that Muslims should be made to rely on weapons and to deprive them of faith and reliance on God, which are the real spirit of Jihad. That is why when a Muslim became needless of arms and came into the field of contest all began to raise objections against him and labeled his death as suicide. The great advantage to the infidels from this conspiracy would be that their weapons would be continued to be sold and Muslims would continue to have the realization that the weapons that they possess have been purchased from them only while they have manufactured their own weapons; hence it is not possible to confront them.

The question arises that when the goods, which are purchased cannot become equal to the goods of the owner and it is not possible to confront him, what is the use of destroying the capital of Muslims and to hand it over to infidels and why is this arms race not coming to an end? Peace treaty, allegiance or conscience selling does not necessitate arms purchase and it is possible in every way. Only a weak faith is required for it and it is in the possession of Muslims. After keeping in view these circumstances, Holy Prophet (s.a.w.s.) has mentioned among the qualities of repeatedly attacking and love for God and Messenger and he had made no mention of weapons or armed forces so that the spirit of Islam may not weaken and Muslims do not start relying on weapons instead of faith.

5- It has been the style of working of the Jews that they contest from behind the safety of their forts and Islam confronts even hundreds of miles from its area so its courage can be gauged and that it may demoralize the enemy as well; but Muslims did not take advantage of this style also and instead of besieging the Jews, provided more land to them to build fortifications; may Allah have mercy on this Islam and this nation of Islam.

Today there is need for revival of Islam and a freshness of spirit of Islam that the Jews should be confronted in the right

manner and followers of one who attacks repeatedly and one who never flees should be included in it as that contest is not possible without that. Our salutations on those holy fighters who are defeating the Jews without weapons and through the power of faith; and who are forcing the Jews to vacate their areas from the fear of whom even strong people had fled. Long live fighters of Islam, long live victor of Khyber. Down with Zionism!

Ascension (*Meraj*) of Holy Prophet (s.a.w.s.)

We have learnt from ascension of Mustafa
That the celestial sphere is in the control of human world

The eve of 27th Rajab in Muslim world is that great night, which is known as night of Ascension (*Meraj*) of Prophet. The story of *Meraj* is mentioned in the Holy Quran in detail on two occasions: once in Surah Isra and second time in Surah Najm. Some scholars of Islam have under the view of these qualities adopted the stance that Holy Prophet (s.a.w.s.) went on *Meraj* at least twice: one of them is described in Surah Isra whose apparent journey ended at Masjid Aqsa and the second is mentioned in Surah Najm; where mention is made of the Farthest Lote tree (*Sidratul Muntaha*) and the distance of two bows length (*Qaba Qausain*). In this regard, there is possibility that they are two journeys and the possibility that they even be two stages of the same journey. One stage ended at Masjid Aqsa and the second began from Masjid Aqsa and ended it at the Great Throne. Whatever may case may be, neither can there be any doubt in *Meraj* of Prophet nor doubt be exercised in the number of ascensions (*Meraj*).

The problem is only that what was the aim of this *Meraj* and what was the need to mention it? It is not surprising for the enthroned Prophet to travel to the heavens and there is nothing amazing if the Merciful Lord has summoned him to His court and even he was shown some signs, it is not a great deal; it is a matter between a lover and a beloved. He continued to talk and have secret conversation with him through revelation and the private communication always continued with him; it was nothing, but a demand of His love and generosity. How is it concerned with the Ummah? But the recording of this event in

the Holy Quran and being mentioned on different occasions shows that providence wanted to convey this incident to the people and through it to impart the lesson of life to humanity.¹

Allamah Iqbal has gained the lesson from the incident of Meraj that “That the celestial sphere is in the control of human world” but what is the aim of coming into this control. He has offered no further explanation and perhaps its secret is that in his time he wanted to break the stagnation of Muslims and wanted to create in them a feeling of self-confidence. Therefore he took advantage of the mention of Meraj and forewarned the Islamic Ummah that human beings are not supposed to cling to dust. His aim is to evolve and his destination is lofty; his duty is to exalt himself in a way taught by ascension of Holy Prophet (s.a.w.s.).

But Allamah Iqbal ignored the fact that the Holy Quran has not mentioned the Meraj of human beings and neither has providence called the attention of angels to this matter that you have to halt at a place and the human being goes ahead; on the contrary providence has not also mentioned the rank of love and being loved as all these are the signs of love and being loved. He just said: “***Who made His servant to go on a night...***” and declared the status of servitude that the one who is going today and one who is going till the Great Throne; one who go much beyond the chief of angels; one who will lead the divine prophets is none but a slave of God. Whose rank of servitude is so lofty that no one has access to it, so that the perception of servitude is created among people and they may realize that if a servant becomes perfect in the position of servitude he goes upto the heights of Throne (*Throne*) and Chair (*Kursi*) whether he become owner of Meraj and reaches it or becomes the example of the tenor of conversation and reaches there. And this is the reason why the mention of this incident was necessary for Quran as it is the book of training of

¹ *Hayatul Quloob*, Vol. 2, Chapter 24, Pg. 434

the Lord of the worlds and through it Almighty Allah has arranged for the mental training of His servants. It was his duty to record such an event, through which the status of servitude can be gauged and the perception of servitude of man may be awakened. That he may become a servant of God and join the ranks of His servants. Otherwise the Meraj of Prophet was nothing great or extraordinary that its incident should be narrated with such emphasis and that it should be recorded at various points with details. The special points that verse of Surah Isra has mentioned can be explained as follows:

1- The verse of Isra begins with the topic of unseen/third person (***“Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque...”*** and after the arrival of servitude till Masjid Aqsa, the verb is changed to first person: ***“We have blessed the precincts, so that We may show to him some of Our signs...”*** After that when the journey ends and the description of the ascension of servitude concludes, the tone returns to its original form.

This style of speaking shows that the ascension of servitude is in fact the coming out of God from unseen and to appear in the stage of witnessing and without that servitude cannot be called as servitude.

The same point is mentioned in Surah Hamd also that the statement begins with third person praise to Almighty Allah; after that when mention is made of servitude, the tone changed to the first person and the stage of witnessing appeared as if the unseen God was before the eyes of the servant and the same point was mentioned by Imam Ali (a.s.) when Zilab Yamani had questioned: O Ali, have you seen the God whom you worship? He replied: How can I worship a god I have not seen? So the basis of servitude is direct witnessing and servitude cannot be there for one who is unseen. A worship performed without seeing is not real worship. The position of worship and servitude is that the majesty of the deity should be just before ones eyes. Although it is another thing that He cannot be seen

through physical eyes, He can be seen only through the eyes of the conscience and effulgence of faith.

2- The ascension of the Prophet also clarified that servitude is also having the capacity that it can rise up to the heaven without tools and causes; tool and causes are sought if there is weakness in servitude and if servitude is perfect, the rising up of man is not needful of tools.

In the Battle of Khyber the rising up of Imam Ali (a.s.) in thin air was an example of this same ascension of servitude and this was also not a great deal for him that a person who can be raised on the shoulder of the Prophet what is the problem when he rises up in thin air.

Almighty Allah had said in the mention of Prophet Isa (a.s.) that if his certainty had been more elevated, instead of water he would have been able to walk on air; as if the perfection of certainty is a sign of perfection of servitude. One having more faith will get more increase in servitude and when the stage of: “*Lau Kushifaa...*” is exposed...a single stroke would be heavier than the worship of Thaqlayn (men and jinns).

3- It also becomes clear for the journey of ascension that place and times are immaterial for servitude. The servant can cover even the longest distance in the shortest time and Mecca and Medina are not stages of the journey for his greatness. He can live on the earth and the heavens as well. He can pray in Masjidul Haraam and in Masjid Aqsa also. He can do Imamate (lead in prayer) on the earth and in the gathering of angels also.

4- Ascension has also shown that for a Muslim, Masjidul Haraam and Masjidul Aqsa are not two different things. The Prophet of Muslims performed one prayer in Masjidul Haraam and another at Masjidul Aqsa. Whether the Masjidul Aqsa remains a Qibla or not, its greatness is the sign of ascension of the Prophet and its defense is the responsibility of every Muslim; To overlook this duty and to surrender it to the Jews is denial of the ascension of prayer and an open treason with him.

Neither such people can be called as 'iron man' nor 'believing man'. The 'believing man' protects the signs of faith and does not sell his faith in greed of rulership.

5- The leading of the Messenger of Allah (s.a.w.s.) of prophets in prayer is a sign that after the arrival of Islam there is no scope for any law or Shariat. Now all have to follow one and the same law and all the owners of Shariat have to serve the Almighty within the confines of that law. If servitude is real servitude there is no scope of personality in it.

The divine prophets also under this sentiment stood up in the ranks of followers that when I was the owner of Shariat I worshipped according to it and when the last lawmaker arrived I will have to worship according to his Shariat and its prominent scene would be witnessed on the day when the inheritor of the last Shariat would be leader of congregation (Imam-e-Jamaat) and Isa (a.s.) would be praying in his lead.

With regard to the ascension of Prophet it should not remain unsaid that the journey of ascension began from the house of Lady Umme Hani binte Abu Talib and upon its conclusion the responsibilities of hosting or interpretation were performed by Ali Ibne Abi Talib (a.s.) and the discussion with Prophet took place in his tone only. That is the issues of Abu Talib had a role to play in the beginning as well as the end of ascension. Now what can be a greater fortune that history of greatness man should join the greatness of Prophet and without the mention of his address the mention of ascension of Prophet would remain incomplete? Praise be to Allah first and last. For complete details, refer to the discussion of Meraj in *Biharul Anwar*.

Biography of Holy Prophet (s.a.w.s.)

Below we present the gist of a treatise published by Astan Quds Imam Reza (a.s.), which presents a brief list of books written on Prophet Muhammad (s.a.w.s.). The aim of this publication is to help research scholars and also to refute elements of dissension who think that the Shia community has not written any books or that the Shia do not believe in prophethood of Prophet. The list mentions books of both sects however any sensible scholar can estimate how much work Shia have carried out on the life of Holy Prophet (s.a.w.s.) and what extensive efforts they have employed.

Along with the titles, we have also mentioned the number of pages, place of publication and the author.

S.no	Title	Lang.	Pgs	Published	Author
1	<i>Aadaab Muashrat Muhammad</i>	Pers.	80	Tehran	Mohsin Faiz Kashani
2	<i>Al Aaatharun Nabawiyya</i>	Arb.	140	Aleppo	Ahmad Taimurian
3	<i>Amina Madar Muhammad</i>	Pers. Trans.	100	Tehran	Dr. Ayesha binte Shaati
4	<i>Ainae Islam</i>	Pers. Trans.	306	Tehran	Taha Husayn

S.no	Title	Lang.	Pgs	Published	Author
5	<i>Ihtijaajate Rasool-e-Akram</i>	Arb.	302	Tehran	Abu Mansur Ahmad Tabarsi
6	<i>Ahmad Maood Injeel</i>	Pers.	220	Tehran	Ja'far Subhani
7	<i>Al Hiwaar fil Quran</i>	Arb.	407	Beirut	Muhammad Husain Fadlullah
8	<i>Akhlaq Muhammad</i>	Pers.	151	Tehran	Sayyid Muhammad Jawad Ghardi
9	<i>Akhlaq Kiradr Muhammad</i>	Pers.	76	Qom	Shaykh Abbas Qummi
10	<i>Ad Daawa wad Daula</i>	Arb.	34	Kuwait	Dar at-Tauheed
11	<i>Al Adhkarul Muntakhaba</i>	Arb.	376	Egypt	Yahya Ibne Sharaf Nawawi
12	<i>Ar Rasool Yuhaddithuna</i>	Arb.	56	Tehran	Az Taraf Masjid Jame
13	<i>Az Hijrat taa wafaat</i>	Pers.	137	Tehran	Ali Shariati
14	<i>Usasud Dawatil Muhammadiya</i>	Arb.	86	Najaf	Mahdi al-Basri
15	<i>Ishtirakiya Muhammad</i>	Arb.	350	Beirut	Muhammad Shalbi

S.no	Title	Lang.	Pgs	Published	Author
16	<i>Ashatun Min Hayati Rasool</i>	Arb.	58	Najaf	Abdul Amir Qiblan
17	<i>Ashaab Rasool Akram</i>	Pers. Trans.	161	Tehran	Muhammad Ali Bahrul Uloom
18	<i>Al Itrizaar</i>	Arb. Trans.	192	Tehran	Davenport John
19	<i>Aalaamun Nubuwwah</i>	Arb.	353	Tehran	Abu Hatim Razi
20	<i>Ayanush Shia</i>	Arb.	648	Beirut	Sayyid Mohsin Amin Alami
21	<i>Ufuq Wahy</i>	Pers.	748	Tehran	Al Hajj Mirza Khalil Kamra
22	<i>Afkaar Javed Muhammad</i>	Pers. Trans.	219	Tehran	Muhammad Ali Lahori
23	<i>Ruqiyantun Nabi Muhammad</i>	Arb.	238	Darul Kutubil Haditha	Nasihuddin Ansari
24	<i>Ali Iktifa fee Maghazi Rasool</i>	Arb.	495	Cairo	Abu Rabi Andulusi
25	<i>Inquilab Takamuli Islam</i>	Pers.	892	Tehran	Jalaluddin Farsi
26	<i>Al Anwar fee Mauladin Nabi</i>	Arb.	358	Najaf	Abul Hasan Bakri

S.no	Title	Lang.	Pgs	Published	Author
27	<i>Al Anwarun Muhammadiya</i>	Arb.	632		Yusuf Ibne Ismail Binahni
28	<i>Al Hjrato Wal Quran</i>	Arb.	150	Tehran	Darut Tauheed
29	<i>Izahul Anba</i>	Pers.	83	Tabriz	Ali Ibne Musa Shafi
30	<i>Bazargani Muhammad</i>	Pers.	96	Tehran	Ali Reza Raihani
31	<i>Bang Takbeer</i>	Pers.	339	Tehran	Husianiya Irshad
32	<i>Biharul Anwar</i>	Arb.	8 vols (new)	Tehran	Muhammad Baqir Majlisi
33	<i>Basharaat Ahdain</i>	Pers.	299	Tehran	Muhammad Sadiqi
34	<i>Besatut Daulat</i>	Pers.	48	Tehran	Mahdi Bazargan
35	<i>Besat dar Ijtima</i>	Pers.	53	Tehran	Abdul Ali Bazargan
36	<i>Besat Ashura</i>	Pers.	28	Tehran	Muhammad Baqir Bahboodi
37	<i>Bainal Jahiliya wal Islam</i>	Arb.	315	Beirut	Muhammad Mahdi Shamsuddin
38	<i>Pandhai Giramaaya</i>	Pers.	64	Tehran	Abu Talib Tabrizi

S.no	Title	Lang.	Pgs	Published	Author
39	<i>Payam</i>	Pers.	43	Tehran	Mirza Zade Nemat
40	<i>Payambar</i>	Pers.	752	Tehran	Zainul Abideen Rahnuma
41	<i>Payambar Islam</i>	Pers.	255	Qom	Ali Dawani
42	<i>Payambar Ummi</i>	Pers.	93	Qom	Murtuza Mutahhari
43	<i>Payambar dar Makka</i>	Pers.	84	Qom	Ali Akbar Parwarish
44	<i>Payambar wa Munafiqeen</i>	Pers.	71	Tehran	Sairdas Saeedi
45	<i>Payambar wa Aaine Nabarrad</i>	Pers.	574	Tehran	Mustafa Tallas
46	<i>Pazoohashi dar bare Quran</i>	Pers.	356	Tehran	Fakhruddin Hijazi
47	<i>Peshgoihai Muhammad</i>	Pers.	154	Qom	Hadi Khoeeni
48	<i>At Tajul Jame</i>	Arb.	5 vols	Egypt	Mansur Ali Nasif
49	<i>Taaseer Shakhsiyat Muhammad</i>	Pers.	218	Tehran	Muhammad Ali Khalili
50	<i>Tarikhul Aemma</i>	Pers.	206	Tehran	Waiz Tabrizi

S.no	Title	Lang.	Pgs	Published	Author
51	<i>Tarikun Nabi Ahmad</i>	Arb.	360	Saida	Hasan al-Husaini al-Lawasaani
52	<i>Tarikh Paighambar Khatam</i>	Pers. Trans.	384	Tehran	Hasan al-Husaini al-Lawasaani
53	<i>Tarikh Tamaddun Islam</i>	Pers.	400	Tehran	Hadi Khatimi Burujardi
54	<i>Tarikh Tamaddun</i>	Pers. Trans.	361	Tehran	Will Durant
55	<i>Tarikh Khyber Jihad</i>	Pers. Trans.	34	Tehran	Ja'far Jamal Abus Saib
56	<i>Tarikh Shakhshiyat Paighambar</i>	Pers.	392	Qom	Abbas Sifayi Hairi
57	<i>Tarikh Tabari</i>	Arb.	2 vols	Cairo	Muhammad Ibne Jareer Tabari
58	<i>Tarjuma Tarikh Tabari</i>	Pers.	2 vols	Tehran	Abul Qasim Painsa
59	<i>Tarikh Mujahidaat Paighmabar</i>	Pers.	548	Tehran	Abbas Sifayi Hairi
60	<i>Tarikh Mutahhar</i>	Pers.	148	Tehran	Akbar Muzaffari

S.no	Title	Lang.	Pgs	Published	Author
61	<i>Tarikh Muqaddas</i>	Pers. Trans.	325	Tehran	Irving Washington
62	<i>Tarikh Manzum</i>	Pers.	226	Qom	Ali Dawati
63	<i>Tarikh Nabawi</i>	Pers.	153	Tehran	Darir Ibne Yusuf
64	<i>Tarikh Yaqubi</i>	Arb.	247	Najaf	Ibne Wazeh Yaqubi
65	<i>Tarjuma Tarikh Yaqubi</i>	Pers.	610	Tehran	Muhammad Ibrahim Ayati
66	<i>Tabligh Paighmanbar</i>	Pers.	38	Tehran	Mahdi Bazargan
67	<i>Tanbihul Anam</i>	Arb.	342	Egypt	Abdul Jalil Ibne Azum
68	<i>Tahzib Seerat Ibne Hisham</i>	Arb.	613	Egypt	Abdus Salam Harun
69	<i>Jalwai Chehra Muhammad</i>	Pers.	320	Qom	Mujtaba Musawi Kashani
70	<i>Majmua Paikar O Bazm</i>	Pers.	5 vols	Qom	Ali Dawani
71	<i>Jawamius Seerah</i>	Arb.	472	Egypt	Abu Muhammad Saeed Ibne Khazm

S.no	Title	Lang.	Pgs	Published	Author
72	<i>Jahan dar Asr Besat</i>	Pers.	158	Tehran	Muhammad Jawad Bahonar
73	<i>Jaishe Usamah</i>	Arb.	134	Tehran	Muhammad Ibne Hasan Sherwani
74	<i>Chehel Dastoor Jame</i>	Pers.	14	Tehran	Naql az Majmua waram
75	<i>Hujjatullah Maal Alameen</i>	Arb	698	Turkey	Yusuf Ibne Ismail Binhani
76	<i>Hajjatul Wida</i>	Arb.	208	Lucknow (India)	Muhammad Zakariya Kandhlawi
77	<i>Hamasa Shaheeda</i>	Pers.	236	Qom	Hadi Rastbaz
78	<i>Haytun Nabi</i>	Urdu	360	Lahore	Noor Husain Jang Siyalvi
79	<i>Hayat Muhammad</i>	Turk.	336	Istanbul	Lutf Muhammad
80	<i>Hayat Muhammad</i>	Arb.	634	Egypt	Muhammad Husain Haikal
81	<i>Hayat Muhammad</i>	Arb. Trans.	379	Darul Ahya	Adil Zateer

S.no	Title	Lang.	Pgs	Published	Author
82	<i>Hayat Muhammad wa Risalatuhu</i>	Arb.	303	Beirut	Maulan Muhammad Ali
83	<i>Hayatul Quloob</i>	Pers.	704	Tehran	Allamah Muhammad Baqir Majlisi
84	<i>Khatamun Nabiyyin</i>	Pers.	349	Tehran	Abbas Shustari Mahrain
85	<i>Khatamun Nabiyyin</i>	Arb.	364	Egypt	Muhammad Khalid
86	<i>Khatme Nabuwwat</i>	Pers.	102	Tehran	Murtaza Mutahhari
87	<i>Khatme Nabuwwat</i>	Urdu Trans.	79	Rawalpindi	Muhammad Khalid Farooqi
88	<i>Khatamiyyat</i>	Pers.	239	Tehran	Ali Amirpoor
89	<i>Khatamiyyat az Deedgah Aql</i>	Pers.	272	Tehran	Ja'far Subhani
90	<i>Hijrat Muhammad</i>	Pers.	95	Tehran	Ali Qaimi
91	<i>Khutut Asaasi Siyasat</i>	Pers.	39	Tehran	H. Kh.
92	<i>Khurshid ke Az Makkah Tulu Kard</i>	Pers.	245	Tehran	Abdul Amir Fauladzada

S.no	Title	Lang.	Pgs	Published	Author
93	<i>Dastan Hai Az Zindagi</i>	Pers. Trans.	170	Tehran	Mumtaz Ahmad Pakistani
94	<i>Dar Aastan Sagharoo Paighambar</i>	Pers.	304	Tehran	Mahmud Ramyar
95	<i>Diraasa fis Seerah</i>	Arb.	407	Muassasitur Risala	Imadudeen Khalil
96	<i>Ad Durar</i>	Arb.	351	Cairo	Yusuf Ibne Abdullah An-Namri
97	<i>Dar Maktab Wahy</i>	Pers.	139	Tabriz	Ja'far Subhani
98	<i>Darood Muhammadi</i>	Pers.	236	Tehran	Hasan Rizvi Qummi
99	<i>Dawate Muhammadi</i>	Pers.	274	Tehran	Abdul Muttalib Ard Dabadi
100	<i>Dalailul Khairat</i>	Arb.	187		Muhammad Ibne Sulaiman al-Jazdili
101	<i>Dalailin Nubuwwah</i>	Arb.	566	Hyderabad	Abu Naeem Ahmad Ibne Abdullah
102	<i>Do Gawah Buzurg</i>	Pers.	90	Isfahan	Abul Fazl Mir Lauhi

S.no	Title	Lang.	Pgs	Published	Author
103	<i>Daulatur Rasool</i>	Arb.	324	Kuwait	Ibrahim Ash-Shareef
104	<i>Ad Deen wa Tarikhul Harmain</i>	Arb.		Egypt	Abdullah Karara
105	<i>Raaz-e-Besat</i>	Pers.	245	Tehran	Abu Turab Hidayi
106	<i>Raaz-e-Buzurg Risaalat</i>	Pers.	492	Tehran	Ja'far Subhani
107	<i>Raah Muhammad</i>	Pers. Trans.	344	Tehran	Abbas Mahmud Aqqad
108	<i>Ar-Risaalatul Uliyya</i>	Pers.	506	Tehran	Kamaluddin Kashifi Beheshti
109	<i>Ar-Risaalatul Kamila</i>	Arb. Trans.		Oxford	Alauddin Ali Ibne Nafis
110	<i>Risaalate Muhammadiya</i>	Pers.	232	Tehran	Muhammad Abbas Musawi
111	<i>Ar-Risaalatul Muhammadiya</i>	Arb.	86	Egypt	Muhammad Kamil
112	<i>Rasule Akram dar Maidan Jung</i>	Pers.	200	Tehran	Muhammad Hamidullah
113	<i>Rasoolul Islam</i>	Arb.	272	Beirut	Muhammad Sadiqi

S.no	Title	Lang.	Pgs	Published	Author
114	<i>Ar-Rasoolul Qaaid</i>	Arb.	359	Baghdad	Mahmud Sheeth
115	<i>Ar-Rasool Muhammad</i>	Arb. Trans.	321	Egypt	Muhammad Farrukh
116	<i>Rash Hatur Rasool</i>	Pers.	94	Iran	Mirza Ziyauddin Nadeem Hashimi
117	<i>Ar-Rasool Fil Madina</i>	Arb.	279	Egypt	Ali Hasni al-Kharbut Ali
118	<i>Kitabul Wasf</i>	Arb.	559	Kuwait	Muhammad Ibne Muhammad Ibne Abdullah
119	<i>Ar Rauzul Anf</i>	Arb.	2 vols	Beirut	Abul Qasim
120	<i>Zamana Paighambar</i>	Pers. Trans.	279	Tehran	Ayesha binte Shaati
121	<i>Zaman Paighambare Islam</i>	Pers.	444	Tehran	Husain Imad Zada
122	<i>Zaman Sadre Islam</i>	Pers.	142	Tehran	Muhammad Ali Bahrul Uloom
123	<i>Zindagani Payambar</i>	Pers.	523	Tehran	Ali Akbar Khadyu Mohsini

S.no	Title	Lang.	Pgs	Published	Author
124	<i>Zindigani Hazrat Muhammad</i>	Pers.	153	Tehran	Ghulam Reza Saeedi
125	<i>Zindigani Hazrat Muhammad</i>	Pers.	72	Tehran	Abdullah Naubakht
126	<i>Zindigani Hazrat Muhammad</i>	Pers.	108	Tehran	Kazim Aale Nuh
127	<i>Zindigani Hazrat Muhammad</i>	Pers.	123	Tehran	S. Nizamzada
128	<i>Zindigani Rahbar Aalam</i>	Pers.	31	Tehran	Muhammad Jauhari
129	<i>Zindigani Muhammad</i>	Pers.	102	Tehran	Mohsin Javedan
130	<i>Zindigani Muhammad</i>	Pers. Trans.	310	Tehran	Carlyle
131	<i>Zindigani Muhammad</i>	Pers. Trans.	447	Tehran	Abdul Malik Ibne Hisham
132	<i>Zindigani Muhammad</i>	Pers. Trans.	2 Vols	Tehran	Muhammad Hasnain Haikal
133	<i>Zindigani Muhammad</i>	Pers.	73	Tehran	Muhammad Ali Khalili

S.no	Title	Lang.	Pgs	Published	Author
134	<i>Zindigani Peshwa Islam</i>	Pers.	464	Tehran	Husain Imadzada Isfahani
135	<i>Zindaginama Hazrat Muhammad</i>	Pers.	72	Tehran	Shirkat Nasbi
136	<i>Zindagi wa Aaine Muhammad</i>	Pers.	327	Tehran	Husain Khorasani
137	<i>Zubdatur Tawarikh</i>	Pers.	191	Tehran	Muhammad Jawad Najafi
138	<i>Sabilul Huda war Rishad</i>	Arb.	3 vols	Cairo	Muhammad Ibne Yusuf as- Salihi
139	<i>Zindagi wa Aaine Muhammad</i>	Pers.	327	Tehran	Abul Qasim Paindah
140	<i>Saeguzasht Paighambaraan</i>	Pers.	179	Tehran	Abu Turab Sifayi
141	<i>Saadatud Darain</i>	Arb.	726		
142	<i>Salaam bar Besat</i>	Pers.	144	Tehran	Azim Saidi
143	<i>Seeratur Rasool</i>	Arb.	443	Egypt	Muhammad Ahmad
144	<i>As Seeratul Jaliya</i>	Arb.	449	Egypt	Halabi Shafei

S.no	Title	Lang.	Pgs	Published	Author
145	<i>Seerat dar Sahihain</i>	Pers.	413	Qom	Muhammad Sadiq Najafi
146	<i>Sunanun Nabi</i>	Arb. Pers.	311	Tehran	Muhammad Husain Tabatabai
147	<i>As Seeratul Moattarah</i>	Arb.	411	Cairo	Khairuddin Abdul Aziz
148	<i>Seeratul Mustafa</i>	Arb.	747	Beirut	Hashim Maroof Hasani
149	<i>As Seeratun Nabawiya</i>	Arb.	4 vols	Egypt	Abdul Malik Ibne Hisham
150	<i>As Seeratun Nabawiya</i>	Arb.	4 vols	Cairo	Abul Fida Ismail Ibne Kathir
151	<i>Seerat Rasool Akram</i>	Pers.	71	Tehran	Muhammad Baqir Sanglaji
152	<i>Seemai Rasooullaah</i>	Pers.	356	Tehran	Murtuza
153	<i>Seemai Muhammad</i>	Arb. Eng.	93	Tehran	Ali Shariati
154	<i>Nisar Gul Muhammadi</i>	Pers. Poet	152	Mashad	Fatima Mahbubi
155	<i>Shakhsiyat Muhammad</i>	Pers.	241	Tehran	Mansur Pooya

S.no	Title	Lang.	Pgs	Published	Author
156	<i>Shakhsiyat wa Seerat Rasool Akram</i>	Pers. Trans.	34	Tehran	Dr. Fazlur Rahman
157	<i>Sharah Halaat Nabi Khatam</i>	Pers. Trans.	395	Tehran	Sayyid Hasan Lawasani Najafi
158	<i>Sharh Safrus Saadah</i>	Pers.	584		Abdul Haq Dehlavi
159	<i>Sharhul Salaat</i>	Pers.	247		Ahmad Ibne Muhammad Husaini
160	<i>Sharh Kalimat Qisaar</i>	Pers.	376	Tehran	A scholar of the 7 th century
161	<i>Ash Shifa</i>	Arb.	271		Qadi Abul Fazl Ayaz
162	<i>Shifaul Islam</i>	Arb.	250	Hyderabad	Taqiuddin Subuki
163	<i>Shoai Wali</i>	Pers.	116	Tehran	Ali Dawani
164	<i>Shamail Shareef</i>	Arb.	139		Abu Isa Tirmidhi
165	<i>Shohadaul Islam</i>	Arb.	325		Ali Sami Insha
166	<i>Safahai az Tarikh Sadr Islam</i>	Pers.	149	Tehran	Ali Jawahirul Kalam
167	<i>Suwarun min Hayati Rasool</i>	Arb.	645	Egypt	Amin Darida

S.no	Title	Lang.	Pgs	Published	Author
168	<i>As Salawat Alan Nabi</i>	Arb.	248	Cairo	Muhammad Ismail Ibrahim
169	<i>Tibbun Nabi</i>	Arb.	22		Mahmud Ibne Muhammad Chagmini
170	<i>At Tabaqatul Kubra</i>	Arb.	2 vols	Sweden	Muhammad Ibne Saad Waqidi
171	<i>At Tareeqatul Muhammadiya</i>	Arb.	223	Cairo	Zainuddin Barqawi
172	<i>Talaate Haqq</i>	Pers.	Vols.	Tehran	Ahsanullah Askhari
173	<i>Tayyibatul Ghurra</i>	Arb.	104	Beirut	Yusuf Ibne Ismail Binhani
174	<i>Zuhoor Muhammad Mustafa</i>	Pers.	241	Tehran	Husain Rafipour
175	<i>Abqariya Muhammad Arabi</i>	Arb.	158	Egypt	Abbas Mahmud Aqqad
176	<i>Uzr Taqseer ba Peshgah Muhammad</i>	Pers. Trans.	263	Tehran	Ghulam Reza Saeedi
177	<i>Ashra Ayyam</i>	Arb.	216	Egypt	Muhammad Khalid
178	<i>Asrun Nabi</i>	Arb.	852	Beirut	Muhammad Ghurrat

S.no	Title	Lang.	Pgs	Published	Author
179	<i>Azmatur Rasool</i>	Arb.	389	Cairo	Muhammad Atiyya al-Ibrashi
180	<i>Fath Makka</i>	Pers.	74	Tehran	Khalil Kamrai
181	<i>Fath Mubeen</i>	Pers.	301		Muhammad Azizullah Safipour
182	<i>Farogh Abadiyyat</i>	Pers.	948	Qom	Ja'far Subhani
183	<i>Farogh Beenish</i>	Arb. Pers. Eng.	586	Tehran	Abul Qasim Halat
184	<i>Falsaful Hijrat</i>	Arb.	208	Beirut	Darus Sadiq
185	<i>Falsafa Tarikh Muhammad</i>	Arb.	255	Beirut	Muhammad Jamil
186	<i>Fee Khuta Muhammad</i>	Arb.	471	Beirut	Salhab Nasri
187	<i>Qissatul Maulad</i>	Arb.	182	Tunis	Muhammad Tahir Ibne Muhammad Shazli
188	<i>Karnama Siyasi wa Ijtimai wa Akhlaqi</i>	Pers.	301	Tehran	Mustafa Zamani

S.no	Title	Lang.	Pgs	Published	Author
189	<i>Al-Kamil Tarikh</i>	Arb.	579	Beirut	Ali Ibne Abil Karam Ibne Kathir
190	<i>Kohlul Basar</i>	Arb.	151	Qom	Abbas Qummi
191	<i>Kirdar wa Gftar Muhammad</i>	Pers. Trans.	249	Tehran	Khwaja Kamaluddin
192	<i>Kashaful Ghumma</i>	Arb.	603	Tehran	Ali Ibne Isa al-Irbili
193	<i>Kalimat-e-Muhammad</i>	Pers. Arb.	56	Tehran	Muhammad Jawad Mishkat
194	<i>Ganjeene Gauhar</i>	Pers. Arb	223	Tehran	Muhammad Jawad Safi Gulpaygani
195	<i>Al Majaazaatun Nabawiya</i>	Arb.	469	Qom	Sayyid Sharif Radi
196	<i>Majmua Nafisa</i>	Arb.	545	Qom	Shahabuddin Marashi Najafi
197	<i>Al-Muhajjitul Baidha</i>	Arb.	384	Tehran	Mulla Mohsin Faiz Kashani
198	<i>Muhammadun Al Masalul Kamil</i>	Arb.	424	Egypt	Muhammad Ahmad Jadir al-Maula Bak
199	<i>Muhammad Payamabar Khatam</i>	Pers.	48	Tehran	Tarjuma Hadi Dastbaz

S.no	Title	Lang.	Pgs	Published	Author
200	<i>Muhammad Payambar Khuda</i>	Pers.	449	Tehran	Tarjuma Hadi Dastbaz
201	<i>Muhammad Payambar Shanakhta Shoda</i>	Pers.	2 vols	Qom	Muhammad Ali Ansari
202	<i>Muhammad Payambar wa Siyasatdar</i>	Pers. Trans.	305	Tehran	Mutarjim Ismail Walizada
203	<i>Muhammad Paighambar kea az Nau Bayad Shinakht</i>	Pers.	408	Tehran	Zabiullah Mansuri
204	<i>Muhammad Khatame Payambaraan</i>	Pers.	2 Vols	Tehran	A group of scholars
205	<i>Muhammad dar Nazar Deegaraan</i>	Pers. Trans.	108	Tehran	Kazim Nuh
206	<i>Malhama-e-Ahle Bayt</i>	Arb.	399	Beirut	Abdul Munim al-Firatausi
207	<i>Muhammadun Rasoolulaaah</i>	Pers.	510	Tehran	Muhammad Sabih Fathi Rizwan
208	<i>Muhammadun Rasoolulaaah</i>	Arb.	204	Cairo	Ahmad Taimuriyan

S.no	Title	Lang.	Pgs	Published	Author
209	<i>Muhammadun Rasoolulaaah</i>	Arb.	3 vols	Tehran	Darut Tauhid
210	<i>Muhammadun Rasoolulaaah</i>	Arb.	515	Egypt	Muhammad Rashid Reza
211	<i>Muhammadun Rasoolulaaah</i>	Pers.	149	Tehran	Ali Jawahire Kalam
212	<i>Muhammadun Rasoolulaaah</i>	Arb.	367	Egypt	Mutarjim Sulaiman Ibne Ibrahim
213	<i>Muhammadun Rasoolulaaah</i>	Pers.	232	Tehran	Zabihullah Qadimi Rizwani
214	<i>Muhammad Sitarai ke dar Makka Darakhshid</i>	Pers.	282	Tehran	Sadari M.
215	<i>Muhammad Farastadai Khuda</i>	Pers. Trans.	184	Tehran	Maulana Muhammad Ali
216	<i>Muhammadun Qudwatun wa Uswatun</i>	Arb.	79	Tehran	Muhammad Taqi Modarresi
217	<i>Muhammad Napoleon Asma</i>	Arb. Trans.	121	Beirut	Mutarjim Muhammad Salih al-bandaq
218	<i>Muhammad wal Quran</i>	Arb.	222	Baghdad	Kazim Aale Nuh

S.no	Title	Lang.	Pgs	Published	Author
219	<i>Muhammad wa Talimat Aaliya Islam</i>	Pers.	163	Tehran	Husain Kazim Zada Iran Shahar
220	<i>Muhammad wa Zamamdarani</i>	Pers.	338	Qom	Ahmad Sabiri Hamadani
221	<i>Muhammad wa Maktab Darakhshanash</i>	Pers.	144	Tehran	Muhammad Jawad Waizi Sabzwari
222	<i>Madainul Fazail wal Maa'jiz</i>	Arb.	391	Tehran	Ali Ibnul Hasan Isfahani Najafi
223	<i>Mas ala Wahy</i>	Pers.	114	Tehran	Mahdi Bazargan
224	<i>Matlaun Noor</i>	Arb.	183	Beirut	Abbas al Aqqad
225	<i>Mazahir Muhammadi</i>	Pers. Trans.	236	Tehran	Taufiq al-Hakim
226	<i>Maa-al Mustafa</i>	Arb.	334	Beirut	Ayesha binte Shaati
227	<i>Al-Meraj</i>	Arb.	135	Cairo	Abdul Karim Ibne Hawazin
228	<i>Al-Maghazi</i>	Arb.	3 vols	London	Muhammad Ibne Umar Waqidi
229	<i>Mafahimul Quran</i>	Arb.	392	Qom	Ja'far Subhani

S.no	Title	Lang.	Pgs	Published	Author
230	<i>Makatibur Rasool</i>	Arb.	608	Beirut	Ali Ibne Husain Ibne Ali al-Ahmadi
231	<i>Mulakhasus Seeratin Nabawiyah</i>	Arb.	180	Maktabatus Saadat	Sayyid Ali Ash-Shafei
232	<i>Mulaffun Khassn bil Hijra</i>	Arb.	94	Lebanon	Nashriya al-Mantiq
233	<i>Manaqib Aale Abi Talib</i>	Arb.	334	Qom	Muhammad Ibne Ali Ibne Shahre Ashob
234	<i>Muntahiul Aamaal</i>		511	Tehran	Abbas Qummi
235	<i>Al-Mawahibul Laduniyyah</i>	Arb.	2 vols.	At-Tabaqatur Sharafiyya	Ahmad Ibne Muhammad Ibne Abi Bakr Qastalani
236	<i>Mausua Aalin Nabi</i>	Arb.	967	Beirut	Ayesha binte Shaati
237	<i>Al-Mauladun Naba ash Shareef</i>	Arb.	65	Najaf	Ja'far Naqvi
238	<i>Mauladun Nabi</i>	Arb.	23	Damascus	Sayyid Mohsin Aalami
239	<i>Nasikhut Tawarikh</i>	Pers.	4 vols	Qom	Mirza Muhammad Taqi Siphar Lisanul Malik

S.no	Title	Lang.	Pgs	Published	Author
240	<i>Nabarradhai Muhammad</i>	Pers.	300	Tehran	Nusratullah Bakhtur Tash
241	<i>Nabiyur Rahmat Muhammad</i>	Arb.	114	Najaf	Sayyid Ja'far al-Bashar al-Husaini
242	<i>An Nabi Muhammad</i>	Arb.	463	Beirut	Abdul Karim al-Khateeb
243	<i>Nakhusteen Masoom</i>	Pers.	333	Tehran	Jawad Fazil
244	<i>Naghma Aseeri</i>	Pers.	159	Tabriz	Abdur Rahim Talib
245	<i>Majallatul Azwa</i>	Arb.	144	Najaf	Maqaalaat
246	<i>Naate Rasool</i>	Pers.	Diwan	Tehran	Ziauddin
247	<i>Nigarsh Kuta ba Zindagi Payambar Islam</i>	Pers.	227	Qom	Dar Rah Haqq
248	<i>Nahjul Fasaha</i>	Pers.	355		Abul Qasim Paindah
249	<i>Nahjul Hidayah</i>	Pers. Trans.	124	Tehran	Mutarjim Khateeb
250	<i>Al-Wahyul Muhammadi</i>	Arb.	335	Egypt	Muhammad Rashid Reza
251	<i>Wahy Muhammadi</i>	Pers. Trans.	380	Tehran	Mutarjim Muhammad Ali

S.no	Title	Lang.	Pgs	Published	Author
252	<i>Wafaul Wafa</i>	Arb.	659	Beirut	Nooruddin Samhudi
253	<i>Waqaius Sineen wal Awaam</i>	Pers.	640	Tehran	Husaini Khatunabadi
254	<i>Hadiye Aalam</i>	Urdu	31	Lahore	Qadi Abdul Hamid Quraishi
255	<i>Hijratur Rasool Ilaa Arabil Ansar</i>	Arb.	247	Cairo	Abdud Daim Ansari
256	<i>Hijrat Zaroorate Jaawidaan Takaamul</i>	Pers.	144	Qom	Ali Munzir
257	<i>Hadiyun Nabi</i>	Arb.	259	Egypt	Nooruddin Mahshar
258	<i>Haaza Rasoolullaah</i>	Arb.	88	Najaf	Mujtaba al-Husaini
259	<i>Hamsaran Rassole Khuda</i>	Pers.	95	Qom	Aqiqi Bakhshaishi

In addition to the above, there are innumerable books in Urdu, Persian, Arabic and English about the holy life history of the Messenger of Allah (s.a.w.s.). If a complete bibliography is prepared they would definitely exceed the figure of one thousand and it is a fact that which topic can be more important than this in the world of Islam? And that various aspects of the life of the Prophet should be studied and explained as a practical exemplar for the Ummah.

This humble servant has also written a few books and

treatises on this topic and they also been published. I implore the Merciful Lord to give me Taufeeq to continue this service forever. And peace be on those who follow the guidance.

Imam Ali Ibne Abi Talib (a.s.)

Birth: 13th Rajab 30 Amul Feel

Martyrdom: 21st Ramadhan 40 A.H.

Life Sketch of His Eminence, Amirul Momineen (a.s.)

In 30 Amul Feel, when the age of Holy Prophet (s.a.w.s.) was around 30 years and the moments of declaration of prophethood were approaching near, Islam needed a great helper and Holy Prophet (s.a.w.s.) wanted an incomparable assistant for religious propagation. The Lord of the worlds bestowed one more son to Abu Talib whose birth was completely different from the birth of his other children. So far all children were being born at home; so much so that even Holy Prophet (s.a.w.s.) was born in the defile of Abu Talib. But when it was time for the birth of this boy, Lady Fatima binte Asad, instead of calling the ladies of neighborhood or family turned towards the Holy Kaaba and according to a traditional report of Yazid Ibne Kaanab she touched her belly to the wall of the Kaaba and prayed: "O Allah, I have faith in You, Your prophets and Your books; I testify for the prophethood of Ibrahim (a.s.) my holy ancestor. I beseech You through this house, its founder and my unborn child, please solve this difficulty," after which the wall of the Kaaba split and Lady Fatima binte Asad entered and this great son of Abu Talib was born in the confines of Kaaba. Lady Fatima stayed within the Kaaba for three days and when she came out at last, Holy Prophet (s.a.w.s.) came to welcome her; when he took her infant in his arms, the child opened his eyes. He said: You have selected me for your glances and I have selected you for my knowledge and in this way the faith of Binte Asad, nobility of Abu Talib, excellence of son and the loftiness of prophethood were fully announced.¹

¹ *Shajara Tuba*, Vol. 2, Pg. 9

Initially, the mother selected the name of Haider for him and the father named him Asad and the relatives wanted to name him as Zaid, but due to prayer of Abu Talib a tablet came down from heavens on which it was inscribed that he should be named Ali on the name of God, so that by the blessing of the divine name his loftiness endures and with its endurance the endurance of the name of God should remain related.¹

Imam Ali (a.s.) has innumerable titles from which the most preferred title of Islamic world is *Karramallaha Wajha*, which shows that in the world he is the only person who never prostrated before idols and the most favorite title of Imam Ali (a.s.) was Abu Turab, which shows his greatness as well as humility.

Holy Prophet (s.a.w.s.) had taken over the responsibility of his training from the Holy Kaaba only and he had taken him away from there, although apparently Abu Talib was not even aware of this. After that he kept him with himself continuously and considered him as the treasure trove and source of his perfections. So much so that he called himself as the city of knowledge and Ali, its gate.

In addition to spiritual relation, due to Abdul Talib's lack of resources and excess of dependants when the guardianship of his children was distributed, he took Ali under his charge and in this way kept him with himself day and night and sometimes he presented the example of "the Messenger of Allah (s.a.w.s.) fed me like a bird feeds its young one" and sometimes he described the scene of "I used to follow him like a young camel following in the footsteps of its mother".²

When ten years passed under the care of the Messenger of Allah (s.a.w.s.) divine revelation made the declaration of proclamation of prophethood and now Holy Prophet (s.a.w.s.)

¹ *Rauzatus Shohada, Kifayatut Talib*

² *Chaudah Sitare*, Pg. 121

really felt the need of a helper. Abu Talib also at the same time had emphasized to his sons, Ja'far and Ali that they must not leave the side of their cousin in the stage of worship also; and both the sons continued to follow the advice of their father.

After three years of covert propagation when the command arrived to invite the clan, the Messenger of Allah (s.a.w.s.) ordered Imam Ali (a.s.) to prepare a feast and invite the tribe members. Imam Ali (a.s.) fulfilled this duty and invited forty persons. When after dinner it was time to convey the message, Abu Jahl interrupted by allegation of sorcery and they began to disperse from there. Holy Prophet (s.a.w.s.) invited them again on the following day and at last made his declaration for which he also asked for a helper and assistant and promised successorship and legateeship, but no one volunteered, except Imam Ali (a.s.) who declared his help and testimony; upon which the Prophet made the first declaration of his successorship and caliphate, which was the first reward for Abu Talib's favors.

It is worth noting that in this first invitation prominent personalities of Islam were not present as hosts, invitees or among the ones who testified. It is a miracle of history that those who were not at all visible at that time became the first in the responsibility of Islam and one who had the first honor to bear this responsibility was made as the last and they did not even accept him as last in the proper way.¹

After that when came the stage of public propagation, Ali (a.s.) remained at the side of the Prophet as he had promised. So much so that even in the three year life in the defile of Abu Talib; Abu Talib used to remove the Prophet from his bed and make Ali sleep over there so that if attack is made at night, his son would be sacrificed, but no harm would come to the Messenger of Allah (s.a.w.s.) and such kind of loyalty and

¹ *Tabari*, Vol. 2, Pg. 22; *Kanzul Ummal*, Vol. 6, Pg. 392; *Mustadrak Hakim*, Vol. 3, Pg. 133

sacrifice became an excellence of the life of Imam Ali (a.s.) and even after the passing away of Abu Talib, Providence, continued this manner of sacrifice till the night of migration and guarded the life of His Messenger in the same way whose system was originally began by Abu Talib and the style, which in history was included among the pioneering acts of Abu Talib.

As a consequence of three years' of difficulties of the demise of Abu Talib, in the year 10 of Besat, Abu Talib passed away and Holy Prophet (s.a.w.s.) attended his funeral and recited a dirge also and continued to mention his favors and now the responsibilities of Imam Ali (a.s.) increased as duties of the father also came on the son and Imam Ali (a.s.) continued to carry them out as well. On the other hand, Lady Khadija (s.a.) also passed away. She was the first benefactor of Islam and among the ladies was the first believer of Islam and she was the first lady worshipper to pray along with Imam Ali (a.s.).¹

After the demise of two main helpers of the Prophet, Providence issued orders to migrate and in the 13th year of proclamation, the Messenger of Allah (s.a.w.s.) moved from Mecca to Medina. On this occasion, as per the command of God, he made Imam Ali (a.s.) sleep on his bed and he slept comfortably all night under the shade of swords, which action was purchased by Almighty Allah in exchange of His will and Imam Ali (a.s.) earned a new excellence in history.

After migration of Messenger of Allah (s.a.w.s.) Imam Ali (a.s.) returned all trusts of disbelievers of Mecca and taking with himself the ladies of his family like: Fatima binte Muhammad, Fatima binte Asad and Fatima binte Zubair, he set out towards Medina. On the way, infidels who had been utterly shamed, tried to block his way, but he confronted and defeated their purpose and at last joined the Prophet on the outskirts of

¹ *Rauzatul Ahabab*, Vol. 1, Pg. 101

Medina.¹

The Messenger of Allah (s.a.w.s.) was waiting for him there and did not want to begin the work of propagation at the Medinan front without Imam Ali (a.s.). So after he arrived there, construction of the first Masjid took place at the hands of Imam Ali (a.s.) and by the grace of God, all Muslims consider praying there to be the best of deeds and so far have not made it a target of any bigotry.²

They had hardly settled down in Medina when the infidels began to pose problems for them and the Prophet began to react; but the major confrontation took place at Badr where seventy miles from Medina, the army of Islam has 313 unequipped men and the infidel forces had 950 well armed soldiers. When at night Muslims were in need of water, it was Imam Ali (a.s.) who brought water from the well of Badr and Jibraeel, Mikaeel and Israfeel welcomed and saluted him with a thousand angels.

On 17th Ramadhan this battle took place and it ended in the slaying of 70 infidels and another seventy of them were taken as hostages. From these slain ones, 35 were eliminated only by Imam Ali (a.s.) and he had also helped in slaying the remaining 35, although Muslims were in such a condition that if help of angels had not been promised, no one would have remained steadfast.³

After the victory of Badr, Providence rewarded him for this great feat and on the 1st Zilhajj he was married to Lady Fatima (s.a.) although many prominent companions of the Prophet had asked for her hand; but Providence declared that effulgence can be married only to effulgence and then Holy Prophet (s.a.w.s.) said: If Ali had not been there, there would

¹ *Hayatul Quloob*, Vol. 2, Chapter 26, Pg. 493

² *Hayatul Quloob*, Vol. 2, Chapter 28, Pg. 581

³ *Hayatul Quloob*, Vol. 2, Chapter 23, Pg. 530

have been no match for my daughter among humans and non-humans. This illuminated relationship was tied on the earth as well as the heavens.¹

With regard to dower, upon the request of the Messenger of Allah (s.a.w.s.), Imam Ali (a.s.) sold his coat of mail and paid the dower of Zahra (a.s.) and Holy Prophet (s.a.w.s.) from this amount purchased household goods worth 63 dirhams for dowry and bid farewell to his daughter thus laying a great example of simplicity in Islamic marriage, which no poor person can object to. That if the dower of the Prophet can be 500 dirhams, how can someone else demand a higher amount? And if the son-in-law of the Prophet can remain content with dowry goods worth 63 dirhams purchased from his own dower, how can the demand of other sons-in-law be justified? Can any daughter be greater than daughter of Prophet or can any son-in-law be loftier than son-in-law of Prophet?²

In 3 A.H. the infidels planned to take revenge for the defeat of Badr and attacked Medina with 3000 men. Imam Ali (a.s.) and some sincere companions had almost won the battle when greed and disobedience of some of companions changed the scenario and circumstances became so bad that even the face of Prophet was injured and Muslims abandoned their Prophet and fled to the hillocks of Uhad. Only two or three persons continued to risk their lives and after the martyrdom of persons like Hamza and Musib only Imam Ali (a.s.) continued to defend the Messenger of Allah (s.a.w.s.) and in the end with the help of daughter of Prophet, Lady Fatima (s.a.) treated the Prophet's wounds. His Eminence, Hamza was bestowed with the status of martyrdom in this battle and he became the chief of martyrs and the credit of victory was given to Imam Ali (a.s.) as he became the sole defender of Holy Prophet (s.a.w.s.). Muawiyah's mother and Abu Sufyan's wife behaved with the

¹ *Wasilatun Najaat*, Pg. 217

² *Wasilatun Najaat*, Pg. 222

corpse of His Eminence, Hamza in such a way that Holy Prophet (s.a.w.s.) continued to weep for ages.¹

After being defeated in this battle, infidels now entered into an alliance with Jews and decided to launch a joint attack on Muslims; and in this way the battle of Ahzab came into being. Holy Prophet (s.a.w.s.) had a ditch constructed around Medina upon the advice of Salman, but a few infidel warriors crossed the ditch and came to the other side; a terrible anxiety fell on the army of Islam. Umar began to demoralize the Muslims by singing the praises of Amr Ibne Abde Wudd and other companions did not even intend to raise their heads, but Imam Ali (a.s.) confronted Amr and slain him in the end and Holy Prophet (s.a.w.s.) declared that a single stroke of Ali was heavier than the collective worship of jinn and humans as this was a confrontation between Islam and infidelity and complete faith was facing complete infidelity. Almighty Allah bestowed help and complete faith achieved domination on complete infidelity.²

In 5 A.H., during the month of Shawwal, after getting some respite from battles, upon the request of Muslims Holy Prophet (s.a.w.s.) decided to undertake Umrah in the following year (6 A.H.) and he informed the disbelievers of Mecca that he had no intention of fighting, but they did not allow entry into Mecca and the Prophet also acquiesced to perform Umrah the following year and after signing the treaty returned from there. The job of writing down the treaty was also performed by Imam Ali (a.s.) and Islam's battle of pen was also won through him, whereas seeing the apparent weakness of that treaty, even Umar had doubts in prophethood of Prophet and he understood the matter after great efforts of Abu Bakr and

¹ *Hayatul Quloob*, Vol. 2, Chapter 32, Pg. 560; *Seeratun Nabi*, Vol. 1, Pg. 283

² *Hayatul Haiwan*, Vol. 1, Pg. 238; *Seerat Muhammadiya*, Vol. 2, Pg. 102

generally he understood Islamic concepts only through him.¹

In 7 A.H. the Jews who had been expelled from Medina joined hands with the Jews of Khyber and hatched a plot to take revenge from Islam. So the Messenger of Allah (s.a.w.s.) reached upto the vicinity of Khyber in order to punish the Jews of Khyber and laid siege to the forts. Abu Bakr and Umar continued to make efforts for two three days, but they could achieve nothing except flight for the battlefield so Holy Prophet (s.a.w.s.) publicly declared: Tomorrow I would hand over the standard to one who is the true hero and who attacks repeatedly and does not flee; who loves God and His Messenger and whom God and His Messenger love. The following day he gave the army standard to Imam Ali (a.s.) and he by eliminating warriors like Harith, Antar and Marhab, conquered the fort of Khyber and became the victor of Khyber forever.²

After the conquest of Khyber, all the types of conquests were completed and Islam rendered defeat to infidelity, polytheism and Judaism. Thus in 7 A.H., during the month of Zilqad, it was planned to perform the Umrah and Holy Prophet (s.a.w.s.) departed for Umrah in company of a large number of people. Imam Ali (a.s.) got the city of Mecca vacated and Muslims performed Umrah with full rituals and returned peacefully to Medina.

In 8 A.H. in Mecca when a man from the allies of Holy Prophet (s.a.w.s.) was killed in the precincts of the Holy House, the Prophet at the plea of his allies set out with an army of ten thousand. The departure took place in Ramadhan 8 A.H. and on reaching Mecca, he entered it with great dignity in such a way that perception of defeat and degradation made persons like Abu Sufyan and Muawiyah embrace Islam and after

¹ *Tarikh Khamis*, Vol. 2, Pg. 15; *Durre Manthur*, Vol. 6, Pg. 77

² *Hayatul Quloob*, Vol. 2, Chapter 39, Pg. 658; *Madarijun Nubuwwah*, Vol. 2, Pg. 202

praying in Holy Kaaba lifted Imam Ali (a.s.) on his shoulders and toppled all the idols from the niches of Kaaba and in this way Ali became the chief of idol-breakers.

On 10th Shawwal 8 A.H. the Battle of Hunain occurred in which the number of Muslims was 12000 due to which they thought that they were invincible, but in the end all of them fled from the battlefield and when they somehow managed to return, seventy infidels and four Muslims were killed. The credit of this victory also went to Imam Ali (a.s.); otherwise no companion of the Prophet remained in the battlefield.

In 9 A.H., on getting information of the military preparations of Hercules of Rome, Holy Prophet (s.a.w.s.) ordered Jihad to all Muslims and set out with a formidable army. But since he knew beforehand that the enemy had no courage to put up a fight and the actual battle would not be fought, he left Ali (a.s.) in Medina and made this historical declaration that you are to me as Harun was to Musa, except that there is no Prophet after me.

After this victory of Tabuk, which was achieved without fighting arrived the stage of announcing of Surah Baraat, which was initially entrusted to Abu Bakr and then divine revelation dismissed him and handed this responsibility to Imam Ali (a.s.) and he read out Surah Baraat to the disbelievers on the occasion of Hajj-e-Akbar which is the custom of followers of Ali (a.s.) to this day and which all Muslim rulers fear.

In 9 A.H., after this declaration on the occasion of Hajj on 24th Zilhajj occurred the event of Mubahila with the Christians of Najran as they stressed that Isa (a.s.) was the son of God and they were not prepared to accept any message of Islam, Holy Prophet (s.a.w.s.) under the commands of God, invited them to Mubahila and he set out with Lady Fatima (s.a.) to represent 'our women', Hasan and Husain to represent 'our sons' and Ali (a.s.) to represent 'our selves', seeing which the Christians

admitted defeat and Islam completed its last victory.¹

On 25th Zilqad, 10th A.H. Holy Prophet (s.a.w.s.) set out for the Farewell Hajj and thousands of Muslim performed the Hajj with him. On the return journey, he stopped the caravan at Ghadeer according to the command of God, and announced the mastership of Ali (a.s.) and saying: Oh whomsoever I am a master, this Ali is also his master, which was given the pledge of allegiance by all companions and Umar congratulated saying: You have become my master and master of all believer men and women.

Before this event, Holy Prophet (s.a.w.s.) had dispatched Imam Ali (a.s.) to Yemen on a religious propagation mission wherein one day he converted the whole Hamadan tribe to Islam in a single day and he had brought sacrificial animals for the Farewell Hajj from there only and joined the entourage of Holy Prophet (s.a.w.s.).²

In the last moments, Holy Prophet (s.a.w.s.) mobilized an army to confront the Romans and appointed Usamah Ibne as commander over all the companions and declared that the curse of God would be on one who fails to join the forces of Usamah. Only Imam Ali (a.s.) was exempted from this enlistment as separation from him was not possible in those moments. Even prominent companions like Abu Bakr and Umar were ordered to join Usamah.

After that the terminal illness of Holy Prophet (s.a.w.s.) intensified and in his last moments, placed his head in the lap of Imam Ali (a.s.) and passed away.

It was Imam Ali (a.s.) who arranged for his shrouding and burial and buried him personally whereas in the words of Abul Fida, Abu Bakr and Umar didn't even attend the funeral and remained busy in the machinations of Saqifah.

¹ *Hayatul Quloob*, Vol. 2, Chapter 47, Pg. 754

² *Seerat Masoomeen*, Vol. 1, Pg. 117

While Imam Ali (a.s.) was busy in the funeral rituals of the Prophet Muslims gathered in Saqifah and after numerous difficulties decided the matter of Caliphate ignoring the announcement of Ghadeer and deprived Imam Ali (a.s.) from his actual right after which he secluded himself in his house.¹

After adopting seclusion, the first job he undertook was that of compilation of Quran according to the sequence of revelation and contexts and presented it to the court of caliphate; that just as there is no contradiction in words, there should not remain any contradiction in the meanings also; but the followers of *Tafsir bir Raay* (interpretation according to personal views) refused to accept these interpretations and Islamic Ummah was deprived of a great treasure of knowledge.²

After 75 or 95 days of the passing away of Holy Prophet (s.a.w.s.), the life partner of Imam Ali (a.s.), Lady Fatima (s.a.) departed from the world and she departed from the world in such a way that on the basis of the conspiracy of the regime, she was deprived of the inheritance of her father. Her back was broken and Mohsin her unborn child was martyred. Imam Ali (a.s.) faced this tragedy also with absolute patience and did not take up arms. He just remarked that after the Prophet, separation of Zahra is proof that no friend will survive forever in the world.³

Imam Ali (a.s.) remained secluded to his house for a period of twenty-five years keeping the circumstances in view and Muslims, one after another continued to rule and did not give the right to Imam Ali (a.s.) at any time. But in spite of that, he never took any retaliatory steps; on the contrary he continued to help the contemporary rulers and render good advice to them and did not display deficiency in anything

¹ *Mawaddatul Qurba*, Pg. 49

² *Hadiyan Barhaq*, Vol. 1, Pg. 331

³ *Seerat Masoomeen*, Pg. 168; *Biharul Anwar*, Vol. 8, Iran

which might have well being of Islam or the Islamic Ummah or if his absence from it would bring degradation to Islam.

In his last moments, Umar entrusted the decision of caliphate to a committee, which under special exigency asked him to follow the practice of Abu Bakr and Umar and he rejected this demand saying that there is no need of any Seerah after the Seerah of Prophet and in this way Uthman accepted this condition and became the caliph and the plot of Umar in constituting the Shura committee was successful.

On 18th Zilhajj, 35 A.H. Uthman was assassinated due to his nepotism and favoring of Bani Umayyah. A group of Muslims had initially imposed house arrest on him and finally he was put to the sword. During this siege it was only Imam Ali (a.s.) who used to arrange water supply to his house, which was avenged in such a way that sometimes he was alleged to be the killer of Uthman and sometimes water supply was cut off from his descendants; as if he had committed a deadly sin by supplying water to Uthman.

When Uthman was assassinated, Ayesha was in Mecca and she had previously instigated Muslims to kill Uthman comparing him to Nathal, the Jew and saying that he has destroyed the Sunnah of Prophet. She was of the view, that after killing of Uthman caliphate will go either to Talha or to Zubair, but when she learnt on way to Mecca that Imam Ali (a.s.) has become the Caliph, she immediately changed her slogan and said: Uthman was killed unjustly and it is necessary to avenge his murder. The murder was ascribed to Imam Ali (a.s.) and preparations were made to face him in battle.

Basra was a center of supporters of Imam Ali (a.s.); so Ayesha decided to attack it first of all and set out with an army of 30000. On 25th Jamadius Thani, 36 A.H. they reached Basra and attacked Ali's governor, Uthman Ibne Hunaif and tortured him much, so much that his hair and beard were plucked out most painfully. Amirul Momineen (a.s.) had set out in Rabiul

Awwal, but the army of Ayesha reached there first and Ali (a.s.) was at Zeeqar when Uthman came to him and pleaded for help. Imam Ali (a.s.) arrived at Basra on 15th with 20000 strong army. On the other hand Talha and Zubair plotted his murder overnight and launched an attack after which the battle began. Imam Ali (a.s.) tried to convince Ayesha in various ways and also advised Talha and Zubair that it is against Islamic modesty to bring the wives of Prophet into the battlefield, but it was of no use and at last such a confrontation took place that as a result of it 13000 men of Ayesha and 5000 soldiers of Imam Ali (a.s.) were slain and some warriors hamstrung the she-camel of Ayesha and the litter crashed to the ground. Imam Ali (a.s.) took all precautions to take care of her and sent her back to Medina in the company of forty lady soldiers under the supervision of Muhammad Ibne Abi Bakr, which she acknowledged all her life and she always remembered the nobility of Ali (a.s.).¹ After the conquest of Jamal, Imam Ali (a.s.) on 16th Rajab 36 A.H. appointed Ibne Abbas as governor of Basra and decided to return from there and keeping the danger of Iraq in mind made Kufa as the seat of his government.

On the other hand taking advantage of the effects of the Battle of Jamal, Muawiyah also declared his rebellion in Syria and expelled the governor of Imam Ali (a.s.), Suhail Ibne Hunaif who complained to Imam Ali (a.s.). He wrote persuasive letters, but they were of no use. So he decided to punish Muawiyah. In Shawwal 36 A.H. he took an army of 90000 and reached Riqā to find that the 120000 strong army of Muawiyah was already present there. Muawiyah's army seized control on water supply and cut it off from Muslims in Siffeen. Imam Ali (a.s.) ordered retaliatory action. The water supply was freed from Muawiyah's men, but Imam Ali (a.s.) said: You must never cut off the water supply from the enemy. But confrontations continued till Mohurram 37 A.H. and the battle

¹ *Murujuz Zahab*, Vol. 5, Pg. 177

was stopped. After that as soon as the month of Safar began, the Syrian army attacked again and an intensive fight ensued, which continued for a week. So much so that 35000 Syrians were killed and approximately half the number from the army of Imam Ali (a.s.) were martyred and persons like Amr Ibne Aas devised the idea to save his life by exposing his privates to Imam Ali (a.s.) and thus a new record was made of shamelessness.¹

During that time the terrible night also arrived known as Lailatul Harir and in which battle raged all night and 36000 men were killed from both sides. Imam Ali (a.s.) slew 900 with his own hands dispatching them to Hell and Malik Ashtar reached upto the tent of Muawiyah and the latter was about to be eliminated to bring the battle to its decisive end, when Amr Aas raised 500 Qurans on spear points seeking arbitration from Quran and in this way dissension arose in the army of Ali (a.s.). Some such ignorant people also appeared who agreed to use Quran in place of Ahle Bayt (a.s.) and Imam Ali (a.s.) was compelled for the sake of honor of Quran to stop the battle² and the common public decided to have arbitration. Abu Musa Ashari was appointed from the side of Ali (a.s.) and Amr Aas was chosen from Muawiyah's side. Both judges met in a place during month of Ramadhan and Abu Musa fell to the deception of Amr Aas and went to the pulpit and declared: I dismiss Ali, people may select their own ruler and Amr Aas announced: When Ali has been dismissed by his representative, I appoint Muawiyah as caliph and in this way the consequences of public selection came to the fore in form of Muawiyah's rulership and there was no mention of Quran, which was taken as a pretext to

¹ *Zikrul Abbas*, Pg. 26

² *Manaqib Akhtab Khwarizmi*, Pg. 196; *Chaudah Sitare*, Pg. 164; *Asim Kufi*, Pg. 212; *Rauzatus Safa*, Vol. 2, Pg. 392 etc.

stop the battle.¹

A group from the army of Imam Ali (a.s.) had stopped the battle and agreed to arbitration, but another group was stressing on continuing it. As a result of which when decision came out wrong, this group rebelled and on 10th Shawwal 37 A.H. they began to harass people in Nahrawan area prompting Imam Ali (a.s.) to confront them over there and wipe them out mostly. This battle took place four farsakhs from Baghdad. In the beginning, the rebels had numbered 12000; later discord developed among them and only 4000 remained. But Imam Ali (a.s.) launched such a ferocious attack that except for nine all were slain; so much so that the famous Khariji Zushadiya was also eliminated and this battle also came to its close.²

On the other hand, Muawiyah decided to eliminate Muhammad bin Abu Bakr, the governor of Imam Ali (a.s.) in Egypt and when Ali (a.s.) was informed of this, he sent Malik Ashtar to help Muhammad. Muawiyah bribed a landowner at Areech with exemption of twenty years' tax to poison Malik Ashtar on the pretext of Iftar³ and he was martyred. Amr Aas attacked Egypt with a 6000 strong army as a result of which Muhammad Ibne Abu Bakr was wrapped in a donkey skin and burnt alive, which was mourned by Ayesha all her life and she prayed against Muawiyah and Amr Aas in her every ritual prayer although Muawiyah expressed exceeding joy on this incident (Tabari and Masudi). This incident took place in Safar of 38 A.H.⁴

After the extreme bloodshed of Siffeen from the cunning of Muawiyah the decision of arbitration judges and after that

¹ *Chaudah Sitare*, Pg. 165, *Sharh Nahjul Balagha*, Vol. 1, Pg. 198 (Ibne Abil Hadid)

² *Chaudah Sitare*, Pg. 165

³ *Tarikh Kamil*, Vol. 3, Pg. 141; *Tabari*, Vol. 6, Pg. 56

⁴ *Tarikh Kamil*, Vol. 3, Pg. 143; *Hayatul Haiwan* etc. *Tarikh Asim Kufi*, Pg. 338

the murder of Muhammad Ibne Abi Bakr and Malik Ashtar were such incidents, which compelled Imam Ali (a.s.) to fight a decisive battle with Muawiyah and he began to mobilize forces for this purpose. Forty thousand experienced soldiers were present in the forces of Imam Ali (a.s.) as well as seventeen thousand recruits. Imam Husain (a.s.), Qays Ibne Saad and Abu Ayyub Ansari were commanders of ten-thousand strong battalions each but even before the army could depart, the accursed Ibne Muljim martyred the Imam while he was in the prostration of his prayers and the plan of attacking Muawiyah could not be realized just as the last battle of Holy Prophet (s.a.w.s.), expedition of Usamah Ibne Zaid remained incomplete due to disobedience of companions.

This unjust step of Ibne Muljim has been historically justified by saying that Khawarij were angry at all three: Ali, Muawiyah and Amr Aas and they hatched a plot to assassinate all of them. They sent a man to Syria, one to Egypt and third to Kufa. However, Muawiyah did not appear in Morning Prayers that morning and Amr Aas escaped the attack. Only Imam Ali (a.s.) was martyred and then an addition fiction is invented that Ibne Muljim met a woman all of a sudden and she told her suitor that anyone who brought to her the severed head of Imam Ali (a.s.) would earn her hand and this deadly act occurred because of that lust. But this story clearly shows that this attack was carried out at the behest of Muawiyah in order to stop the military attack of Imam Ali (a.s.) and such a severe sword and such a strong poison and means of such a pretty woman was all procured through Muawiyah and in this the whole responsibility of killing of Ali (a.s.) rests on the ruler of Amir of Shaam even though his actual killer is Ibne Muljim and indirectly involved are all those who had appointed Muawiyah as the unbridled governor of Islam.¹

It was the 13th of Ramadhan, 40 A.H. when Imam Ali

¹ *Seerat Masoomeen*, Vol. 1, Pg. 198

(a.s.) was delivering a sermon in the Masjid and he once turned to his son, Hasan and asked: How many days of this month have passed? He replied: Thirteen. Then he glanced at his other son, Husain and asked: How many days remain? He replied: Seventeen. He said: It is time for my beard to be dyed in my blood.

It was the 19th eve of Ramadhan when he was invited to his daughter's Umme Kulthum's place for Iftar. After Iftar, he spent the whole night in worship and repeatedly came outdoors and glanced at the heavens. At last he said: By Allah, it is the same night about which the Messenger of Allah (s.a.w.s.) had informed and saying this he left the house for Morning Prayers. The geese also tried to stop him from leaving the house and the chain of the door also tried to restrain, but he adjured in the name of divine destiny and went to the Masjid. He awoke the whole of Kufa through Azaan; when he began the prayer, the accursed Ibne Muljim slashed at his head injuring it. He sat down on the prayer mat and declared: By the Lord of the Kaaba, I have succeeded and continued to intone: "In the name of Allah, and by Allah, in the path of Allah, and upon the religion of the Messenger of Allah."

On the other hand, when Imam Hasan (a.s.) and Imam Husain (a.s.) entered the Masjid, he ordered Imam Hasan (a.s.) to lead the congregation and after the prayer he came to his residence leaning on the shoulders of his sons. The treatment continued for two days. Meanwhile Ibne Muljim was arrested and brought before him, but he decided the matter according to law of retaliation in Islam and ordered that he should be given water to drink and on the eve of 21st made his final bequests and departed from the world.

Imam Hasan (a.s.) and Imam Husain (a.s.), as per the bequest of the father, arranged for the funeral bath and shrouding and buried him at predetermined spot at the rear of Kufa, which is also known as Najaf, which had been fixed since the time of Prophet Nuh (a.s.). Heavenly angels assisted

in the burial and soul of the Prophet welcomed him and at last the one who had been brought from the Holy Kaaba was returned to Him.¹

The location of the blessed grave was concealed for a period of time and only some particular persons continued to have the honor of visiting it. During the reign of Harun Rashid, the king went out hunting and his hunting dog stopped at a place and he abandoned the pursuit of the deer. Harun inquired from the people of that vicinity about this strange phenomenon and they said that this place has the tomb of a holy saint, Ali. In this way the location of the tomb was revealed after which the construction and development of the shrine continued and till this day this mausoleum is the place of visitation and if Allah wills it will remain thus till Judgment Day.²

Like Holy Prophet (s.a.w.s.) had declared that Imam Ali (a.s.) was the gate of the city of knowledge, Shaykh Tusi established a religious seminary over here and approximately it is existing there since 1050 years and it is the greatest institution of religion education in the world. Graduates of this seminary have continued to be leaders of faith and points of reference (*Maraja Taqlid*) for people and this continues to this day.

Distinctive qualities

Although every individual possesses some special traits and signs of his personality, but the case of His Eminence, Ali Ibne Abi Talib (a.s.) is entirely different and no aspect of his life lacks individuality. So much so that from the matter of eating and drinking till the worship acts his personality is having individuality and no one is having any share in it. Below we shall mention only some of those distinctions, which

¹ *Seerat Masoomeen*, Vol. 1, Pg. 198

² *Wasiltun Najaat*, Pg. 191; *Hayatul Haiwan*, Vol. 2, Pg. 187

cannot be said to be more than a sample.

- His food only consisted of barley bread and he never touched wheat and even with regard to barley his instructions were that it should be used without sieving.

“Adam consumed wheat although Almighty Allah had prohibited it.

And Ali abandoned it in order to get divine proximity.”
(Urdu couplet)

- By way of dress, even after getting the rulership of Islamic world, he continued to wear patched garments; so much so that he himself said: Now I am ashamed to give it to the danner also.¹
- From the aspect of residential house the fact is that all his life he was never able to construct a house for himself and even in Kufa he spent the period of his caliphate in a rented house.
- From the aspect of livelihood, he never touched the funds of Public Treasury and always depended on the labors of his hands to earn bread for his dependants.

From the aspects of achievements from day one he was the one in charge for arranging the feast of Zul Ashira and the one who testified to the prophethood of the Prophet.²

- It was him who on the night of migration risked his life and saved the life of the Prophet and it was him who returned the trusts and defended the dignity of messengership.³
- During the Prophet’s stay in the Cave of Thawr, it was Ali who arranged for water for the Prophet and Abu Bakr.

¹ *Tarikh Tamaddun Islami*, Vol. 4, Pg. 37; *Tarikh Kamil*, Vol. 3, Pg. 204

² *Kanzul Ummal*, Vol. 6, Pg. 392; *Mustadrak Hakim*, Vol. 3, Pg. 133

³ *Seerat Masoomeen*, Vol. 1, Pg. 67

- In the Battle of Badr, it was his sword that flashed prominently and from the seventy slain he had alone eliminated thirty-five.¹
- In the Battle of Uhad, after all had fled the battlefield, it was his announcement that after faith I cannot adopt infidelity.
- In the Battle of Khandaq, it was Ali who had cut off the head of 'complete infidelity'.²
- It was him who in Khyber eliminated Marhab and Antar and then conquered Fort Qamus.³
- Upon the revelation the verse of confidentiality it was Ali (a.s.) who gave Sadaqah and gained the honor of private discourse with the Messenger of Allah (s.a.w.s.).⁴

From intellectual aspect, Holy Prophet (s.a.w.s.) had designated him as the gate of city of knowledge and wisdom and also as the best judge of Islamic nation. His extraordinary stories about his judgments are present there in a book form.⁵

- It was only Ali (a.s.) who declared from the pulpit: Ask me before you are deprived of me.⁶
- The contemporary rulers of his time in times of difficulties had referred to him only and it was he that had solved them.⁷

¹ *Seerat Masoomeen*, Vol. 1, Pg. 176

² *Seerat Masoomeen*, Vol. 1, Pg. 176

³ *Seerat Masoomeen*, Vol. 1, Pg. 176

⁴ *Seerat Masoomeen*, Vol. 1, Pg. 179; *Tafsir Kashaf*, Vol. 3, Pg. 171; *Mustadrak Hakim*, Vol. 2, Pg. 482

⁵ *Seerat Masoomeen*, Vol. 1, Pg. 177

⁶ *Seerat Masoomeen*, Vol. 1, Pg. 178

⁷ *Seerat Masoomeen*, Vol. 1, Pg. 177; *Wasiltun Najaat*, Pg. 140

- From all the prominent personalities of Islam with regard to jurisprudence, literature and Gnosticism etc. the chain of discipleship of all of them ends at his holy being.¹
- In addition of being extremely proficient in different sciences, he was the one who invented rules of syntax and also taught principles of recognizing alphabets.²

From the aspect of ethics, his treatment of slaves was such that they preferred being his slaves to being freed and he gave a new dress to Qambar and chose an old or ordinary one for himself.

- During siege, it was him that arranged rations for Uthman.
- After the arrest of Ibne Muljim, it was he that ordered that he should be given water to drink.
- It was he that had explained the philosophy of piety that it does not mean that man should not own anything; on the contrary it implied that nothing should become the master of man and his discretion should remain with himself and must not go under the control of desires.

From the aspect of Quran: There are at least 313 verses of Quran like the verses of guardianship (*Wilayat*), Purification (*Tatheer*), Imprecation (*Mubahila*) and Announcement (*Balligh*), in which his excellences are mentioned clearly, although the pivot of the whole Quran is his being only, whether it is his mention or that of friends or enemies. So much so that every verse that says: 'O those who believe,' is supposed to imply him only.³

From the aspect of politics: His policy is a permanent exemplar for every period and some of its examples are as follows:

¹ *Seerat Masoomeen*, Vol. 1, Pg. 177

² *Seerat Masoomeen*, Vol. 1, Pg. 177 and 239

³ *Zakhairul Uqbah*, Pg. 88; *Tafsir Khazin*, Vol. 1, Pg. 484

- Even during the worst circumstances, after Holy Prophet (s.a.w.s.), he did not take up arms in order to claim his rights, whereas he remained present in every battle from Badr to Hunain and after that in order to confront rebellion, displayed his valor in Jamal, Siffeen and Nahrawan and in this way he has presented a nice example of the purity of his self.¹
- Even after all his rights had been usurped, he continued to dispense advice to the rulers of his time and to solve their difficulties as the matters related to Islam should be above personal matters.²
- During the siege, he supplied rations to Uthman while he (Uthman) had openly seized rulership in competition with him.³
- Even after the victory of Jamal, he conveyed Ayesha back to her hometown respectfully as the honor of the Prophet is necessary in every case even though the personality may not anymore be respectable.⁴
- In Battle of Siffeen, Muawiyah cut off the water supply, but when Ali (a.s.) managed to regain control of river he immediately declared that all should have access to it.⁵
- In this same battle, after pages of Quran were raised on spear points, he interrupted a battle which was almost won as in Islam the criterion of victory is not annexation of territories; it is the establishment of the arbitration of Quran.⁶

¹ Tabari and Ibne Khaldun etc.

² *Wasiltun Najaat*, Pg. 140

³ *Tarikh Asim Kufi*

⁴ *Al Khizri*, Vol. 2, Pg. 90

⁵ *Zikrul Abbas*, Pg. 26

⁶ *Chaudah Sitare*, Pg. 164

- When Lady Shaharbano arrived as a prisoner of war, instead of dealing with her like she was a slave girl, he gave her the honor of being the wife of his favorite son, which conquered the hearts of a whole community.
- Amr Aas adopted the tactic of displaying his genitals on the battlefield when circumstances turned serious, but Imam Ali (a.s.) overlooked this in according respect to laws of Islam, although he had become eligible for double punishment.¹
- After being injured in the head by Ibne Muljim, he raised the slogan of 'I have won by the Lord of Kaaba' thus declaring that in Islam, the criterion of success was not cutting off the neck of enemy; on the contrary it is sacrificing ones life in the path of God and to live in obedience of Allah and Messenger till the last moments.²
- At the time of the dispute about Fadak, instead of going to the court himself and sending Lady Fatima (s.a.) to claim her right is the best policy of exhausting the proof and no other option was better than this. This proved that the Ummah neither had any respect for verses of Quran nor relationship of Prophet. The community which usurps the means of livelihood of daughter of its Prophet and compels her to go hungry, what nobility or favor can be expected from it?³
- The material world continued to lure him in various shapes, but he rejected it every time and as long as religion was not in dire need, he did not even desire for seat of power; on the contrary in Battle of Siffeen and Zeeqar, while repairing his sandals remarked to Ibne Abbas: In my view, these sandals are more valuable than your rule. Divorcing the

¹ *Zikrul Abbas*, Pg. 27

² *Seerat Masoomeen*, Vol. 1, Pg. 204

³ *Sahih Bukhari*, Vol. 3, Pg. 37; *Tarikhul Khulafa*, Pg. 50

world thrice implies that it continued to come to him on its own, but he continued to avoid it.¹

- With regard to bounties of the world, the following statements of his is worth remembering as it also makes one aware of the foundations of his policy and it is also a very nice lesson for the way of life in the world. He says:

Honey is the best food, which in fact is the waste product of an insect.

The best drink of the world is water, which is freely available all over the earth.

The best pleasure is sexual pleasure whose gist is joining of impurity with impurity.

The best dress of the world is an extra part of the body of a creature.

The best vehicle of the world is a horse, which is the center of fighting and bloodshed.

The best fragrance of the world is Musk, which is a congealed blood of an animal.

The best sound of the world is a song, which in view of God is extremely displeasing and unlawful.

It is obvious that one who gets such cognition of the world, he can neither make wealth nor rulership as the aim of his life; in his view neither worldly comfort nor the bounties of the world have any value. It is the misunderstanding of man that he had made the world as the pivot of his policy and he is sacrificing everything for something, which is lower to him. Regarding this, the following statement of Amirul Momineen (a.s.) is worth remembering that: The world is like a serpent, so soft to touch, but so full of lethal poison.² May Almighty Allah

¹ *Nahjul Balagha*

² *Nahjul Balagha*

bestow such cognition to every believing servant and may He give them all the good sense (*Taufeeq*) to act on this guidance.

Literary excellence

The collection of his literary work, which was compiled by Sharif Razi and which is rightly entitled *Nahjul Balagha* is such a masterpiece of eloquence and diction, regarding which the scholars of language and literature have declared it to be: Below the word of God and above the work of creatures, as it is not possible to describe it in a more comprehensive way.

Although this collection is not complete and after that another collection under the title of *Mustadrak Nahjul Balagha* has also been compiled, it is the finest collection, which is the best from aspect of sequence, arrangement into chapters and with reference to authorities and sources and many scholars have researched into the sources of each of the sermons and have pointed it out accurately, which are famous by the titles of: *Sources of Nahjul Balagha* and *Chains of narrators of Nahjul Balagha*.

Some scholars of Islam have on the basis of their particular beliefs tried to create doubts about some of its sermons and endeavored to prove they are not discourses of Amirul Momineen (a.s.); on the contrary Sayyid Razi has composed them and attributed them to Imam Ali (a.s.). But its clear reply is that words of this Shiqshiqya Sermon are also found in writings of scholars who passed away before the birth of Sayyid Razi; therefore it could not have been composed by him.

Another point is that experts of language are well aware of the fact that if Sayyid Razi or any other person tries to present such a discourse, it is beyond his capacity. A collection of literary compositions of Sayyid Razi has also survived and *Nahjul Balagha* of Amirul Momineen (a.s.) is also there. Those

able to compare the two of them know that there is a difference of heavens and the earth between them and the words of one cannot be attributed to the other.

Nahjul Balagha consists of three parts: The first part consisting of the sermons of Imam Ali (a.s.); which are compiled as whole or in part. The second part contains his letters, proclamation or bequests. The third part contains sayings on varied subjects, which are the most concise meaningful statements and each of their phrases carries an ocean of meanings or a scroll of wisdoms, which has been condensed into a dot.¹

Children and Wives

According to Shaykh Mufeed (r.a.), he had twenty-seven children.

Imam Hasan (a.s.), Imam Husain (a.s.), Lady Zainab Kubra and Lady Zainab Sughra, alias Umme Kulthum whose mother was Lady Fatima Zahra (s.a.). Lady Zainab Kubra was married to Abdullah Ibne Ja'far: She had two sons: Aun and Muhammad; who were martyred at Kerbala. Umme Kulthum was married to Muhammad bin Ja'far, but she did not have any issue.

In addition to these four, there was Mohsin who was martyred when he was yet in the womb and who was named Mohsin before his birth.

Muhammad, whose Kunniyat is Abul Qasim and whose mother was Khawla Hanafiyya was the most valiant personality of his time. So much so that in the presence of Imam Ali (a.s.), he broke a coat of mail with bare hands in order to decrease its length. His birth was prophesied by Holy Prophet (s.a.w.s.) and he had also given him his own name and

¹ Please refer to *Nahjul Balagha* for more details.

Kunniyat. He was born during the reign of Umar and passed away at the age of sixty-five years during the reign of Abdul Malik Ibne Marwan.

He had twenty-four children, fourteen of whom were males and their generations multiplied considerably and spread to all the nooks and corners.

Umar and Ruqaiyyah Kubra; their mother was Umme Habib binte Rabia.

Abbas, Ja'far, Uthman, Abdullah and Akbar; whose mother was Ummul Banin Fatima Kilabiya; Amirul Momineen (a.s.) had married her upon the advice of Aqeel as no family in Arabs was more famed for its valor and it was on the basis of this relationship that the accursed Shimr had addressed them as nephews, as he was also from Kilab tribe.

Muhammad, the younger and Abdullah; their mother was Laila binte Masud Darmiya. Both were martyred in Kerbala; the Kunniyat of Muhammad was also Abu Bakr.

Yahya: His mother was Asma binte Umais.

Umme Mohsin and Ramla: their mother was Umme Saeed binte Urwah Ibne Masud Thaqafi and she is Ramla, the elder.

Nafisa, Zainab Sughra and Ruqaiyyah Sughra: Their mother according to Ibne Shahr Ashob was Umme Saeed binte Urwah and the mother of Umme Mohsin and Ramla was Umme Shuaib Makhzumiya. Nafisa is also called as Umme Kulthum, the younger and in this way there were a number of daughters named as Zainab and Umme Kulthum. Ruqaiyyah Sughra was married to Muslim Ibne Aqeel.

Umme Hani, Ummul Kiram, Jumana, Umama, Umme Salma, Maimoona, Khadija, Fatima.

According to some historians Imam Ali (a.s.) had thirty-six children: Eighteen sons and eighteen daughters.

From the above list, we came to the know about the wives

of Ali (a.s.) as well, but it is worth mention that none of them commanded as much respect as Lady Fatima (s.a.) and as long as she was alive, he did not take a second wife; just like the Messenger of Allah (s.a.w.s.) did not take another wife as long as Lady Khadija (s.a.) was alive. And this is a special excellence of these two ladies, which was bestowed to them by Almighty Allah.

At the time of martyrdom of Amirul Momineen (a.s.) from the above, only four ladies were wives through marriage and the remaining were slave mothers. These four were: Umama, Asma binte Umais, Laila Tamimiya and Ummul Baneen.

Umama was a cousin of Lady Fatima (s.a.) and a daughter of Zainab and Amirul Momineen (a.s.) has married her first as per the bequest of Fatima (a.s.).

A chain of descendants of Amirul Momineen (a.s.) continues from Muhammad Hanafiyya and another from Abbas, the standard bearer (*Alamdardar*). Hasan Ibne Ubaidullah was the son of Ubaidullah son of Abbas and he had five sons: Ubaidullah Ibne Hasan was also the governor of Mecca and Medina; Abbas was a prominent orator, Hamza, the elder, Ibrahim and Fazl.

Fazl had three sons: Ja'far, Abbas the elder and Muhammad.

Hamza, the elder had many prominent personalities in his descendants, the most famous of them being Hamza Ibne Qasim Ibne Ali Ibne Hamza, the elder. Whose mausoleum is near Hilla and is a place of visitation.¹

Companions

Although Amirul Momineen (a.s.) has numerous

¹ *Seerat Masoomeen*, Vol. 1, Pg. 218; *Wasiltun Najaat*, Pg. 198; *Irshad Mufeed*, Pg. 199

supporters even during the worst circumstances after the passing away of the Messenger of Allah (s.a.w.s.), and on some occasions in the battlefields this number reached to around a hundred thousand. But the fact cannot be denied that those who pay allegiance or participate in the battle are different from the excellent and loyal companions.

Below we present a brief introduction of some of them: For details, one may refer to other comprehensive books on the subject.

Among the companions of Amirul Momineen (a.s.) there are some who were also companions of Holy Prophet (s.a.w.s.) and they have been mentioned before so we shall not repeat them again although they command a much higher status than the ones mentioned below and no companion can reach to the status of Salman Muhammadi.

1- Asbagh Ibne Nubatah

He was one of the close confidants of Amirul Momineen (a.s.) and was considered among his treasures. There were some persons in the army of Amirul Momineen (a.s.) who had given him an oath of loyalty and he had promised Paradise to them. They were known as *Shurtatul Khamis*; Khamis is an army consisting of five parts: Right wing, left wing, central wing, vanguard and the rear wing. And it is called as Shurta on the basis of the vows that they have to take at the time of joining. Asbagh Ibne Nubatah was from these. Some Muslim scholars have considered his traditional reports unreliable only because he was extremely devoted to Imam Ali (a.s.).¹

2- Owais Qarni

The Messenger of Allah (s.a.w.s.) has extolled his merits

¹ *Seerat Masoomeen*, Vol. 1, Pg. 230

and expressed his desire to meet him and compared him to the fragrance of beneficence that comes from Yemen. He had taken a year's leave from his mother and come to Medina to meet Holy Prophet (s.a.w.s.), but the latter was not present there. Being thoughtful of the obedience of his mother, he returned from there without meeting the Prophet, who praised this sentiment and remarked: Owais will be given the power to intercede for numbers equal to members of Mudhir and Rabia tribes.

Owais used to spend the whole night in bowing or prostration and was considered as the eight most pious men of his times. In Siffeen, he continued to fight on the side of Amirul Momineen (a.s.) till he was martyred. (In Riqqa, Syria, a grand mausoleum attributed to Owais is being constructed under the supervision of the government of Iran. This humble servant had the honor to visit this tomb a few times.).¹

We should know that following eight persons are considered to be the most pious of all: Rabi Ibne Khaitham, Haram Ibne Hayyan, Owais Qarni, Aamid bin Abde Qays, Abu Muslim Khawlani, Masruq Ibnul Ajza, Hasan Ibne Abil Hasan and Aswad Ibne Yazid. The first four being among close companions of Amirul Momineen (a.s.) and the remaining are considered followers of wrong path.

3- Harith Ibne Abdullah Awar Hamadani

He was a prominent personality of Hamadan tribe of Yemen and was a special companion of Amirul Momineen (a.s.). His traditional reports are also included among the four collections of traditions and he is considered to be the one having the most insight, most responsible and most intelligent of the people. One night he arrived all of a sudden in eagerness of Amirul Momineen (a.s.). He said: Don't worry; I am present

¹ *Seerat Masoomeen*, Vol. 1, Pg. 231

at the bedside of each of my devotees so that he may depart from the world satisfied and content.

We should know that Shaykh Bahai was from the descendants of this same Harith Hamadani and hence sometimes he is also referred to as Harithi. Moreover, from the time of Amirul Momineen (a.s.) upto the time of Imam Ja'far Sadiq (a.s.) 'Hamadani' indicated tribe of Hamadan and after that it was also construed to point out the city of Hamadan, which was founded by Hamadan Ibne Faluh Ibne Saam Ibne Nuh (a.s.).

4- Hujr Ibne Adi Kandi Kufi

He was considered as a saint among the companions of Amirul Momineen (a.s.). He prayed a thousand units of prayers everyday. He was the standard bearer of Kinda tribe in Siffeen and in Nahrawan he was the commander in chief of the forces of Amirul Momineen (a.s.). A governor of Muawiyah ordered him to imprecate Imam Ali (a.s.), but he went to the pulpit and cursed Muawiyah and his governor. As a result of which he was martyred in 51 A.H. and the following persons were also martyred with him: Shareek Ibne Shaddad Hazrami, Saifi Ibne Sahal Shaibani, Qabisa Ibne Zabiya Abasi, Majzar Ibne Shahab Munqiri, Kidam Ibne Hayyan Anazi and Abdur Rahman Ibne Hassan Anazi. The tomb of these gentlemen is at Maraj Azra near Damascus.

The Messenger of Allah (s.a.w.s.) had prophesied that some pious members of the family of Islam would be buried at Maraj Azra; due to which Ayesha lodged a severe protest against Muawiyah, but what was the result of this protest?¹

¹ *Seerat Masoomeen*, Vol. 1, Pg. 233

5- Rushaid Hujri

He was considered as a special confidante of Amirul Momineen (a.s.) and the bearer of his secrets. Thus when Mitham Tammar and Habib Ibne Mazahir were informing each other about his martyrdom and the people were bewildered, when Rushaid came over there and he added: The one who brings the head of Habib would be rewarded more handsomely. So the people expressed more astonishment. But at last all the predictions proved true. Ibne Ziyad summoned him and demanded that he should express immunity from Imam Ali (a.s.). He said: It is impossible! Maula has informed that my hands, feet and tongue would all be cut off and I would be crucified for my devotion to Ali (a.s.). Ibne Ziyad cut off his hands and feet, but refused to cut off his tongue. When Rushaid began to disseminate the sciences of Imam Ali (a.s.) he was compelled to cut off his tongue as well.¹

6- Zaid Ibne Sauhan Abdi

He was considered to be among the saints and abstemious persons. He achieved martyrdom during Battle of Jamal. When Ayesha, due to her position of being the mother invited him to the battle, he replied: You are asking to do something, which is opposed to divine will and herself she has abandoned that which was exactly according to divine will. (***“And stay in your houses...”***²)

Masjid Zaid is one of the most famous Masjids of Kufa. The Messenger of Allah (s.a.w.s.) had given him the glad tidings that one of his limbs would enter Paradise before him. Thus in the Battle of Nahawand, one of his hands was severed.³

¹ *Seerat Masoomeen*, Vol. 1, Pg. 234

² Surah Ahzab 33:33

³ *Seerat Masoomeen*, Vol. 1, Pg. 137

7- Sulaiman Ibne Surad Khuzai

His name during the period of Ignorance was Yasar, but the Prophet renamed him as Yasat. He remained on the side of Amirul Momineen (a.s.) during Battle of Siffeen. After Yazid came to the throne, Sulaiman held a meeting at his house and invited Imam Husain (a.s.) to come to Kufa, but he could not help the Imam in Kerbala as a result of which during 65 A.H., he led a group of penitents and rose up to avenge Kerbala. A 30000 strong Syrian army was dispatched to put down his rebellion. They met enroute and a severe fight broke out between them and he was martyred with the arrow of Sulaiman Husain Ibne Numair and after that most of his companions were martyred.¹

8- Sahal Ibne Hunaif Ansari

He also participated in the Battles of Badr and Uhad and was present in the Battle of Siffeen on the side of Amirul Momineen (a.s.) and he passed away in Kufa upon returning from Siffeen. Amirul Momineen (a.s.) recited 25 Takbirs in his funeral prayers and said: Even seventy takbirs are allowed for Sahal. At the time of departing for Battle of Jamal Ali (a.s.) had appointed him as governor of Medina.

9- Saasa Ibne Suhan Abdi

Imam Ja'far Sadiq (a.s.) has said that among the companions of Amirul Momineen (a.s.) those who were perfectly cognizant of the rights of Ali (a.s.) were Saasa and his companions. He was a Muslim of the period of Holy Prophet (s.a.w.s.), but could not meet the Prophet personally. When Muawiyah came to Kufa, people sought his refuge. When

¹ *Seerat Masoomeen*, Vol. 1, Pg. 137

Saasa arrived, Muawiyah said: There is no security for you until you go to the pulpit and curse Ali. Saasa mounted the pulpit and cursed Muawiyah as a result of which he was expelled from Kufa.¹

10- Abul Aswad Zalim bin Zalim Duali

He was among the intellectuals of his time and Amirul Momineen (a.s.) has taught Arabic syntax to him and trained him in putting diacritics and dots on the Holy Quran. When Muawiyah sent some sweets to his place, a five or six year old girl wanted to eat it, but he remarked: This Halwa is being sent as recompense to dissociate with the love of Ali (a.s.). The little girl immediately replied: May God curse him; through Halwa of saffron he intends to make us split from the purifying Sayyid. May God destroy one who has sent it and one who will eat it. He passed away during the Plague of Basra in 69 A.H.²

11- Abdullah Ibne Ja'far Tayyar

He was the first Muslim to be born in Abyssinia who after migration came to the Messenger of Allah (s.a.w.s.) along with his respected father and remained in his service. Upon the martyrdom of Ja'far Tayyar, the Messenger of Allah (s.a.w.s.) gave condolence to him weeping and said to Asma binte Umais that I am now the guardian of these children.

Abdullah was a very noble and charitable man and had a proverbial generosity. When some people criticized him for this he said: Almighty Allah has made me used to His nobility and I have made the beggars used to my philanthropy, now the danger is that if I stop my generosity, my Lord might also do the same with me. He passed away in Medina in 80 A.H. and it

¹ *Seerat Masoomeen*, Vol. 1, Pg. 238

² *Seerat Masoomeen*, Vol. 1, Pg. 239

is said that he had twenty or twenty-four children among whom were Aun and Muhammad who were martyred in Kerbala.¹

12- Adi Ibne Hatim Tai

He embraced Islam in 10 A.H. and its reason was that in 9 A.H. the Islamic forces attacked the Tai tribe and destroyed the idol houses of that place and took those people as hostages. Adi fled to Syria and his sister was taken hostage. On reaching Medina, she pleaded to Holy Prophet (s.a.w.s.) that her father was dead and her brother had fled; now he should be kind to her. He said: If we find a reliable person, I would send you to your brother. After some days, a group of people from Quza-a tribe were setting out and the Prophet sent her to Syria with them according to her wishes. On meeting her brother, she mentioned the praiseworthy manners and qualities of the Prophet and Adi set out for Medina immediately and the Prophet accorded great respect to him and made him sit in his place; as a result of which he embraced Islam and after that he participated in Jamal, Siffeen and Nahrawan on the side of Imam Ali (a.s.). He passed away in 68 A.H. in Kufa.

Once when he went to meet Muawiyah, he ridiculed him by asking him where his sons were. He replied: They are all martyred in the Battle of Siffeen. Muawiyah said: Ali has not done justice with you that he had your sons killed and saved his own. Adi said: I have not justice with Ali that he is martyred while I remain alive.²

13- Amr Ibnul Hamaq Khuzai

He was considered a saintly personality always engrossed in devotions and he was also a disciple of Amirul Momineen

¹ *Seerat Masoomeen*, Vol. 1, Pg. 242

² *Seerat Masoomeen*, Vol. 1, Pg. 246

(a.s.). He was at the side of Ali (a.s.) in all the battles. When Ziyad issued command for his arrest, he moved to Mosul and took refuge in a cave, but he was stung by a snake and he passed away there. When the soldiers of Ziyad saw the corpse, they cut off his head and brought it to Ziyad. He sent it to Muawiyah and he had it mounted on a spear point, which was the first head in Islam to have been raised on spear point; regarding which Imam Husain (a.s.) penned a letter of protest to Muawiyah.

Once, when Amr presented drinking water to the Prophet, His Eminence prayed for him as a result of which not a single strand of hair greyed even when he reached eighty years of age.¹

14- Qambar

He was among special slaves of Amirul Momineen (a.s.). When Hajjaj Thaqafi arrested him and asked: What were your duties at Ali's place? He replied: I brought water for ablution and the Imam recited the following verse of Quran after ablution: The unjust are going to be destroyed. Hajjaj said: Perhaps he implied me by that? He replied: Doubtlessly. He asked: What will happen if I have you killed? He replied: I would be fortunate and you would be unfortunate. Hajjaj ordered his execution in fury.²

15- Kumail Ibne Ziyad Nakhai

He was considered as a special companion and a confidant of Amirul Momineen (a.s.). Dua Kumail is sufficient to prove his majesty. When Hajjaj Thaqafi after becoming the governor of Iraq issued his arrest warrant, he went underground. Hajjaj had the pension of his community stopped. When Kumail came

¹ *Seerat Masoomeen*, Vol. 1, Pg. 249

² *Seerat Masoomeen*, Vol. 1, Pg. 250

to know about it, he came to his court and said: I cannot become the cause of stopping the livelihood of my people. Hajjaj said: I was looking for you so that I may punish you. He said: Definitely so, only a few days remain in my life. After that both you and me would be presented in the court of our real master. Hajjaj signed his execution order and he was martyred at the age of 90 in 83 A.H. His mausoleum is well known between Najaf and Kufa.¹

16- Malik Ibne Harith Ashtar Nakhai

He was among the very special companions of Amirul Momineen (a.s.) and considered to be most valiant person of his time. When Amirul Momineen (a.s.) sent him as governor for Egypt, Muawiyah bribed a landlord of that area with exemption of twenty years' tax to have him administered poison in a honey drink and he succumbed to the poison of treason in Areesh. His last remain were brought to Medina and Amirul Momineen (a.s.) expressed shock at this tragedy and said: Malik was to me just as I was to the Messenger of Allah (s.a.w.s.).

In spite of such valor, such was his piety that one day when a man threw rubbish at him in Kufa market, he moved on without saying anything. Someone who knew him happened to see this and he warned the person who had thrown rubbish that he was Malik Ashtar. That man hastened to apologize, but found him praying in a Masjid. After he concluded his devotions that man fell at his feet, but he said: I was seeking forgiveness for you as you had committed a deadly sin.

The covenant that Amirul Momineen (a.s.) had written for Malik Ashtar is still the best document of governance for every ruler and without acting on it, it is impossible to establish

¹ *Seerat Masoomeen*, Vol. 1, Pg. 251

justice and equity.¹

17- Muhammad Ibne Abi Bakr Ibne Abi Qahafa

He was born during the journey of Farewell Hajj. His mother was Asma binte Umais, previously wife of Ja'far Tayyar and after Abu Bakr she married Imam Ali (a.s.) due to which the upbringing of Muhammad was under Imam Ali (a.s.) and he used to say: Muhammad is my son even though born from loins of Abu Bakr. In 38 A.H. when Amirul Momineen (a.s.) appointed him as governor of Egypt, Muawiyah sent persons like Amr Aas, Muawiyah Ibne Khadij and Abul Awar Salmi to Egypt. They hatched a conspiracy and apprehended Muhammad and after slaying him, placed his body in a donkey skin and had it burned; as a result of which Ayesha was so aggrieved that all her life she never again partook roasted meat and she used to regularly curse Muawiyah, Amr Aas and Ibne Khadij.

Muawiyah expressed great joy at his martyrdom and Amirul Momineen (a.s.) displayed a deep sorrow at it.²

Among the maternal brothers of Muhammad were Abdullah, Muhammad and Aun Ibne Ja'far and his paternal sister was Ayesha. Muhammad's son, Qasim was among the jurisprudents of Medina who was considered as the maternal grandfather of Imam Ja'far Sadiq (a.s.).

18- Mitham Ibne Yahya Tammar

He was a close confidant and a bearer of secrets of Amirul Momineen (a.s.) and he possessed so much knowledge of Quran that he taught Ibne Abbas exegesis of Quran and the latter used to note down his discourses. One day he was traveling on a boat when a strong wind blew. He remarked:

¹ *Seerat Masoomeen*, Vol. 1, Pg. 251

² *Seerat Masoomeen*, Vol. 1, Pg. 254

Muawiyah has died. And later on it proved to be true. He was a freed slave of Amirul Momineen (a.s.) and after purchasing him when Imam asked him what his name was, he replied: Saalim. Ali (a.s.) said: Holy Prophet (s.a.w.s.) has mentioned that your real name is Mitham, so your name must be Mitham and Abu Saalim must be your Kunniyat. As per the prediction of Imam, Ibne Ziyad had him crucified and he was martyred on 22 Zilhajj, eleven days before Imam Husain (a.s.) arrived at Kerbala.¹

19- Hashim Ibne Ataba Ibne Abi Waqqas Mirqal

He earned the title of Mirqal because he was very much adept in swift attacks. He embraced Islam at the time of conquest of Mecca and was present in Siffeen on the side of Amirul Momineen (a.s.). He was martyred in Siffeen and along with him, his son, Aatba Ibne Hashim also was martyred.²

¹ *Seerat Masoomeen*, Vol. 1, Pg. 255

² *Seerat Masoomeen*, Vol. 1, Pg. 260

Aliyyun Waliullah

It is undeniable that faith cannot become complete without confession of the guardianship (*Wilayat*) of Ali (a.s.). Ali is the Wali of Allah according to Quran and the confession of guardianship (*Wilayat*) of Ali (a.s.) is a part of faith. Declaration of guardianship (*Wilayat*) of Ali (a.s.) is an obligation of faith. And to act on demands of the guardianship (*Wilayat*) of Ali (a.s.) is an honor of Islam and faith.

In the present age, when many other mischiefs have appeared, one of them is prophetic practice (*Sunnat*) and innovation (*Bidat*) where some Muslims see everything as innovation and in their view the Holy Quran had refused to make anyone other than Almighty Allah as Wali. Hence to accept Ali as Wali would be against Quran and Sunnah and it would be an innovation and the final result of innovation is Hell. Many Quranic verses are also misused to prove this point and it is tried to prove that anyone other than Almighty Allah cannot be a Wali and it is against Islam and faith to consider anyone other than God to be a Wali.

The fact is that regarding this, two points can be discussed: Firstly: What is the meaning of 'other than God'? And the second is what the meaning of considering as a Wali is?

As far as the first point is concerned, it is worth noting that the Holy Quran on such occasions has used the word of 'other than Allah' (*min doonillah*) and it is clear that Ghair Khuda (Not God) is different and *min doonillah* is different. The misunderstanding is caused because the term of Ghair Khuda has two meanings. 'Anyone else except Allah' and 'other than Allah'. In Urdu language there is a vast difference between the

two and even in Arabic proverbs a similar difference is seen. That is why it would be unlawful to make *min doonillah* as Wali as well.

Infidels and polytheists are condemned because they used to leave God and make others as Wali, whereas the people of faith along with the confession of God, also confess to Wilayat, so they cannot be compared to infidels and polytheists.

Another point is that the Holy Quran has refrained from appointing anyone as a Wali and here the problem is not making a Wali, but in accepting as a Wali while the one who has made him Wali is God himself as the Wilayat of someone other than Allah (*Ghair Khuda*) is mentioned in various places in Quran, but not leaving Almighty Allah, on the contrary keeping in view the capability that God has given.

The Prophet of Islam has prayed for the Wali. Prophet Zakariya prayed for Wali. Believers are Wali of each other and pious are Awliya of God and in addition to this there are numerous occasions where from the aspect of different meanings the Wilayat of 'someone other than Allah' (*Ghair Khuda*) is announced and that view is negated that 'someone other than Allah' (*Ghair Khuda*) cannot be Wali.

The plea of prophets to Allah for a Wali is proof that 'someone other than Allah' (*Ghair Khuda*) can be a Wali from the side of Allah. *Min doonillah* cannot be a Wali and brothers of Islam have suffered severe deception at this position and succumbing to the ruse of *Bidat* overlooked the difference between *Min janibillah* (side of Allah) and *Min doonillah* and made the denial of Wilayat of Awliya of God also as a part of Islam, although Islam is confession of Wilayat and not its denial.

God Almighty has Himself mentioned in the Holy Quran about the Prophet and the believers being Wali; can after this Wilayat be restricted to being of Allah? And can the statement of Allah be denied on the pretext of name of Allah?

The only question that remains is that who is appointed as Wali along with Prophet?

Innumerable statements of Islamic scholars are unanimous on the point that in the verse of Wilayat, 'those who believe' implies being of Imam Ali (a.s.) and declaration of his Wilayat is made in this verse. Just as the below mentioned scholar and intellectuals have confessed to this fact in their books and writings:

- 1- Allamah Shaykh Muhibbuddin Tabari, author of *Zakhairul Uqbah*, Pg. 88
- 2- Allamah Sayyid Shahabuddin Andulusi, author of *Ruhul Maani*, Vol. 6, Pg. 149
- 3- Allamah Abu Abdullah Muhammad Ibne Yusuf Ibne Hayyan Andulusi, author of *Al-Muheet*, Vol. 3, Pg. 513
- 4- Allamah Shaykh Muhammad Ibne Ali Qadi Shaukani, author of *Fathul Qadeer*, Vol. 2, Pg. 50
- 5- Ibne Kathir Shami, author of *Tafsir Ibne Kathir*, Vol. 4, Pg. 71
- 6- Allamah Muhaddith Ali Ibne Ahmad Nishapuri, author of *Asbabun Nuzool*, Pg. 148
- 7- Allamah Jalaluddin Suyuti, author of *Lubabul Manqool*, Pg. 90
- 8- Allamah Sibte Ibne Jauzi, author of *Tadhkirah Khawasul Aaimma*, Pg. 18
- 9- Allamah Muhammad Momin Ibnul Hasan Shablanji, *Nurul Absar*, Pg. 105

- 10- Allamah Ganji Shafei, author of *Kifayatut Talib*, Pg. 106
- 11- Allamah Baidhawi, author of *Anwarut Tanzil*, Pg. 130
- 12- Allamah Tabari, author of *Tafsir Tabari*, Vol. 6, Pg. 165
- 13- Shaykh Allamah Alauddin Khatib Baghdadi, author of well known Tafsir, Vol. 1, Pg. 475
- 14- Allamah Nasafi, author of *Tafsir Khazin*, Vol. 1, Pg. 484
- 15- Allamah Shaykh Sulaiman Qanduzi, author of *Yanabiul Mawaddah*, Vol. 1, Pg. 114
- 16- Allamah Jarullah Zamakhshari, author of *Kashaf*, Vol. 1, Pg. 347
- 17- Hafiz Ibne Hajar Asqalani, author of *Al-Kafush Shaf*, Pg. 56
- 18- Allamah Fakhruddin Razi, author of *Tafsir Razi*, Vol. 12, Pg. 26
- 19- Sayyid Rashid Reza, author of *Tafisrul Manar*, Vol. 6, Pg. 442
- 20- Allamah Nizamuddin Nishapuri, author of *Tafsir Nishapuri*, Vol. 6, Pg. 145
- 21- Allamah Muhaddith Ismail Ibne Kathir Damishqi, author of *Tafsir Ibne Kathir*, Vol. 2, Pg. 71
- 22- Allamah Abu Bakr Ahmad Ibne Ali Razi, author of *Ahkamul Quran*, Vol. 2, Pg. 543
- 23- Allamah Abu Abdullah Muhammad Ibne Ahmad Ansari

Qartaba, author of *Al-Jamiul Ahkamil Quran*, Vol. 2, Pg. 221

24- Allamah Jalaluddin Suyuti, author of *Tafsir Durre Manthur*, Vol. 2, Pg. 293

25- Mir Muhammad Salih Tirmidhi Hanafi, author of *Manaqib Murtazvi*, Pg. 7

After all these confessions, the denial of Wilayat of Ali is in fact denial of Islam and Quran and whether the world announces it in Masjids or not, to declare it in the position of faith is an obligation of Islam and faith, which cannot be overlooked.

Of whomsoever I am the master, this Ali is also his master

According to different traditional reports and history there was a crowd of 75000 to 125000 persons, in which Holy Prophet (s.a.w.s.) had a pulpit prepared from camel saddles after halting the caravan in the hot afternoon sun. Then he climbed this pulpit and raised Imam Ali (a.s.) on his hands and declared: "Of whomsoever I am the master, this Ali is also his master," which means that 125000 narrators of this statement were present at that time only who must have narrated this incident upon their return.

It is common nature of all travelers that they definitely mention any extraordinary incident or experience of their journey and with the journey of Hajj, it is the specialty that whoever returns from Mecca is surrounded by all who inquire about details of journey. The Haji himself is also having the mood to inform them about the highlights of his journey; whereas nowadays millions of people go for Hajj and all narrate their experience; details are also broadcasted from radio, programs are telecast from TV and even before the return of the Haji people of his hometown learn about the circumstances in general; in spite of that the Haji is eager to repeat from his own tongue and his friends are eager to listen to everything from him directly. Thus when Holy Prophet (s.a.w.s.) must have traveled for his Farewell Hajj along with his companions and sincere devotees and there had been possibilities of his having issued statements about Islamic laws, and the caravan must have reached their respective hometowns after a delay of three days, and the reason for the delay also must have been explained to be a public meeting under the hot

sun in an open plain, who must have been as such that he would not be eager to narrate this incident in his home, his locality and his town? And who it must have been that had not inquired about the reason of three days' delay? So much so that if even one opposed to this announcement must have also narrated the incident saying that they were stopped in a barren plain for no reason at all. Or that the Prophet had in order to impose the rule of his family has made us undergo such hardships in the heat or that the affection for his brother made him heedless of the difficulty of Muslims and so on... Thus no matter if reported in anger or complain of hardships, but it is definite that the incident cannot have remained unreported. And in this way in the whole life of Holy Prophet (s.a.w.s.) no incident must have been available for any traditional report as were available for tradition of Ghadeer. Although it is another matter that all the Hajis did not get the honor that their name should be included among the list of narrators so that their statements had also been narrated in chains of narrations. Or their personality had been accorded such importance that they should also have been included among the narrators of traditions. But a traditional report getting so many reporters is much more than what is required for its Tawatur, certainty and factuality. Such a great crowd was not seen in all the battles of Prophet; but their details are discussed everywhere so how can the mention of this incident not be known to one and all? And that is why scholars of Islam have narrated this incident in their books and companions have mentioned it and writers and compilers have included it in their writings. It is however regrettable that those who wanted their books to have earned the second place after the Holy Quran did not allow this report to be included in their books and this is the best method of fixing the meaning of the word of Maula while the traditional reports fulfilled their criterion and condition of acceptance and reliability.

Here we mention only some books in which this traditional

report is included and whose authors and compilers have also testified that it is Mutawatir and authentic. For details one may refer to *Abaqatul Anwar* and *Al-Ghadeer*.

Scholars who agree that the tradition of Ghadeer is Mutawatir

- 1- Allamah Shaykh Jalaluddin Suyuti, author of *Al-Azhaarul Mutanaathira fil Ahadeethil Mutawaatira*
- 2- Allamah Jazari, author of *Asanil Matalib*
- 3- Allamah Jalauddin Nishapuri, author of *Arbaeen*
- 4- Author of *Jamiul Sagheer (As-Siraajul Muneer)*
- 5- Allamah Shaykh Ziyauddin Salih Ibne Mahdi, author of *Al-Abhaasul Musaddadah*
- 6- Allamah Ibne Kathir Shami in the biography of Muhammad Ibne Jarir Tabari (*Tabaqat Shafaiyya*)
- 7- Allamah Muhammad Ibne Ismail Ibne Salahuddin, author of *At-Tohfatur Nadiyya*
- 8- Mirza Makhdoom Ibne Mir Abdul Baqi, author of *Nawaqizul Rawafiz*
- 9- Qadi Sanaullah Panipati, author of *As-Saiful Maslul*
- 10- Shamsuddin Turkamani Zahabi
- 11- Allamah Abul Qasim Abdullah Ibne Abdullah as-Haskani, author of *Duatul Hudat Ilaa Haqqil Mawadaat*
- 12- Abu Saeed Ibne Nasir Sajistani, author of *Diraya Hadithil Wilayah*
- 13- Maulavi Muhammad Mubeen Firangi Mahali, author of *Wasilatun Najat*

In addition to this in innumerable books detailed explanation is mentioned about the tradition its chains of

narrators. In *Al-Wilayah* of Allamah Abul Abbas Ahmad Ibne Muhammad Ibne Uqdah this tradition is narrated through a large number of companions as mentioned by Allamah Ibne Tawus in *Taraif*. And whose interpretation is as follows:

Narrators of the tradition of Ghadeer

Abu Bakr, Umar, Abdullah Ibne Uthman, Uthman Ibne Affan, Imam Ali (a.s.), Talha Ibne Ubaidullah, Zubair Ibnul Awwam, Abdur Rahman Ibne Auf, Saeed Ibne Malik, Abbas bin Abdul Muttalib, Imam Hasan Ibne Ali, Imam Husain Ibne Ali, Abdullah Ibne Abbas, Abdullah Ibne Ja'far, Abdullah Ibne Masud, Ammar Ibne Yasir, Abu Zar, Salman Farsi, Asa'd Ibne Zurarah, Khuzaima Ibne Thabit, Abu Ayyub Ibne Khalid Ibne Zaid Ansari, Uthman Ibne Hunaif, Sahl Ibne Hunaif, Huzaifah Yamani, Abdullah Ibne Umar, Barra Ibne Azib, Rifa-a Ibne Rafe, Abu Laila Ansari, Abu Qudama Ansari, Sahal Ibne Saad, Adi Ibne Hatim, Thabit Ibne Yazid, Malik Ibnul Huwairith, Habshi Ibne Junada, Zumaira Ibnul Asadi, Ubaid Ibne Azib Ansari, Abdullah Ibne Abil Awfa, Zaid Ibne Sharahil, Abu Hamra, servant of the Messenger of Allah (s.a.w.s.), Abu Fudhala Ansari, Aamir Ibne Laila Ghaffari, Amir Ibne Wathila, Abdur Rahman Ibne Abdur Rabb Ansar, Saad Ibne Junada Awfi, Aamir Ibne Umair al-Umairi, Abdullah Ibne Yaeel, Hasba Ibne Juwain, Uqbah Ibne Aamir, Abu Zuraib Ash-Shair, Abu Shuraih Khuzai, Samura Ibne Jundub, Salma Ibne Aqwa, Zaid Ibne Thabit, Kaab Ibne Bahr, Abul Haitham Ibne Taihan, Hashim Ibne Atba Ibne Abi Waqqas, Al-Miqdad Ibne Umar Kindi, Umar Abi Salma, Abdullah Ibne Usaid, Awaan Ibne Husain, Buraida Ibne Husaib, Jalba Ibne Umar, Abu Huraira, Abul Barza Aslami, Abu Saeed Khudri, Jabir Ibne Abdullah Ansari, Jarir Ibne Abdullah, Zaid Ibne Arqam, Abu Rafe, Abu Umrah Ibne Mohsin, Anas Ibne Malik, Najiya Ibne Amr al-Khuzai, Abu Zainab Ibne Auf. Laila Ibne Murrah, Saad Ibne Ubadah, Huzaifah Ibne Usaid, Abu Suraiha Ghaffari, Amr Ibne Humq Ansari, Abdur Rahman Ibne Naeem Dailami, Atiyyah

Ibne Bishr, Hassan Ibne Thabit, Jabir Ibne Samura, Abdullah Ibne Thabit, Abu Juhaifa Wahab Ibne Abdullah, Abu Umama Ansari, Aaimir Ibne Laila Ibne Hamza, Jundub Ibne Sufyan, Umama Ibne Zaid, Wahshi Ibne Harb, Qays Ibne Thabit, Abdur Rahman Ibne Mudlaj, Habib Ibne Budail Ibne Waraqa Khuzai, Fatima binte Rasool, Ayesha binte Abi Bakr, Umme Salma, Umme Hani, Fatima binte Hamza, Asma binte Umais.

Sermon of Ghadeer

In the name of Allah, the Beneficent, the Merciful

All Praise is due to Allah, Who is Exalted in His Unity, Near in His Uniqueness, Sublime in His Authority, Magnanimous in His Dominance. He knows everything; He subdues all creation through His might and evidence. He is Praised always and forever, Glorified and has no end. He begins and He repeats, and to Him every matter is referred. Allah is the Creator of everything; He dominates with His power the earth and the heavens. Holy, He is, and Praised, the Lord of the angels and of the spirits. His favors overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him. He is Generous, Clement and Patient. His mercy encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. He comprehends what the breast conceals and what the conscience hides. No inner thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him. He initiates the creation from nothing; He is everlasting, living, sustaining in the truth; there is no god but He, the Omnipotent, the Wise One. He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing. None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a spoken word except through what leads to Him, the Sublime, the Mighty that He is. I testify that He is Allah, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting

anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs. He shaped what He made without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him or frustrated His designs. He created, and so it was, and He initiated, and it became visible. So He is Allah, the One and Only God, the One Who does whatever He does extremely well.

He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred. I further testify that He is Allah before Whom everything is humbled, to Whose Greatness everything is humiliated, and to Whose Dignity everything submits. He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and the moon, each circles till a certain time. He makes the night follow the day and the day follow the night, seeking it incessantly. He splits the spine of every stubborn tyrant and annihilates every mighty devil. Never has there been any opponent opposing Him nor a peer assisting Him. He is Independent; He neither begets nor is He begotten, and none can ever be His equal. He is One God, the Glorified Lord. His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He makes some poor and others rich. He causes some to smile and others to cry. He brings some nearer to Him while distancing others from Him. He withholds and He gives. The domain belongs to Him and so is all the Praise. In His hand is all goodness, and He can do anything at all. He lets the night cover the day and the day cover the night; there is no god but He, the Sublime, the oft-Forgiving One. He responds to the supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of mankind, the One Whom nothing confuses, nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist. He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the

faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what. I praise Him and always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers. I listen to His Command and I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty, for He is Allah against Whose designs nobody should feel secure, nor should anyone ever fear His “oppression.” I testify, even against my own soul, that I am His servant, and I bear witness that he is my Lord. I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship. There is no god but He, for He has informed me that if I do not convey what He has just revealed to me in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just revealed to me the following (verse): O Messenger! Convey what has (just) been revealed to you (with regard to ‘Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall Protect you from (evil) people; surely Allah will not guide the unbelieving people. (Quran, 5:67).

O people! I have not committed any shortcoming in conveying what Allah Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Jibraeel command me on behalf of the Peace, my Lord, Who is the source of all peace, to thus make a stand in order to inform everyone, black and white, that: Ali Ibne Abu Talib is my Brother, Wasi, and successor over my nation and the Imam after me, the one whose status to me is like that of Harun to Musa except there will be no prophet after

me, and he is your master next only to Allah and to His Messenger, and Allah has already revealed to me the same in one of the fixed verses of His Book saying, “Your Master is Allah and His Messenger and those who believe, those who keep up prayers and pay Zakat even as they bow down” (Quran, 5:55).

And Ali Ibne Abu Talib is the one who keeps up prayers, who pays Zakat even as he bows down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion. I asked Jibraeel to plead to the Peace to excuse me from having to convey such a message to you, O people, due to my knowledge that the pious are few while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allah magnanimous, and due to the abundance of their harm to me, so much so that they called me “ears” and claimed that I am so because of being so much in his (Ali’s) company, always welcoming him, loving him and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying: “And there are some of them who harm the (feelings of the) Prophet and say: He is an ear (*uthun*; i.e. he always listens to Ali). Say: One who listens (to Ali) is good for you; He believes in Allah and testifies to the conviction of the believers and a mercy for those of you who believe; and those who (thus) harm the Messenger of Allah shall have a painful punishment.” (Quran, 9:61). Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:

O Messenger! Convey what has (just) been revealed to you (with regard to Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people. (Quran, 5:67)

O people! Comprehend (the implications of) what I have just said, and again do comprehend it, and be (further) informed that Allah has installed him (Ali) as your Master and Imam, obligating the Muhajirun and the Ansar and those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity. His decree shall be carried out. His (Ali's) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allah has already forgiven him and forgiven whoever listens to him and obeys him.

O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you, then after me Ali is your Master and Imam according to the Command of Allah, your Lord, then the Imams from among my progeny, his offspring, till the Day you meet Allah and His Messenger.

Nothing is permissible except what is deemed so by Allah, His Messenger, and they (the Imams), and nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive.

And I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive. O people! Prefer him (Ali) over all others! There is no

knowledge except that Allah has divulged it to me, and all the knowledge I have learned I have divulged to Imam al-Muttaqin (leader of the righteous), and there is no knowledge (that I know) except that I divulged it to Ali, and he is al-Imam al-Mubin (the evident Imam) whom Allah mentions in Surah Yasin: "...and everything We have computed is in (the knowledge of) an evident Imam" (Quran, 36:12).

O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it. He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allah. He is the first to believe in Allah and in His Messenger; none preceded him as such. And he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me. I ordered him, on behalf of Allah, to sleep in my bed, and he did, offering his life as a sacrifice for my sake. O people! Prefer him (over all others), for Allah has preferred him, and accept him, for Allah has appointed him (as your leader). O people! He is an Imam appointed by Allah, and Allah shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allah never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity; so, beware lest you should oppose him and thus enter the fire the fuel of which is the people and the stones prepared for the unbelievers.

O people! By Allah! All past prophets and messengers conveyed the glad tiding of my advent, and I, by Allah, am the seal of the prophets and of the messengers and the argument against all beings in the heavens and on earth. Anyone who doubts this commits apostasy similar to that of the early

Jahiliyya, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imams doubts all of them, and anyone who doubts us shall be lodged in the fire.

O people! Allah, the most Exalted and the Almighty, has bestowed this virtue upon me out of His kindness towards Ali and as a boon to Ali and there is no god but He; to Him all praise belongs in all times, for eternity, and in all circumstances.

O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it. Jibrael himself has informed me of the same on behalf of Allah Almighty Who he said (in Jibrael's words): "Anyone who antagonizes Ali and refuses to accept his Wilayat shall incur My curse upon him and My wrath." "...and let every soul consider what it has sent forth for the morrow, and be careful of (your duty to) Allah" (Quran, 59:18), "And do not make your oaths a means of deceit between you lest a foot should slip after its stability" (Quran, 16:94), "Allah is fully aware of all what you do" (Quran, 58: 13).

O people! He (Ali) is the side of Allah (*janb-Allah*) mentioned in the Book of Allah, the Sublime One: The Almighty, forewarning his (Ali's) adversaries, says, "Lest a soul should say: O woe unto me for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn." (Quran, 39:56).

O people! Study the Quran and comprehend its verses, look into its fixed verses and do not follow what is similar thereof, for by Allah, none shall explain to you what it forbids you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one

whose arm I am taking and whom I am lifting, so that I may enable you to understand that: Whoever among you takes me as his master, this, Ali is his master, and he is Ali Ibne Abi Talib, my brother and Wasi, and his appointment as your Wali is from Allah, the Sublime, the Exalted One, a commandment which He revealed to me.

O people! Ali and the good ones from among my offspring from his loins are the Lesser Weight, while the Quran is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kauthar).

They are the Trustees of Allah over His creation, the rulers on His earth.

Indeed now I have performed my duty and conveyed the Message. Indeed you have heard what I have said and explained. Indeed Allah, the Exalted One and the Sublime, has said, and so have I on behalf of Allah, the Exalted One and the Sublime, that there is no Amirul Momineen (Commander of the Faithful) save this brother of mine; no authority over a believer is permissible after me, except to him.

Then the Prophet patted Ali's arm, lifting him up. Since the time when the Messenger of Allah ascended the pulpit, Amirul Momineen was one pulpit step below where the Messenger of Allah had seated himself on his pulpit, while Ali was on his (Prophet's) right side, one pulpit step lower, now they both appeared to the gathering to be on the same level; the Prophet lifted him up. The Prophet then raised his hands to the heavens in supplication while Ali's leg was touching the knee of the Messenger of Allah. The Prophet continued his sermon thus:

O people! This is Ali, my brother, Wasi, the one who comprehends my knowledge, and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted

One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allah and Amirul Momineen, the man assigned by Allah to guide others, killer of the renegades and of those who believe in equals to Allah, those who violate the Commandments of Allah. Allah says, "My Word shall not be changed, nor am I in the least unjust to the servants" (Quran, 50.29), and by Your Command, O Lord, do I (submit and) say, O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right.

O Lord! You revealed a verse in honor of Ali, Your Wali, in its explanation and to effect Your own appointment of him this very day did You say, "This day have I perfected your religion for you, completed My favor on you, and chosen for you Islam as a religion" (Quran, 5.3); "And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers" (Quran, 3:85).

Lord! I implore You to testify that I have conveyed (Your Message).

O people! Allah, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as Imams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime, these are the ones whose (good) deeds shall be null and void in the life of this world and in the hereafter, and in the fire shall they be lodged forever, "...their torture shall not be decreased, nor shall they be given a respite" (Quran, 2:162).

O people! Here is Ali, the one who has supported me more

than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Quran expressing Allah's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Quran except that he is implied therein, nor has the Lord testified to Paradise in the (Quranic) Chapter starting with "Has there not come over man a long period of time when he was nothing (not even) mentioned?" (Quran, 76:1) nor was this Chapter revealed except in his praise.

O people! He is the one who supports the religion of Allah, who argues on behalf of the Messenger of Allah. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all prophets, and your Wasi is the best of all wasis, and his offspring are the best of wasis.

O people! Each prophet's progeny is from his own loins whereas mine is from the loins of Amir Momineen Ali.

O people! Iblis caused Adam to be dismissed from the garden through envy; so do not envy him lest your deeds should be voided and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allah's creation. How then will be your case, and you being who you are, and among you are enemies of Allah?

Indeed, none hates Ali except a wretch, and none accepts Ali's Wilayat except a pious person. None believes in him except a sincere believer, and in honor of, Ali was the Chapter of Asr (Ch. 103) revealed, I swear to it by Allah: "In the Name of Allah, the Beneficent, the Merciful. I swear by time that most surely man is in loss" (Quran, 103:1-2) except Ali, who believed and was pleased with the truth and with perseverance.

O people! I have sought Allah to be my Witness and have conveyed my Message to you, and the Messenger is obligated

only to clearly convey (his Message).

O people! “Fear Allah as He ought to be feared, and do not die except as Muslims” (Quran, 3:102). O people! “...believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath” (Quran, 4:47). By Allah! He did not imply anyone in this verse except a certain band of my companions whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so let each person deal with Ali according to what he finds in his heart of love or of hatred.

O people! The noor from Allah, the Exalted One and the Sublime, flows through me then through Ali Ibne Abu Talib then in the progeny that descends from him till al-Qaim al-Mahdi, who shall effect the justice of Allah, and who will take back any right belonging to us because Allah, the Exalted and the Sublime, made us Hujjat over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, from the entire world.

O people! I warn you that I am the Messenger of Allah; messengers before me have already passed away; so should I die or should I be killed, are you going to turn upon your heels? And whoever turns upon his heels shall not harm Allah in the least, and Allah shall reward those who are grateful, those who persevere. Ali is surely the one described with perseverance and gratitude, then after him are my offspring from his loins.

O people! Do not think that you are doing me a favor by your accepting Islam. Nay! Do not think that you are doing Allah such a favor lest He should void your deeds, lest His wrath should descend upon you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.

O people! There shall be Imams after me who shall invite people to the fire, and they shall not be helped on the Day of

Judgment.

O people! Allah and I are both clear of them.

O people! They and their supporters and followers shall be in the lowest rung of the fire; miserable indeed is the resort of the arrogant ones. Indeed, these are the folks of the scroll; so let each one of you look into his scroll!

O people! I am calling for it to be an Imamate and a succession confined to my offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has witnessed or who has not, who is already born or he is yet to be born; therefore, let those present here convey it to those who are absent, and let the father convey it to his son, and so on till the Day of Judgment.

And they shall make the Imamate after me a property, an usurpation; may Allah curse the usurpers who usurp, and it is then that you, O jinns and mankind, will get the full attention of the One Who shall cause a flame of fire and brass to be hurled upon you, and you shall not achieve any victory!

O people! Allah, the Exalted and the Sublime, is not to let you be whatever you want to be except so that He may distinguish the bad ones from among you from the good, and Allah is not to make you acquainted with the unknown.

O people! There shall be no town that falsifies except that Allah shall annihilate it on account of its falsehood before the Day of Judgment, and He shall give al-Imam al-Mahdi (authority over it, and surely Allah's promise is true.

O people! Most of the early generations before you have strayed, and by Allah, He surely annihilated the early generations, and He shall annihilate the later ones. Allah Almighty has said, "Did We not destroy the former generations? Then did We follow them up with later ones.

Even thus shall We deal with the guilty. Woe on that Day to the rejecters!” (Quran, 77: 16-19).

O people! Allah has ordered me to do and not to do, and I have ordered Ali to do and not to do, so he learned what should be done and what should not; therefore, you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing, so that you may acquire wisdom. Agree with him, and do not let your paths be different from his.

O people! I am the Straight Path of Allah whom He commanded you to follow, and after me it is Ali, then my offspring from his loins, the Imams of Guidance: they guide to the truth and act accordingly.

Then the Prophet recited the entire text of Surah Fatiha and commented by saying:

It is in my honor that this (Surah) was revealed, including them (the Imams) specifically; they are the friends of Allah for whom there shall be no fear, nor shall they grieve; truly the Party of Allah are the winners.

Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness.

Indeed, their (Imams’) friends are the ones whom Allah, the Exalted One, the Great, mentions in His Book saying, “You shall not find a people who believe in Allah and in the latter Day befriending those who act in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction” (Quran, 58:22). Indeed, their (Imams’) friends are the believers whom Allah, the Exalted One, the Sublime, describes as: “Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided.” (Quran, 6:82).

Indeed, their friends are those who believed and never doubted. Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace be upon you! Enter it and reside in it forever!"

Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything.

Indeed, their enemies are the ones who shall be hurled into the fire.

Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh.

Indeed, their enemies are the ones thus described by Allah: "Whenever a nation enters, it shall curse its sister..." (Quran, 7:38).

Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, describes thus: "Whenever a group is cast into it, its keepers shall ask them: Did any warner not come to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allah has not revealed anything; you are only in a great error. And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness) from the inmates of the burning fire." (Quran, 67:8-11).

Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall be theirs and a great reward.

O people! What a difference it is between the fire and the great reward!

O people! Our enemy is the one whom Allah censures and curses, whereas our friend is everyone praised and loved by

Allah.

O people! I am the Warner (*Nazeer*) and Ali is the one who brings glad tidings (*Basheer*).

O people! I am the one who warns (*Munzir*) while Ali is the guide (*Hadi*).

O people! I am a Prophet (*Nabi*) and Ali is the successor (*Wasi*).

O people! I am a Messenger (*Rasul*) and Ali is the Imam and the Wasi after me, and so are the Imams after him from among his offspring. Indeed, I am their father, and they shall descend from his loins.

Indeed, the seal of the Imams from among us is al-Qaim al-Mahdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them. He, indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it.

He is the one who shall seek redress for all friends of Allah. He is the one who supports the religion of Allah. He ever derives (his knowledge) from a very deep ocean. He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah's beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the one endowed with wisdom, the one upon whom (Divine) authority is vested.

Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Hujja, and there shall be no Hujja after him nor any right except with him, nor any noor except with him.

None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.

O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me, explain everything to you.

At the conclusion of my sermon, I shall call upon you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me.

I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and on behalf of Allah, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him: "Surely those who swear (the oath of) allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever reneges (from his oath), he reneges only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward." (Quran,48:10).

O people! The pilgrimage (hajj) and the Umrah are among Allah's rituals; "So whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them [Safa and Marwa] both." (Quran, 2:158).

O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished.

O people! No believer stands at the standing place [at Arafah] except that Allah forgives his past sins till then; so once his pilgrimage is over, he resumes his deeds.

O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the doers of

good to be lost.

O people! Perform your pilgrimage to the House by perfecting your religion and by delving into fiqh, and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited).

O people! Uphold prayers and pay the Zakat as Allah, the Exalted One and the Sublime, commanded you; so if time lapses and you were short of doing so or you forgot, Ali is your Wali and he will explain for you.

He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know.

Halal and Haram things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Amirul Momineen and to the wasis after him who are from me and from him, a standing Imamate whose seal is al-Mahdi till the Day he meets Allah Who decrees and Who judges.

O people! I never refrained from informing you of everything permissible or prohibitive; so do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else.

I am now repeating what I have already said: Uphold the prayers and pay the Zakat and enjoin righteousness and forbid abomination.

The peak of enjoining righteousness is to resort to my

speech and to convey it to whoever that did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allah, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with an infallible Imam.

O people! The Quran informs you that the Imams after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allah says in His Book, "And he made it a word to continue in his posterity so that they may return." (Quran, 43:28) while I have said: "You shall not stray as long as you uphold both of them (simultaneously)."

O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allah, the Exalted and the Sublime, has said, "O people! Guard (yourselves) against (punishment from) your Lord; surely the violence of the Hour is a grievous thing" (Quran, 22:1).

Remember death, resurrection, the judgment, the scales, and the account before the Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed, shall be rewarded for it, and whoever commits a sin, shall have no place in the Gardens.

O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allah, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested upon Ali Amirul Momineen and to whoever succeeds him of the Imams from me and from him, since I have just informed you that my offspring are from his loins.

You, therefore, should say in one voice: "We hear, and we obey; we accept and we are bound by what you have conveyed to us from our Lord and yours with regard to our Imam Ali (Amirul Momineen, and to the Imams, your sons from his

loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected. We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the pledge. You admonished us on behalf of Allah with regard to Ali (Amirul Momineen, and to the Imams whom you mentioned to be from your offspring from among his descendants after him: Hasan and Husain and to whoever is appointed (as such) by Allah after them. The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, from our hands. Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allah see our souls deviating therefrom. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allah to testify to it, and surely Allah suffices as the Witness and you, too, shall testify for us.”

O people! What are you going to say?! Allah knows every sound and the innermost of every soul; “Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray.” (Quran, 17:15).

O people! Swear the oath of allegiance to Allah, and swear it to me, and swear it to Ali Amirul Momineen, and to Hasan and Husain and to the Imams from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allah shall annihilate anyone guilty of treachery and be merciful upon everyone who remains true to his word: “Whoever reneges (from his oath), he reneges only to the harm of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.” (Quran, 48:10).

O people! Repeat what I have just told you to, and greet Ali with the title of authority of Amirul Momineen and say: "We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the eventual course." (Quran, 2:285), and you should say: "All praise is due to Allah Who guided us to this, and we would not have found the way had it not been for Allah Who guided us." (Quran, 7:43).

O people! The merits of Ali Ibne Abu Talib with Allah, the Exalted and the Sublime, the merits which are revealed in the Quran, are more numerous than I can recount in one speech; so, whoever informs you of them and defines them for you, you should believe him.

O people! Whoever obeys Allah and His Messenger and Ali (and the Imams to whom I have already referred) shall attain a great success. O people! Those foremost from among you who swear allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity.

O people! Say what brings you the Pleasure of Allah, for if you and all the people of the earth disbelieve, it will not harm Allah in the least.

O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend upon those who renege, the apostates, and all Praise is due to Allah, the Lord of the Worlds.

Lady Fatima Zahra

(s.a.)

Birth: 20th Jamadius Thani 5th year of Besat

Martyrdom: 3rd Jamadius Thani 11 A.H.

Life Sketch of Lady Fatima Zahra (s.a.)

- Her name was Fatima (s.a.), which Providence had selected because she is supposed to save her followers from Hell fire.¹
- Titles: Zahra, Raaziyah, Marziyyah, Siddiqah, Bizatur Rasul and Umme Abiha etc. (Secret of the last title being that she gave her father motherly love and his progeny continued through her.).²

She was born in the 5th Year of Besat; that is the fifth year after proclamation of prophethood; although some scholars have mentioned five years before Besat, and they say that time gap between birth of Lady Fatima (s.a.) and Lady Khadija's marriage cannot be twenty years, because Qasim was born to Lady Khadija before Besat and he died after two years; Abdullah too was born before Besat and died during his infancy; although it is strange that after those sons, a gap of twenty years does not remain it is only 5 to 7 years!

- Lady Khadija had rejected all proposals and married Holy Prophet (s.a.w.s.), thus at the time of her delivery, all women boycotted her and did not render any help; so Providence sent pious ladies like Lady Aasia, Lady Maryam, Lady Kulthum and sister of Prophet Musa (a.s.) for the service, which is also a gift for her generosity in the way of Allah, and a best occasion for Allah's unseen help.³

¹ *Seerat Masoomeen*, Vol. 1, Pg. 161; *Uyun Akhbar Reza; Biharul Anwar*, Vol. 3, Pg. 21

² *Seerat Masoomeen*, Vol. 1, Pg. 161; *Biharul Anwar*, Vol. 3, Pg. 20

³ *Tarikh Khamis*, Vol. 1, Pg. 313; *Damatus Sakiba*, Pg. 53; *Seerat Masoomeen*, Vol. 1, Pg. 159; *Biharul Anwar*, Vol. 3, Pg. 10

- She was the only daughter of Holy Prophet (s.a.w.s.) and Zainab, Umme Kulthum and Ruqaiyyah were his step daughters, about whom there is a dispute whether they were daughters of Lady Khadija or she was a virgin and they were daughters of her sister, Haala, just as some religious scholars have proved, stating many evidences. It is established that Holy Prophet (s.a.w.s.) did not have any other daughter. And the clearest proof is that he was married at the age of 25, 15 years before Besat and he had no children for five years. Whereas all three ‘daughters’ were married to Atba and Utayba sons of Abu Lahab and Abul Aas Ibne Rabi before Besat. This is almost impossible that within 10 years three daughters were born and married too, whereas gap of birth of Qasim and Abdullah will also have to be maintained.¹

Even if they be considered as daughters of Prophet (s.a.w.s.), they were married to idolaters and after marriage with idolaters, a marriage with a Muslim can neither make him eligible for any post nor the title of Zu-nurain (having two lights) – this honor is possessed by none other than Siddiqah Tahira, Lady Fatima (s.a.).²

- At the age of 5, Lady Khadija passed away on 10th Ramadhan, 10th year of Besat, which was the first tragedy in Fatima’s life; after which the shock of Khadija’s separation intensified for Holy Prophet (s.a.w.s.), and he repeatedly began to remember her, offering alms (*Sadaqah*) and charity on her behalf, to the extent that Ayesha criticized, in presence of young wives there was no use of remembering an old hag, and he replied that it was not remembrance of a wife; ‘it was remembrance of Khadija, who brought faith when all were idolaters, and helped me

¹ *Mawhibul Ladunniyya*, Vol. 1, Pg. 197; *Murujuz Zahab*, Masudi, Vol. 2, Pg. 298

² *Sawneh Hayat Sayyida*, Pg. 34

financially when Islam was in dire need of funds and the most important point is that God made me a proud father through her when all were taunting me for being without posterity.’¹

- After the passing away of Lady Khadija, the second trial of Lady Fatima (s.a.) was when Providence ordered Holy Prophet (s.a.w.s.) to migrate (do Hijrat), and he went to Medina putting Imam Ali (a.s.) to sleep on his bed, when the house was surrounded by enemies and killers; and Lady Fatima (s.a.) was present in the house, but in no way did she express any fear or alarm; she spent the night with confidence and at the time of going to Medina too, the tyrants created trouble, but she exhibited tranquility and reliance on God.²
- After migration, the first landmark event of Islam occurred in the form of Battle of Badr, where Muslims were in a very poor state, and an order of a holy war was already given to the Prophet (s.a.w.s.). In such circumstances it is natural that as a daughter she should have stopped him from war to express her love and affection; but Lady Fatima (s.a.) did not exhibit any sentiment against Allah’s religion and always displayed absolute loyalty and sacrifice.³
- Post Battle of Badr, she was married to Imam Ali (a.s.), the master of universe, whereas after knowing about her virtues and excellence all the great persons had aspired to marry her and had proposed to her, but divine revelation rejected everyone’s offer saying that an effulgence can only be

¹ *Chaudah Sitare*, Pg. 94

² *Hayatul Qulub*, Vol. 2, Chap. 28, Pg. 521

³ *Hayatul Qulub*, Vol. 2, Chap. 23, Pg. 530

related to another effulgence. This marriage was performed on 1st Zilhajj, 2nd A.H.¹

- Upon the offer of Amirul Momineen (a.s.), Holy Prophet (s.a.w.s.) demanded the dower (*Mahr*). From material wealth he had a sword, a horse and armor. The Prophet ordered him to sell the armour, and it was sold for 500 dirhams and the amount was considered as dower of Lady Sayyidah (s.a.). Which clarified since the very first day that payment of dower was an important matter, which should be settled before marriage, even if a precious thing has to be sold. In this way, present ideology was clearly refuted that: 'dower is only for mention sake and is in no way related to actual payment of the amount; and if things are to be sold, they should be sold to finance the arrangements of marriage and not to pay the dower.'²
- After taking dower amount, the Holy Prophet arranged for dowry, and it became clear that dowry is not a curse, it is a prophetic Sunnah, but it should be arranged from dower amount and be limited to necessities of life. To demand a dowry more than the dower or to demand dowry without paying dower is certainly an innovation, which can only be an unjust act and selfishness. Lady Sayyidah's dowry consisted of:

(1) A white dress (2) A sheet (*Chador*) (3) A black robe (4) A bed (5) Two mattresses (6) Four pillows (7) A mat (8) A flour mill (9) An earthen pail (10) A water skin (11) A washing pail (12) A milk bowl (13) A tumbler (14) A curtain (15) A jug (16) A floor hide (17) An earthen pitcher (18) Two earthen bowls (19) A cloak.³

¹ *Wasilatun Najaat*, Pg. 217

² *Wasilatun Najaat*, Pg. 222; *Rauzatul Ahbab*, Pg. 145; *Biharul Anwar*, Vol. 3, Pg. 117

³ *Wasilatun Najaat*, Pg. 222; *Rauzatul Ahbab*, Pg. 145

The total value of these items was 63 dirhams, whereas dower was 500 or 480 dirhams. This shows the state of dowry and its financial status against dower. If only our elders could overlook useless formalities give preference to character of Infallibles (a.s.); then the community would not have to face so many calamities and expensive marriages would not have led to laziness and licentiousness.

- Some days after marriage, arrangements for farewell were made and ladies of Bani Hashim and special companions took part in this procession and with due respect conveyed the Prophet's daughter to the house of Imam Ali (a.s.) and thus a new life started.¹
- At this point, Lady Asma's name is mentioned for making arrangements. At that time she was wife of Ja'far Tayyar and in the 5th year of Besat she had moved to Abyssinia with him and Ja'far returned in 7 Hijri after Battle of Khyber. Thus some scholars presumed that it implies some other lady, while according to others since migrants came to and fro Medina, Asma too might have come, just as Allamah Majlisi (r.a), has mentioned the participation of Ja'far Tayyar on this occasion, whereas his actual return was in 7th A.H.
- Following day, Holy Prophet (s.a.w.s.) came to his daughter's house and asked his son-in-law: "How did you find your wife?" Imam Ali (s.a.) replied: "I found her to be the best helper in worship of God." This style of conversation between a father-in-law and son-in-law showed purity of relation and greatness of a wife; as in Islam wealth and beauty has no value; faith and character is the reality, and in this there was no equal of Imam Ali (s.a.) for Lady Fatima (s.a.).

¹ *Chaudah Sitare*, Pg. 95

- The Battle of Uhad occurred in year 3rd A.H., which was the second test for Lady Sayyidah, where the situation took such a serious turn that while protecting Holy Prophet (s.a.w.s.), Imam Ali (a.s.) too sustained sixteen deep wounds, and the Prophet's blessed face was also injured, but instead of showing fear, Lady Sayyidah (s.a.) came up with first aid for her father, treated her husband, and cleaned the Zulfiqar sword of Ali (a.s.). Whereas circumstances of Uhad had shocked great men and contemporary heroes had considered it wise to take to flight.¹
- Lady Fatima (s.a.) faced the Battle of Ahzab in 5th Hijri and Battle of Khyber in 7th Hijri, and on every occasion, Imam Ali (s.a.) risked his life, but never did she ask her father that if something happened to him, what would the fate of his daughter be? Would it not be better to send some other companions for sacrifice? But on the contrary, she repeatedly reiterated her confidence and thanked Almighty Allah for bestowing a husband, who is a warrior in the path of Allah ever ready to sacrifice his life for Islam. Her mother had sacrificed all her wealth for the sake of religion and her father tolerated every calamity for the same; and the husband risked his life for survival of Islam and security of the Prophet. This success was not due to physical prowess.
- In 7 A.H. Holy Prophet (s.a.w.s.) awarded her a slave girl like Fizza; and with her also her behavior was such that one day Fizza did household work and she took rest, and the next day Lady Sayyidah (s.a.) worked and Fizza took rest, so that Islamic equality be maintained and slaves do not feel humiliated.

¹ *Chaudah Sitare*, Pg. 67

- In 9 A.H., when the issue of Mubahila arose due to absurd stubbornness of the Christians of Najran, and it was decided that both parties will take their family members and curse each other in the open field, and through this it would be determined whether Prophet Isa (a.s.) is Allah's creature or His son. So the Messenger of Allah (s.a.w.s.) among his family members brought Ali (a.s.), Imams Hasan and Husain (a.s.) and Lady Fatima (s.a.). He brought her with such care that he himself was in front and Imam Ali (a.s.) at the back, keeping Lady Fatima in centre so that veil and her central role is also maintained. Islamic truth also be completed, as in Islam these are highly truthful beings who have the right to curse liars, and on whose curse, divine chastisement can descend, just as the Christian priest himself confessed: I behold such faces that, if they curse, not even a single Christian will survive on the earth.¹
- In 10th A.H. Holy Prophet (s.a.w.s.) performed the first and last Hajj of his life after migration, in which he invited all his family members to participate, and on his return journey declared the mastership of Imam Ali (a.s.), which was a best source for Lady Fatima (s.a.) to warn Muslim in future, and through which she reasoned on various occasions.²
- In 11 A.H., Holy Prophet (s.a.w.s.) passed away from this world on 28th Safar, and at that time he was in the house of Lady Fatima (s.a.) and his head rested in her lap. The angel of death knocked, Lady Sayyidah informed Holy Prophet (s.a.w.s.) and he told her to allow him to enter. This angel never asks for permission at anyone's door, it is only the

¹ *Marijul Irfan*, Pg. 135; *Tafsir Baidhawi*, Pg. 74

² *Hayatul Qulub*, Vol. 2, Chap. 49, Pg. 805

honor of her door that he did not enter without permission.¹

- After the passing of Holy Prophet (s.a.w.s.), Lady Fatima (s.a.) witnessed the first revolution when Muslims gathered in Saqifah and started the manipulation of caliphate; something which was already decided in Ghadeer Khum. In this way the Prophet who left behind at least 114000 companions had his funeral attended only by a few persons, who could be counted on fingers, and Lady Fatima (s.a.) saw the beginning of this betrayal and disloyalty.²

After deciding the caliphate, Muslims turned to the house of Lady Fatima (s.a.), and instead of presenting condolence for her father, demanded that Ali (a.s.) should be sent out to pay allegiance to caliph, otherwise the house would be set afire. According to some reports, smoke was seen rising from her door, after which the door fell on Lady Fatima (s.a.), and her unborn son, Mohsin attained martyrdom in the womb and Imam Ali (a.s.) was pulled with a rope around his neck to force allegiance from him. Lady Fatima (s.a.) threatened to place the shirt of Holy Prophet (s.a.w.s.) on her head and curse them all; as a result of which the walls of the Prophet's Mosque arose, and Imam Ali (a.s.) silenced her through a message sent with Salman.³

After demand for allegiance, the regime seized possession of Fadak, which was personally owned by Holy Prophet (s.a.w.s.), and which he had gifted to Lady Fatima (s.a.), as fulfillment of rights of his near kin as commanded by Allah. They also threw out her representative from Fadak. She came to the court, amidst a group of Hashemite ladies to lodge a protest at this oppression, and admonished them in a highly comprehensive speech, in which along with mentioning the

¹ *Rauzat-us Safa*, Vol. 2, Pg. 261; *Anwarul Qulub*, Pg. 188; *Ajaibul Qisas*, Allamah Abdul Wahid, Pg. 282

² Allamah Amrithari, *Arjahul Matalib*, Pg. 670; *Al-Murtada*, Pg. 39; *Kanzul Ummal*, Pg. 140

³ *Biharul Anwar*, Vol. 3, Pg. 206; Sulaym Ibne Qays

favours of her father, services of her husband and Islamic teachings, presented Quranic verses on inheritance, so that claimants of 'the Quran is sufficient for us' (*Hasbana Kitabullaah*) be convinced through Quran. But when it had no effect, she mentioned that it was a gift from her father, and also presented witnesses to support her claim. After which, according to some narrations, the caliph accepted her claim, but Umar intervened and took away the document and she was deprived of her rights.

Being deprived of her rights to Fadak, deprived of her husband's right to caliphate, martyrdom of Mohsin in the womb and broken ribs; these were reasons due to which the daughter of Holy Prophet (s.a.w.s.) could not live after her father for more than 75 or 95 days, and she passed away from this world on 13th Jamadiul Awwal or 3rd Jamadius Thani, 11th Hijri, upon which Imam Ali (a.s.) recited an elegy that the separation of Zahra (s.a.) after the Prophet of Islam is proof that no beloved lives forever and all have to depart some day.

In her last moments, she retired into her prayer room saying to Lady Asma: Until you hear divine praise and glorification, know that the daughter of the Prophet is alive, and when this voice stops know that the Prophet's daughter has passed away, and take special care of my children.¹

- She willed Imam Ali (a.s.) to take out her bier in the dark of night, and not to allow participation of those who oppressed her; to marry Amama and pass a day with the children, so that separation of their mother should not be so painful to them.
- So much concern she had for the children that she herself gave them a bath, combed the hair, washed and readied the clothes and prepared their food so they may not face any

¹ *Sulaym Ibne Qays Hilali, Tarikh Abul Fida*, Pg. 156; *Sharh Ibne Abil Hadid*, Vol. 1, Pg. 133; *Kitabul Imamah was Siyasah*, Pg. 13

difficulty, and Amirul Momineen (a.s.) too should not be uneasy. Noticing this, Ali (a.s.) asked about it and she replied: I saw father in dream and my dreams are true. So today I am going to my father.

- According to her bequest, Imam Ali (a.s.) gave her bath and shroud and the children said farewell to their mother. Her bier was lifted in darkness of the night in a coffin she had got made during her lifetime. In this way, she was buried in the presence of only some family members and sincere friends, and the traces of the grave were obliterated because of the circumstances.
- Following day when this news spread, Muslims expressed their regret and wanted to dig up the grave and offer funeral prayer, at which Imam Ali (a.s.) was furious and came out with a naked sword and screamed: “No one should touch the grave of Fatima”, Thus the calamity was averted and the grave remained secure. After which a tomb was also constructed on it and for hundreds of years it became a site of visitation,¹ till the tyranny of Ibne Saud demolished it and erased the traces also. (8th Shawwal 1344 A.H.)

After the tomb was razed, the chamber in which Lady Fatima (s.a.) used to mourn for her father was left intact for around 65 years, but in 1988 A.D. that was also demolished and today its traces too have disappeared.

“...and they who act unjustly shall know to what final place of turning they shall turn back.”

Distinctive Qualities

Her mother was queen of Arabs (*Maleekatul Arab*), but she never liked a life of ease and luxury, on the contrary she

¹ *Sahih Bukhari*, Chap. 5; *Sahih Muslim*, Vol. 2, Pg. 97; *Tarikh Tabari*, Vol. 3, Pg. 198; *Iqdul Farid*, Vol. 3, Pg. 63

always made her character exemplary.

Her respected father had universal authority and she was his only daughter; but she never exploited this relationship to her own benefit, and all life long tolerated pain and hardships.

Her husband was commander of the faithful, but she never made any demands, and even after serving the husband so much she asked him to forgive her deficiency.

Her sons were leaders of the youth of Paradise, and clothes and food of Paradise was also arranged for them, but despite this, they lived a simple life that even after fasting, they gave the food to orphan, poor and destitute, upon which verses of Surah Dahr were revealed.

Almighty Allah gave her five children: Hasan, Husain, Zainab, Umme Kulthum and Mohsin. She sacrificed all of them in the path of Allah. Each of the sons attained martyrdom and daughters were made captives amidst crowds, palaces and markets.

She was the only lady of universe, in whose marriage both spouses were infallible and whose relationship was finalized on the high heavens.

She was the only lady of universe, for whose birth, the substance of an apple from Paradise was procured. She is that unique lady, who gave birth to two Imams, and Imamate remained established in her posterity.

She is praised in Surah Kauthar, Ayat Tatheer, Ayat Mubahila, and Surah Dahr.

She was the only daughter of Holy Prophet (s.a.w.s.), and has also attained the honor of being called Umme Abiha (mother of her father), and who has also been considered as Bizatur Rasul (part of the Messenger.).¹

¹ Shaykh Saduq; *Seerat Masoomeen*, Vol. 1, Pg. 161

She is the only witness who stood witness to Messengership in Mubahila and for Imamate in the matter of Fadak.

She is the only daughter whom the Prophet (s.a.w.s.) said farewell last before leaving on a journey, and on his return he met her first.

She is such infallible that in addition to her infallibility, her father, husband and sons are too infallible and her person was made a medium for introducing them.

She was such a worshiper that when she prayed, a beam of light stretched from the Earth to the sky.¹

She is the owner of such generosity that even during hunger did not spurn a beggar and with her contentment maintained the honor of her husband's generosity.

She was so modest that even when a blind companion of her father came to the house, she could not call him in, and after her death even arranged for a coffin that would conceal the shape and size of the body.²

She possessed such intelligence that when Holy Prophet (s.a.w.s.) asked what the best thing for a woman was? No one could answer but she replied: It is that neither a man should look at her nor she stare at men.³

Two misconceptions

1- Some historians have narrated that Umme Kulthum was married to Umar Ibne Khattab, whereas it is absolutely baseless. Umme Kulthum was married to Muhammad brother of Abdullah Ibne Ja'far, and she participated in the incident of

¹ *Biharul Anwar*, Vol. 3, Pg. 24

² *Biharul Anwar*, Vol. 3, Pg. 202

³ *Chaudah Sitare*, Pg. 96

Kerbala, and even recited a Marsiya on sighting the walls of Medina on return from Damascus.

Wife of Umar Ibne Khattab was Umme Kulthum, daughter of Abu Bakr, whose mother was Asma binte Umais. She was sister of Muhammad Ibne Abu Bakr and a step-daughter of Imam Ali (a.s.), on the basis of which she is included among daughters of Ali (a.s.) just as he considered Muhammad Ibne Abu Bakr his own son from loins of Abu Bakr. Zaid Ibne Umar Ibnul Khattab was a son of Umme Kulthum and his mention is found in history.¹

2- A story is fabricated regarding the statement of the Holy Messenger (s.a.w.s.), about Lady Fatima (s.a.w.s) that “Fatima is a part of me, whosoever hurts her has hurt me,” that when Imam Ali (a.s.) wanted to marry Abu Jahl’s daughter, Lady Fatima complained to Holy Prophet (s.a.w.s.), so he said: “One who hurts Fatima (s.a.) has hurt me.” In this way attention was diverted from the one who broke Fatima’s ribs, from the usurper of her property and her continuous hardships after Holy Prophet (s.a.w.s.) to Imam Ali (a.s.). Even if it is presumed correct, it would have caused no harm to the daughter of Messenger (s.a.w.s.). It was the Quranic right of Ali (a.s.), which he could have used and Lady Fatima (s.a.) would never have had any problem on acting on Quranic commandments.

Also when Holy Prophet (s.a.w.s.) can marry daughter of Abu Sufyan, how can he stop someone else from marrying the Abu Jahl’s daughter?

When he can accommodate nine wives in his honored house without any concern about harm to any of them, how could he consider the step of Ali (a.s.) to be harmful?

Moreover, was there no other lady among Arabs for Ali (a.s.) other than Abu Jahl’s daughter, as historians have taken

¹ *Seerat Masoomeen*, Vol. 1, Pg. 218; *Tarikh Aaimma*, Pg. 210

the support of this enemy of Islam, and traditionalists have considered the story as preamble to this tradition? The fact is that this report is fabricated and in no way related to the subject of marriage. It is also a fact that just as the Messenger of Allah (s.a.w.s.) did not go for a second marriage as long as Lady Khadija lived, in the same way, Ali (a.s.) did not take any other wife as long as Lady Fatima (s.a.) was present, and this is a distinction of only this mother and daughter, which no other woman shared.¹

Virtues of Zahra

Virtues and merits of a person can be discussed in two ways: The first is what distinction he or she has among common people?

Another style of discussion is what distinction he or she has among owners of same excellence, and what merits he or she has that are not attained by others?

The first style is comparatively easy and simple, as in every person some distinctions are created against common people, which can be considered as a specialty of his self. But the other is somewhat difficult, as a distinction is to be established among owners of excellence and their mutual differences are to be judged.

This discussion is also difficult because every person does not possess distinctions and also because to determine distinction amidst owners of excellence is not possible by everyone. Then if the subject is life of persons, where at each step politeness is necessary and negligence threatens religion and faith and world and hereafter, then the problem is further compounded.

The greatest difficulty of discussing the subject of

¹ *Biharul Anwar*, Vol. 3, Pg. 28

distinctions of Zahra (s.a.) is that she cannot be compared to ordinary people and a mention of others is sort of insult for her. Just as the lion-hearted woman said in the court of tyrant: It is an allegation on me that I consider Amirul Momineen (a.s.) superior to other people and Muslim rulers. Because the question of superiority arises where there is superiority on both sides and there is just a minor difference. But when on one side there is only superiority and on the other only absence; the question of superiority does not arise.

Only people of excellence can trace distinctions among owners of excellence and it is beyond the capacity of ordinary human beings; since it is clear I cannot be counted among owners of excellence, this task is out of my reach.

So the question arises that why I initiated this discussion and how I concluded that there can be difference in excellence among owners of infallibility and superiority, and among these, the excellences of Lady Fatima (s.a.) can be adjudged?

As a matter of fact, this is not a product of my imagination; its clue is present in Quranic verses and prophetic traditions, and this encouraged me to raise this sensitive topic.

Almighty Allah has clearly declared in Quran that We have placed grades among prophets also. Also the Messenger of Allah (s.a.w.s.), after declaring Imams Hasan and Husain (a.s.) to be leaders of youth of Paradise, remarked that their respected father was more superior to them, which signifies that just like prophets, some kind of distinction was found among infallible Imams also. And this encouraged me to search in history of humanity and infallibility for distinctions of Lady Fatima (s.a.) and to see what distinction she possessed against those ladies whom Muslims clearly consider as owners of excellence, and what specialties she possessed against ladies who according to Quran and tradition also are owners of excellence. And whose nobility is declared in Quranic verses and prophetic traditions. Also to see what distinctions Lady Fatima (s.a.) possessed on the

basis of which Holy Prophet (s.a.w.s.) said that, if Ali (a.s.) was not there, there was no match for my daughter, Fatima (s.a.), from humans or non-humans.

Obviously this topic deserves a separate book. Thus I will be content to mention hints and signs, and leave the details to the learned so that they make the people of the community aware of details and interpretations.

There are two types of distinctions of Lady Fatima (s.a.):

1) Personal distinctions and 2) Additional distinctions.

For additional distinctions, it is sufficient to state that there is no lady in the universe all of whose relations are as so great and high ranking. Her father was the greatest person of mankind; her husband was superior to all the famed personalities of Islam; on the contrary he was superior to all prophets and messengers, and her sons were chiefs of the youth of Paradise and owners of the position of Imamate.

From the aspect of her native place; she was born in Mecca, in the house of the Messenger.

From the aspect of family and clan, she belonged to Bani Hashim, the chosen family of Universe.

From the aspect of language, she was the speaker of Quran's word and whose slave maid bore the title of speaker of Quran.

There are innumerable distinctions like this, which are acquired as compared to other persons of community, but these additional merits cannot attain the actual grade of excellences, as in their acquisition grace of God is more instrumental than man's personal merits, and it is definite that God has considered him worthy of grace and did not consider other persons worthy. But it is not said that he acquired this distinction through his own talents and competence. In other words, it can be said that additional excellences are one's own,

even if they are attained on personal merits, or they too are consequence of God's magnanimity, but by all means they are related to a person's own self.

Personal merits of Lady Fatima (s.a.) are of different types:

One is related to material body and the other to the soul or spirit and the latter is also of two types: one related to the intellectual side and other practical. Below we present a slight sketch of all these merits and distinctions:

Physical distinctions

1- Batool: Shia and Sunni scholars are unanimous that Almighty Allah made Lady Fatima (s.a.) as Batool (virgin) and kept her away from every bleeding in which generally all ladies are involved.

Ahle Sunnat scholars, like author of *Yanabiul Mawaddah*, Allamah Qanduzi, author of *Manaqib*, Allamah Amritsari, author of *Tarikh Kabir*, Ibne Asakir, author of *Zakhairul Uqba*, and Allamah Tabari and Hafiz Suyuti have mentioned this fact, after which there remains no doubt, and neither is such doubt reliable, as it is a requisite of every woman and cannot be separated from her. And this becomes necessary for the child during pregnancy; thus a woman pure from this cannot mother a child. Reply to both is present in the life of Lady Maryam: on one side she was chaste and clean from material aspects and on the other, Providence made her pregnant by suspending the normal laws, which only means that the law of nature is a real law, but the creator of nature is not bound by it, on the contrary He can even create a change in His laws.

Explaining this, Allamah Majlisi (r.a.) has also hinted that one of the reasons why Ali (a.s.) did not take another wife during the lifetime of Lady Fatima was that Allah kept her always clean, thus there was nothing to necessitate a second

marriage. Moreover no woman can ever share the greatness and love of Lady Fatima (s.a.).¹

Another reason of making Lady Fatima as Batool was that bleeding deprives women from worship and a kind defect is created in their deeds. Almighty Allah did not like that any kind of defect be there in the worship of Lady Fatima (s.a.) and she may not be deprived from it at any period of time. In this way, it could be said without a fear of refutation that any woman of the world can be prey to defective worship, but Lady Fatima (s.a.) is total and perfect from this angle also, and there is no scope for any defect in her character. In other words it could also be said that ladies generally possess three defects: defective faith, defective inheritance and defective intellect as testimony of two women equals one of man. Hence Almighty Allah kept Lady Fatima (s.a.) pure of all three defects.

By making her as Batool, He made her pure from defect of faith; by making her sole inheritor of the Prophet (s.a.), He made her pure of defective inheritance; and by making her infallible, He made her pure from defect of intellect and these comprehensive distinctions were not possessed by any lady other than her.

2- Azra: Another physical distinction of Lady Fatima (s.a.) was that Almighty Allah made her a perpetual virgin; which was an attribute similar to that of Houries of Paradise. That is why the Messenger of Allah (s.a.w.s.) mentioned Lady Fatima (s.a.) as 'Haura Insiya' (Human Hourie) and thus Fatima (s.a.) was a human being, but she possessed attributes of the Houries of Paradise.

Spiritual distinction

1- Among these, the most clear was her being Muhadditha,

¹ *Biharul Anwar*, Vol. 3, Pg. 28; *Arabeen*, Abu Salih Muezzin

as she talked with angels and they came to her holy presence and spoke to her. Although commands and prohibitions and revelation of verses of Quran was completed on the Messenger of Allah (s.a.w.s.), but revelation of other matters continued just as Holy Quran considered mother of Musa and Lady Maryam as points of revelation and mentioned their talks with angels.

The distinction of Lady Fatima (s.a.) being Muhadditha is that she collected all revelations and a book was prepared entitled *Sahifa Fatima*. About which Imam Sadiq (a.s.) has said that it is three times more voluminous than Quran, but there is no repetition of meanings and knowledge of Holy Quran; on the contrary all those matters are discussed, which can be needed by mankind, and all those events and regimes are mentioned, which will be occur upto Judgment Day.¹

At this point there should no misunderstanding that this is a second Quran on which some people or community have relied. Quran is the only one, whose partners are Ahle Bayt (a.s.). It is a scroll that in linguistic terms is called as Mushaf, as a Mushaf is a collection of treatises and statements. Terminologically Quran is called as Mushaf; otherwise this word is common and can be applied to any book.

Quran too has applied revelation on different places to inspiration or induction, and it is in no way specific to Quranic verses or divine laws. It is also used regarding a honeybee, what to say about a human being? And if a human is best of humans and his grade is highest?

2- Purity: Almighty Allah made Lady Fatima (a.s.) as centre of purity and selected her house and cloak for revelation of the verse of purity (*Ayat Tatheer*), which is accepted by numerous traditionalist and commentators and details of this event are present in Hadith Kisa.²

¹ *Biharul Anwar*, Vol. 3, Pg. 204 & Pg. 81

² Surah Ahzab 33:33

3- Veracity: In field of Mubahila, the Messenger of Allah (s.a.w.s.) came out with witnesses of reality of Islamic beliefs, greatness of Quran and his own truthfulness, so there was no one among women, except Lady Fatima (s.a.), which shows that among men there can be possessors of one kind of veracity, but among ladies no one other than Lady Fatima (s.a.) was there to testify messengership and it proves that Fatima (s.a.) was alone enough for testimony of Messengership; thus to ask her for testimony in some other matter is opposition to or ignorance of Quran.¹

4- Valor: Valor is of two types:

One is expressed through power of mind, which generally comes forth in perilous fields; and another kind of valor is displayed by power of speech when truth is declared even before a tyrant.

Almighty Allah awarded Lady Fatima (a.s.) both kinds of valor.

From the aspect of the power of mind and heart that scene is worth attention when the complete house of the Messenger of Allah (s.a.w.s.) was surrounded by infidels and idolaters and he had migrated to Medina.

In the Prophet's house, on one side was Imam Ali (a.s.) engrossed in sleep on the bed of the Messenger and on the other was Lady Fatima (s.a.) facing this siege at a tender age. But no fear or apprehension was seen from her, whereas by fear of these same infidels, the most courageous persons were involved in grief and anxiety, and there were tears in their eyes.²

Even in the Battle of Uhad this scene of valor was witnessed, where due to the fear of infidels and idolaters,

¹ *Hayatul Qulub*, Vol. 2, Chap. 47, Pg. 754

² *Hayatul Qulub*, Vol. 2, Chap. 28, Pg. 521

Muslim soldiers left the battlefield, but Lady Fatima (s.a.) arrived there along with Safiya; carried the corpse of Hamza and treated the injuries of her father.

Witnesses of Battle of Uhad and readers of the story of flight of companions mentioned in Quran can well guess this valor of Lady Fatima (s.a.) and sense what a courageous task it is to enter the battlefield in such circumstances.

Sufficient to prove her literary valor is that prodigal moment of history, when after the Messenger (s.a.w.s.), she came to the court of caliphate to prove her rights, and delivered a memorable speech, which moved those present and brought tears the eyes of the ruler. A detailed description of this sermon is present in history and from its mention the valor of Lady Fatima (s.a.) can be known perfectly.

This sermon included reasons for Islamic commandments, reasoning from Quranic verses; it challenged the manliness of Ansar and Muhajireen; proof of her rights, defense of women's rights, such realities and instructions are mentioned that they are not observed in peace and normal circumstances also; not to speak of condition of that time. That sermon was a masterpiece of the life of a lady, which cannot be considered less than a miracle.

Tasbih of Fatima (s.a.)

After additional virtues and personal merits, if the contributions of Lady Fatima (s.a.) to Islam be surveyed, this also is of two types:

Lady Fatima (a.s.) has given Islamic community a lesson of glorification (*Tasbih*) and also gifted preservers of Islam. As for Tasbih, her Tasbih is a completion of every Prayer and it is the soul of every worship act. From the aspect of spirituality, it is a compound of magnification (*Takbir*), praise (*Tamhid*) and

glorification (*Tasbih*).¹ Apparently in the beginning this rosary was made from the knots of thread. After this when the martyrdom of Hamza took place, Lady Fatima (s.a.) made the beads of Tasbih from soil of Hamza's grave and following the same, Imam Sajjad (a.s.) prepared the beads from soil of the grave of Sayyidush Shohada, Imam Husain (a.s.), which continues till today. In this regard there is a tradition that Khake Shifa itself is continuously glorifying Almighty Allah, thus if a person merely holds a rosary the beads of Khake Shifa themselves glorify God. This is not at all astonishing. If according to Surah Jumua, each and every atom is glorifying Allah, what to say of the particles, which absorbed the blood of the Infallible (a.s.)?

It is worth attention that beads are medium of remembrance of Allah; remembrance is that which is on the tongue of a person. So, plastic beads can be taken as medium to recite Salawat and making beads of Khake Shifa a medium, cursing also can be done. It is in no way related to the beads. Neither Salawat is recited on beads nor curse. Beads are only a medium to count, but beads of Khake Shifa themselves curse oppressors as they remember Allah.

The distinction of gifting protector to Islam by Lady Fatima (s.a.) is that Almighty Allah made her an implication of Kauthar,² and gave abundance in a single unity.

The progeny of the Prophet continued through Lady Fatima (s.a.) although usually every person's posterity continues through a son. Almighty Allah then gave it such abundance, that according to an estimate there are nearly 35 to 40 million Sayyids in the world today, of whom nearly 2 million are present in Iraq, 3 million in Iran, 5 million in Egypt, 5 million in west, and hundreds of thousands in Algeria, Tunisia, Jordan, Syria, Lebanon, Sudan and Saudi Arabia. And

¹ *Biharul Anwar*, Vol. 3, Pg. 108

² A pool of cold and sweet water in the Hereafter.

nearly 20 million in Yemen, India, Pakistan, Afghanistan, Indonesia etc. as mentioned by author of *Fatemahtuz Zahra Minal Mahed Ilallahed*.

Merits and distinctions of Lady Fatima (s.a.) can be understood through above mentioned explanation and it also becomes clear that even in distinctions shared by others, Lady Fatima (s.a.) is having superiority.

For example, a lady might either be a daughter, wife or mother of an infallible, Lady Fatima (s.a.) is having all these distinctions and even her two sons are Imams.

If from the aspect of purity, Maryam is *Batool*, then Lady Fatima (s.a.) is a *Batool* despite being wife of Lion of Allah, and inspite of the material birth of her children.

If some ladies had honor of conversing with angels, Lady Fatima (s.a.) has left a whole book in legacy, which is not just a collection of few words, but a collection of all that is past, present and future.

From the aspect of truthfulness, mother of Prophet Isa (a.s.) is *Siddiqa*, Lady Fatima Zahra (s.a.) is *Siddiqa Kubra*, as Maryam was needful of Isa (a.s.) to testify to her infallibility Lady Fatima (s.a.) testified to the truthfulness of Prophet in the field of Mubahila.

If from the aspect of literary valor, Imam Ali (a.s.) delivered sermons in Muslim crowds, Lady Fatima (s.a.) delivered a sermon in crowd of enemies, and she gave a speech when Ali (a.s.) was at home and Lady Fatima (s.a.) addressed the court, unveiling falsehood completely. Sufficient to prove the superiority of Lady Fatima (s.a.) is that in Mubahila she testified when Messengership needed testimony, and also when Imamate needed it in Caliphate. So peace be on her, her father, her husband and her sons and mercy of Allah and His blessings

Sermon of Fadak

Praise be to Allah for that which He bestowed (upon us); And thanks be to Him for all that which He inspired; and commended in His Name for that which He Provided: From prevalent favors which He created, And abundant benefactions which He offered and perfect grants which He presented; (such benefactions) that their number is much too plentiful to compute; bounties too vast to measure; their limit too distant to be realized; He recommended to them (His creatures) to gain more (of His benefaction) by being grateful for their continuity; He ordained Himself praiseworthy by giving generously to His creatures.

I bear witness that there is no God but Allah, Who is One without partner, a statement which sincere devotion is made to be its interpretation; hearts guarantee its continuation, and illuminated in the minds is its sensibility. He who cannot be perceived with vision; neither be described with tongues; nor can imagination surround His state. He originated things, but not from anything that existed before them, and created them without examples to follow. Rather, He created them with His might and dispersed them according to His will; not for a need did He create them; nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him, and to exalt His decrees. He then made the reward for His obedience and punishment for his disobedience, so as to protect His creatures from His Wrath and amass them into His Paradise.

I too bear witness that my father, Muhammad, is His Slave

and Messenger, Whom He chose prior to sending him, named him before sending him; when creatures were still concealed in that which was transcendental, guarded from that which was appalling, and associated with termination and nonexistence. For Allah the Exalted knew that which was to follow, comprehended that which will come to pass, and realized the place of every event. Allah has sent him (Muhammad) as perfection for His commands, a resolution to accomplish His rule, and an implementation of the decrees of His Mercy. So he found the nations to vary in their faiths; Obsessed by their fires, worshipping their idols, and denying Allah despite their knowledge of Him. Therefore, Allah illuminated their darkness with my father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance among the people; so he delivered them from being led astray, led them away from misguidance, guided them to proper religion, and called them to the straight path. Allah then chose to recall him in mercy, love and preference. So, Muhammad is in comfort from the burden of this world, he is surrounded with devoted angels, the satisfaction of the Merciful Lord, and the nearness of the powerful King. So may the praise of Allah be upon my father, His Prophet, trusted, chosen from among His creatures and His sincere friend, and may peace and blessings of Allah be upon him.”

“Surely you are Allah’s slaves at His command and prohibition; you are bearers of His religion and revelation; you are Allah’s trusted ones with yourselves; and His messengers to the nations. Among you does He have righteous authority; a covenant He brought unto you, and an heir He left to guard you; That is the eloquent book of Allah; the truthful Quran; the brilliant light; the shining beam; its insights are indisputable; its secrets are revealed; its indications are manifest; and its followers are blessed by it. (The Quran) leads its adherents to goodwill; and hearing it leads to salvation; with it are the bright divine authorities achieved, His manifest determination

acquired, His prohibited decrees avoided; His manifest evidence recognized; His satisfying proofs made apparent, His permissions granted and His laws written.

So Allah made belief to be purification for you from polytheism. He made Prayer, exaltation for you from conceit. Alms, purification for the soul and a (cause of) increase in subsistence. Fasting, an implantation of devotion. Pilgrimage, a construction of religion. Justice, a harmony of the hearts; Obeying us (Ahle Bayt), Management of the nation. Our leadership (Ahle Bayt), safeguard from disunity. Jihad, a strengthening of Islam. Patience, a helping course for deserving (divine) reward. Amr bil Maruf, Public welfare. Kindness to parents, a safeguard from wrath. Maintaining close relations with one's kin, a cause for a longer life and multiplying the number of descendants. Retaliation, (Qisas), for sparing blood (souls). Fulfillment of vows, subjecting oneself to mercy. Completion of weights and measures, a cause for preventing neglect of others' rights. Forbiddance of drinking wines exaltation from atrocity. Avoiding slander, a veil from curse. Abandoning theft, a reason for deserving chastity. Allah has also prohibited polytheism so that one can devote himself to His Lordship. Therefore; fear Allah as He should be feared, and die not except in a state of Islam; obey Allah in that which He has commanded you to do and that which He has forbidden, for surely those truly fear among His servants, who have knowledge."

"O People! Know that I am Fatima, and my father is Muhammad. I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. Now hath come unto you an Apostle from among yourselves; it grieves him that you should perish; ardently anxious is he over you; to the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of

my cousin (Ali) rather than any of your men. What an excellent identity he was, may the peace and blessings of Allah be upon him and his descendants.

Thus, he propagated the Message, by coming out openly with the warning, and while inclined away from the path of polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching He destroyed idols, and defeated heroes, until their group fled and turned their backs. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; the crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, so you spoke the statement of devotion among a band of starved ones; and you were on the edge of a hole of fire; (you were) the drink of the thirsty one; the opportunity of the desiring one; the fire brand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads; eat jerked meat. (Lady Fatima (a.s) was stating their lowly situation before Islam) You were despised outcasts always in fear of abduction from those around you.

Yet, Allah rescued you through my father, Muhammad after much ado, and after he was confronted by mighty men, the Arab beasts, and the demons of the people of the Book Who, whenever they ignited the fire of war, Allah extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother (Ali), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. (Ali is) diligent in Allah's affair, near to the Messenger of Allah, a master among Allah's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in service to Islam); While you were calm, gay, and feeling safe in your comfortable lives, waiting for us

to meet disasters, awaiting the spread of news, you fell back during every battle, and took to your heels at times of fighting. Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); the thorns of hypocrisy appeared on you, the garment of faith became worn out, the misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive to his invitation, and observing his deceits. He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial), surely, they have fallen into trial already! And indeed Hell surrounds the unbelievers.

How preposterous! What an idea! What a falsehood! For Allah's Book is still among you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What! Do you detest it? Or according to something else you wish to rule? Evil would be the recompense for wrongdoers! And if anyone desires a religion other than Islam (submission to Allah), it never will it be accepted from him; and in the hereafter, he will be in the ranks of those who have lost.

Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its ember, complying with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet. You plot against us in deceitful ways, but we are patient with you as if we are

being notched with knives and stung by spearheads in our abdomens, yet now you claim that there is not inheritance for us! What! “Do they then seek after a judgment of (the Days of) ignorance? But how, for a people whose faith is assured, can give better judgment than Allah?

Don’t you know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped? O son of Abu Qahafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: “And Suleiman inherited Dawood”? And when it narrates the story of Zakariya and says: ‘so give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Yaqub’ and: ‘But kindred by blood have prior rights against each other in the Book of Allah” And: Allah (thus) directs you as regards your children’s (inheritance) to the male, a portion equal to that of two females’ And, If he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.’ You claim that I have no share! And that I do not inherit my father! What! Did Allah reveal a (Quranic) verse regarding you, from which He excluded my father? Or do you say: ‘these (Fatima and her father) are the people of two faiths, they do not inherit each other?!” Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Quran than my father and my cousin (Imam Ali)? So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him,

and who will be confronted by an everlasting punishment.

(Fatima then turned towards the Ansars and said) O you people of intellect! The strong supporters of the nation! And those who embraced Islam; what is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his children? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it). Or do you say: "Muhammad has perished;" Surely this is a great calamity; its damage is excessive, its injury is great, its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction, which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allah, excellent in praising him, announced in the courtyards (of your houses) in the place where you spend your evenings and mornings; a call, a cry, a recitation, and (verses) in order. It had previously come upon His (Allah's) prophets and messengers; (for it is) a decree final and predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude."

O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my

call, and are included in the (news of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, and the weapons and the shields. Yet, the call reaches you, but you do not answer; the cry comes to you, but you do not come to help? This is while you are characterized by struggle, known for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us, Ahle Bayt. You fought the Arabs, bore with pain and exhaustion, struggled against the nations, and resisted their heroes. We were still, so were you in ordering you and you in obeying us. So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of was subjected, the outburst of infidelity calmed down, and the system of religion was well ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Turned on your heels after daring? Associated (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle and became aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if you believe! Nevertheless, I see that you are inclined to easy living; dismissed he who is more worthy of guardianship (Ali); you secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah free of all wants, worthy of all praise.

Surely I have said all that I have said with full knowledge that you intend to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of soul, the effusion of fury, the dissemination of (what is) in the chest and the presentation of the proof. Hence, here it is! Bag it (leadership and) put it on the back of an ill she-camel, which has a thin hump with everlasting disgrace, marked with wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the

hearts; for Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take! And I am the daughter of a Warner (the Prophet) to you against a severe punishment. So, act and so will we, and wait, and we shall wait.”¹

¹ *Ash-Shafi*, Sayyid Murtada; *Taraif*, Sayyid Ibne Tawus; Shaykh Saduq has and narrated from Zainab binte Ali in *Kitabus Saqifah*; *Kashful Ghumma*, Ali Ibne Isa Ardibeli; *Ihtijaj Tabarsi*; *Murujuz Zahab*, Masudi; *Balaghatun Nisa* etc.

Hadith Kisa¹

Hadith Kisa is a blessed anecdote and a tradition as well. It brings blessings and earns mercy also. It is description of excellence and brings prosperity too. Who among believers is not aware of the words or meaning of this blessed tradition? It is a curative tradition, medium of fulfilling desires of the desirous. It supports the helpless surrounded in hardships. Just as this fact is mentioned in it that divine mercy descends if one recites it, and angels attend asking for forgiveness. If recited before a person of insight it brings peace, if recited before a needy person his needs are fulfilled. Believers since hundreds of years are deriving its blessings, and why it should not be so? It is a recital of owners of infallibility and purity, a discourse of Lady Fatima (s.a.), a commentary of Quran, an event of assembly of divine light, amazement and hope for dwellers of the High heavens. It is an excellence of the Messenger of Allah (s.a.w.s.) and his purified progeny. If blessings, prosperity and mercy do not descend in such circumstances, when they would do so?

From the aspect of authenticity, Hadith Kisa is highly authentic and its authenticity is mentioned by the honorable

¹ Narrators of Hadith Kisa and their testimonies: (1) Safiyya binte Shaibah Ibne Uthman Ibne Abi Talha Ibne Abdul Urri Abde Rabbe; Thiqat Ibne Hibban, Vol. 4, Pg. 386; Istiab, Vol. 4, Pg. 427; Tahzibul Kamal, Vol. 35, Pg. 211; Tahzibut Tahzib, Vol. 11, Pg. 430. (2) Abu Yahya Hakeem Ibne Saad Hanafi Kufi Tabei: Tarikh Yahya Ibne Moin, Vol. 2, Pg. 128; Thiqat Ibne Hibban, Vol. 4, Pg. 182; In the same way Allamah Amini has mentioned 300 reporters and narrators of Hadith Kisa in his book, *Fatimatus Zahra* and mentioned many books which certify them.

scholar of Bahrain, Shaykh Abdullah Bahraini in his *Awaalim* and he found it mentioned by Shaykh Jaleel Sayyid Hashim Bahraini from Shaykhul Hadith, Sayyid Majid Bahraini (r.a) from Shaykh Hasan Ibne Zainuddin from Shaykh Muqaddas Ardebeli (r.a) from Shaykh Ali Ibne Abdul Alaa Karki (r.a) from Ali Ibne Hilal Jazaeri from Ahmad Ibne Fahd Hilli (r.a) from Ali Ibne Khazin Haeri (r.a) from Shaykh Ziauddin Ali Ibne Shaheed Awwal (r.a) from Fakhrul Muttaqeen (r.a) from his respected father, Allamah Hilli (r.a) from elder Muhaqqiq Hilli (r.a) from his elder Ibne Numa Hilli (r.a) from Shaykh Muhammad Ibne Idris Hilli (r.a) from Ibne Hamza Tusi (r.a), author of *Thaqibul Manaqib* from Allamah Muhammad Ibne Shahr Ashob (r.a) from Allamah Tabarsi (r.a) author of *Ihtijaj* from Hasan Ibne Muhammad Ibne Hasan Tusi from his respected father Shaykhut Taifa (r.a) from his teacher, Shaykh Mufid (r.a) from Shaykh Ibne Quluwayh Qummi (r.a) from Shaykh Kulaini (r.a) from Ali Ibne Ibrahim (r.a) from Ibrahim Ibne Hashim (r.a) from Ahmad Ibne Muhammad Ibne Abi Nasr Bazanti (r.a) from Qasim Ibne Yahya Jila Kufi (r.a) from Abu Basir (r.a) from Aban Ibne Taghlab (r.a) from Jabir Ibne Yazid from Jabir Ibne Abdullah Ansari and he heard from Lady Fatima (s.a.) that...

Some people unaware of this chain noticed the words ‘Narrated Fatima Zahra...’ at the beginning of this tradition the starting words roveya an Fatematiz Zahra of the narrations, and objected that it was weak as its narrator is unknown and a narration starting with passive verb cannot be relied upon, although it is definitely not so. ‘Narrated’ is used for brevity or honor, otherwise a continuous chain of narrators is present for this narration, which includes prominent scholars after which there remains no scope for doubts.

A copy of this tradition is included in the book of Allamah Shaykh Muhammad Taqi Ibne Muhammad Baqir Yazdi Bafqi, which he has directly quoted from *Awaalim* and mentioned that this tradition is present in *Awaalim*, a 70 volume book in

library of Hujjatul Islam Aaqae Mirza Sulaiman in Yazd. The 11th volume is about life of Lady Fatima (s.a.) and this traditional report is mentioned in that volume.

Allamah Shaykh Muhammad Saduqi Yazdi (r.a) says that this tradition is mentioned in the margins of *Awaalim*. But in any case, it is present in the book.

Another copy is that of author of *Majmaul Bahrain*, Allamah Shaykh Fakhruddin Muhammad Turaihi, which is generally popular in our countries, and from this angle there is a distinctive difference in the two, as in this copy there is no reply of Salaam, whereas in the copy of *Awaalim* Salaam and its reply both are present.

Moreover in the version of *Awaalim* other additions are also there, which are not mentioned in the selected Turaihi version.

Allamah Dailami (r.a) has also narrated this traditional report in *Ghurarud Durar* and Allamah Shaykh Muhammad Jawad Raazi has mentioned it in his *Noorul Aqfaaq*; and from his explanation it becomes clear that this tradition is present in the 11th as well as the 13th volume of *Awaalim*.

Anyway regarding differences in versions, it is necessary to mention some specialties so that researchers can benefit from them and pass on the benefit to believers.

1- In the version of *Awaalim*, reply of Holy Prophet (s.a.w.s.) for greetings of everyone coming under Kisa is mentioned, which is exactly according to commands of Shariah. And in versions, in which reply is not found, it is only due to brevity or those scholars did not consider it as salaam of benediction whose reply may be obligatory.

2- In the version of *Awaalim*, Holy Prophet (s.a.w.s.) has mentioned some additional words after every salaam, as per the rules of Islam. For example, for Imam Hasan (a.s.), He replied, my son and owner of my pool, for Imam Husain (a.s.), my son

and intercessor of my Ummah and for Ali (a.s.), My caliph and owner of my standard, which intellectuals can further throw light on.

3- In the version of *Awaalim*, after all five gathered, these remarks of Holy Prophet (s.a.w.s.) are also mentioned: “O Lord, these are my Ahle Bayt and my special ones, their flesh is my flesh, their blood is my blood, whoever troubles them troubles me, whoever hurts them hurts me. I am at war with whoever fights them. I am at peace with those who are at peace with them. I am inimical to those who are inimical to me, and a friend to those who are friendly to them. They are from me and I am from them. O Lord please bestow them with Your blessings, mercy and forgiveness and keep away from them all impurities and declare their purity.”

These words are not found in popular versions, whereas a complete series of virtues and excellence is present therein.

4- In the version of *Awaalim*, along with ‘Falakan’, ‘Tasri’ is mentioned, whereas in other versions, both ‘Yasri and ‘Tasri’ are mentioned. The word ‘Fulk’ is both, singular and plural.

5- In the last part of the Hadith, *Awaalim* version mentions the words of “Wa rabbil Kaabate” after both statements of the Prophet, whereas in popular versions this phrase is mentioned only once.

Such spiritual angles of Aale Muhammad (a.s.) are found in Hadith Kisa that a person continues to ponder on them and experiences rapture on the eloquence of Lady Fatima (s.a.). Some of these angles were mentioned before and some are mentioned as follows:

Holy Prophet (s.a.w.s.) has not mentioned illness, but weakness, and it is obvious that the cure of weakness is different from that of illness.

The weakness of Holy Prophet (s.a.w.s.) is related to the body and not physical constitution and a subtle difference in it

is that the latter includes the head, while the former excludes it, which implies that this weakness is not related to head and brain.

Ahle Bayt is mentioned as household of Prophethood, which clearly means that Prophet is a members of the household and not Ahle Bayt himself and we will get Allah's message only through them.

For assembly, both the terms, 'Shia' and 'devotee' are used, whose difference from the aspect of belief and deeds becomes obvious.

In declaring success, oath of by the Lord of Kaaba is mentioned, which is also mentioned in the last moments of Imam Ali (a.s.).

Lastly, it is necessary to clarify that in 'izaa wajhohoo yatalaa' the word is 'izaa' and not 'izan'. 'Izan' is mentioned in the last part of tradition, whose difference can be understood by scholars.

O Allah, make us from among them and raise us with Muhammad and his purified progeny.

Verse of Purification (*Ayat Tatheer*)

Equitable persons have no doubt that the verse of Purification is revealed about none, but the purified Ahle Bayt (a.s.). It declares their purity and infallibility and there is no scope for any other lady other than these five noble souls. Neither is it related to wives of Prophet nor companions of Messenger. Shia and Sunni scholars have consensus on this fact and except for some prejudiced persons, no one denies it. On the contrary, some Ahle Sunnat scholars have mentioned such facts regarding this verse that it is an eye-opener and it becomes clear that cognition of truth is not a legacy of any one person or group. Whomsoever Allah gives Taufeeq whosoever justice helps, can become aware of realities and show those cognitions. Below we mention the conclusions of one or two great Muslim scholars.

Allamah Sayyid Alawi Haddas Alawi Hazrami Jaawi Shaafi, a great Islamic researcher of the twentieth century has written *Al Qawlul Fasl Feema Bani Hashim wa Quraish Minal Fazl* in which he has mentioned such angles of the virtues of Ahle Bayt (a.s.) that one is amazed and after that he has also mentioned the prevailing impiety, injustice and irreligiousness in Islamic world, that how Muslim scholars as per their wishes, adjudged narrations reliable and unreliable and how they unsuccessfully tried to conceal virtues of Ahle Bayt (a.s.).

Replying to some prejudiced persons, the Allamah writes in volume 2, page 162 of his book that Hadith Kisa is absolutely authentic and the revelation of verse of purification is present in *Sahih Muslim*, *Sahih Tirmidhi*, *Musnad Ahmad*, *Mustadrak Hakim* and *Sunan Baihaqi* and Ibne Haban, author of *Mojam Kabir*, Tabari, Nasai, Ibne Kathir, Ibne Manzar, Ibne

Abi Hatim, Ibne Marduya, Khatib Ibne Abi Shaibah and Tayalsi etc. have also taken extracts of this tradition.

Among those who have considered it authentic are prominent Ahle Sunnat scholars like Muslim, Ibne Abi Hatim, Salih bin Muhammad Asadi, Ibne Shahin, Hafiz Ahmad bin Salih Misri, Hakim, Baihaqi, Hafiz Ibne Hajar, Ibne Abde Barr, Ibne Taymiyyah, Sakhawi, Qastalani, Kamal, Zarqani, Samhudi, Shaukani. Among Shia scholar, all have accepted it as authentic, after which there remains no doubt.

Moreover among its narrators are fifteen companions of the Prophet: Imam Ali (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.), Abdullah Ibne Ja'far, Ibne Abbas, Umme Salma, Ayesha, Saad bin Abi Waqqas, Anas bin Malik, Abu Saeed Khudri, Ibne Masud, Maqil bin Yasar, Wathila Isqa, Amr bin Salma, Abul Humra etc.

After that the Allamah has discussed its authenticity and its meaning and quoted the statements of some Shafei scholars that the verse of purification is evidence that Ahle Bayt (a.s.) are sources of excellence and perfection and other than them, whichever excellence is found is derived from them only just as a slave shares his rank with that of his master. These personages are chosen ones of the Prophet; they are his heirs, they are his caliphs and equals of Quran. No one is partner in their excellence. Neither the descendants of Abbas could get their nobility nor the descendants of Ja'far. On the contrary the limit is that even among the descendants of Ali (a.s.) no one other than the descendants of Fatima have got this honor. That is why Allamah Baihaqi mentioned the narration about Wathila bin Asqa that you are from my family he has clarified that Wathila is joined with Ahle Bayt (a.s.), which is the best evidence of the perfection of nobility of Ahle Bayt (a.s.).

After that the Allamah has mentioned a detailed study on the meaning of the tradition on the authority of Allamah Samhudi whose gist is that in the holy verse, around 15

distinctions are mentioned each of which is a separate evidence of the greatness of Ahle Bayt (a.s.).

1- The verse start with ‘innama’, which itself means that Allah has restricted His desire in their purity, and this the best proof of their being the source of fountainhead of every good.

2- Almighty Allah made this arrangement only to declare their excellence, and for no one else.

3- By mentioning origin of purity, additional emphasis is laid.

4- Using ‘purity’ as indefinite article, it is expressed that this purity is of a special kind, which cannot be compared to ordinary purities.

5- Prophet’s calling them as Ahle Bayt (a.s.) and supplicating for their purity shows that along with Allah’s desire, the claim of Prophet is also in force, and all are concerned for propagating the virtues of Ahle Bayt (a.s.).

6- According to the narration of Abu Saeed Khudri, Holy Prophet (s.a.w.s.) too is included in the verse, which is additional proof of greatness of Ahle Bayt (a.s.).

7- Holy Prophet (s.a.w.s.) invoked grace, mercy, peace and forgiveness for Ahle Bayt (a.s.), which shows that they are actual owners of purity, otherwise no one else is entitled for this supplication.

8- Since in every supplication, Holy Prophet (s.a.w.s.) has included himself, it clarifies the equality of Ahle Bayt (a.s.) in honor.

9- Holy Prophet (s.a.w.s.) has mentioned descent of mercy on Prophet Ibrahim (a.s.) in the supplication, which is proof that Ahle Bayt (a.s.) are his heirs and of equal rank.

10- Holy Prophet (s.a.w.s.) prays for blessings, which proves that Ahle Bayt (a.s.) are entitled for Salawat, because supplication of a prophet is never rejected.

11- 'Indeed they are from me and I am from them' is a hint that Ahle Bayt (a.s.) are partners of Holy Prophet (s.a.w.s.) in all ranks of virtues and excellence.

12- Desire for purity and lack of defects is independent proof that Ahle Bayt (a.s.) are completely secure from Hellfire in the hereafter.

13- Coming and saluting of the Prophet at the door of Lady Fatima (s.a.) everyday shows that those whose rank is higher, their character should also be higher and Ahle Bayt (a.s.) are as such.

14- The statement of the Prophet that Almighty Allah kept me in the best family is an excellent proof of superiority of Ahle Bayt (a.s.).

15- By declaring purity and equality of perfection, he has also clarified that Sadaqah is unlawful for Ahle Bayt (a.s.), because it is a sort of dirt, which is against the dignity of folks of purity.

After that the Allamah quotes some researchers that although the term of Ahle Bayt is applicable to all those who come into a house it basically implies those who are permanent residents and it does not include those who come from outside. After divorce a wife goes back to her people or to the house of another husband, thus she cannot be counted as a member of Ahle Bayt.

The Holy Quran has addressed the wives of the Prophet as 'O women of Prophet', thus relating them to the Prophet and not to house and not mentioned any connection to Ahle Bayt, which means that Ahle Bayt is different from wives. The Prophet is not included among wives; he is included in Ahle Bayt.

In verse of purity, word of 'Bayt' (house) is singular and wives are not Ahle Bayt, on the contrary they are 'Ahle Buyoot', (people of houses) meaning different houses; and since *Al* (the) is added, it shows that it is a particular house.

By assuring Umme Salma that she is on good and keeping her away from 'Kisa' is proof that there is no scope for wives in verse of purity and it is revealed only for greatness, infallibility, purity and glory of the Holy Five (Panjetan Paak).

Folks of Kisa

Curse of Allah be on prejudice, jealousy and enmity against Ahle Bayt (a.s.) that no indisputable fact of Islam remained undisputed and at every point, sycophants of the regime created doubts. Who is ignorant that Verse of Purification is about the glory of purified Ahle Bayt (a.s.)? And Ahle Bayt means five noble souls. But in ancient as well as modern times there were persons who think that it is their duty to cast doubts even on the most certain of Islamic facts. On the pretext of preceding and succeeding statements of the verse they tried to relate it to wives of Prophet and at the same time confessed that since the circle of Ahle Bayt is wider than that of wives there is also place in it for Imam Ali, Lady Fatima, Hasan and Husain (a.s.). After that a group appeared which eliminated this possibility too, and in their defective views proved that this verse is not applicable for infallibles (a.s.) and that it only implies to the wives of Holy Prophet (s.a.w.s.). They also fabricated one or two reports in which narrators tried to relate Ahle Bayt to wives, overlooking traditions, which clearly mention Ahle Bayt (a.s.) with their names, after which there is no scope for doubt. On the contrary the stopping of Umme Salma itself proves that wives are not a part of it. Anyway, it is a miracle of times that the wife who tried to enter the Kisa was stopped by Holy Prophet (s.a.w.s.) and one who was not even present at that moment was included in this verse!

Here we mention references of Ahmad Ibne Hanbal and his contemporary or later day authentic Ahle Sunnat scholars, who have mentioned Imam Ali, Fatima, Hasan, Husain (a.s.) by name that the revelation of this verse was in their honor

after which there would remain no doubt:

- 1- Hafiz Abu Dawood Tiyalisi Sulaiman Ibne Dawood Ibne Jarud Basri, author of *Musnad*, Vol. 8 page 274, Hyderabad.
- 2- Allamah Hafiz Abu Abdullah Ahmad Ibne Muhammad Ibne Hanbal Shaibani, author of *Musnad*, Vol. 1, page 331, Cairo.
- 3- Hafiz Muhammad Ibne Isa Tirmidhi, author of *Sahih Tirmidhi*, quoted by Ibne Hajar.
4. Hafiz Muhammad Ibne Uthman Ibne Abi Shaibah Kufi, author of *Musnad*, quoted in *Falakun Najat*, Pg. 43.
- 5- Allamah Abu Abdur Rahman Ahmad Ibne Shuaib Nasai, author of *Khasais*, Pg.4.
- 6- Hafiz Muhammad Ibne Jurair Tabari, author of *Tafsir*, Vol. 22, Pg.5. Egypt.
- 7- Hafiz Abdur Rahman Ibne Abi Hatim Muhammad Raazi, quoted in *Falakun Najat*.
- 8- Sulaiman Ibne Ahmad Ibne Ayyub Tibrani, author of *Mojam*, ref. of *Sawaiq*.
- 9- Allamah Jasaas, Author of *Ahkamul Quran*.
- 10- Hafiz Hakim Abu Abdullah Muhammad Ibne Abdullah Nishapuri, author of *Mustadrak*, Vol. 2, Pg. 416; Vol. 3, Pg.146; Vol. 3, Pg.159; Vol. 3, Pg.172.
- 11- Allamah Muhaddith Ahmad Ibne Husain Ibne Harun Muwayadbillah, author of *Amali*, Pg. 23.
- 12- Hafiz Ahmad Ibne Husain Ibne Ali Baihaqi, author *Sunan Kubra*, Vol. 2, Pg.149.
- 13- Allamah Hafiz Abu Bakr Ahmad Ibne Ali Thabit Khatib Baghdadi, author of *Tarikh Baghdad*, Vol. 10.
- 14- Allamah Hafiz Abu Amr Yusuf Ibne Abdullah Ibne Muhammad Ibne Abdul Barr Andulusi, author of *Istiab*, Vol. 2, Pg. 460.

- 15- Allamah Muhaddith Shaykh Abul Hasan Ali Ibne Ahmad Wahidi Nishapuri, author of *Asbabun Nuzul*, Pg. 267.
- 16- Hafiz Dailmi, author of *Kitab Firdos*, quoted by *Sawaiq*.
- 17- Hafiz Husain Ibne Saud Shafei Baghawi, author of *Masabihus Sunnah*, Vol. 2, Pg. 204.
- 18- Allamah Mahmud Ibne Umar Zamakhshari, author of *Kashshaf*, Vol. 1, Pg. 193.
- 19- Allamah Qazi Abu Bakr Muhammad Ibne Abdullah Ibne Muhammad Ibne Abdullah Shubaili, author *Ahkamul Quran*, Vol. 2, Pg. 166.
- 20- Abul Muwayd Muwaffaq Ibne Ahmad Akhtab Khutaba Khawarizm, author of *Manaqib*, Pg. 35
- 21- Allamah Ali Ibnul Husain Ibne Hibtullah Damishqi, famous as Ibne Asakir, author of *Tarikh Damishq*.
- 22- Allamah Fakhruddin Raazi, author of *Tafsir Raazi*.
- 23- Abul Sadat Mubarak Ibne Muhammad Ibne Athir Jazari, author of *Jamiul Usul*, Vol. 1, Pg. 101.
- 24- Allamah Muhaddith Shaykh Hasan Ibne Husain Ibne Ali Ibne Muhammad Ibne Batriq Asadi, author of *Nahjul Ulum*.
- 25- Allamah Shaykh Izuddin Abul Hasan Ibne Ali Ibne Athir Jazri, author of *Usudul Ghaba*.
- 26- Allamah Yusufal Waiz Ibne Abdullah Mushtaharba Ibne Jauzi, author of *Tadkirah Khawasul Ummah*.
- 27- Allamah Ganji Shafei, author of *Kifayatut Talib*.
- 28- Allamah Kamaluddin Ibne Muhammad Ibne Talha Shafei, author of *Matalibus So-ool*.
- 29- Allamah Shaykh Abu Abdullah Muhammad Ibne Ahmad Ansari Qurtubi, author of *Jamiul Ahkamul Quran*.
- 30- Allamah Shaykh Yahya Ibne Sharafuddin Damishqi, author

of *Sharaful Mahzab*.

31- Allamah Qazi Baidhawi, author of *Tafsir Baidhawi*.

32- Hafiz Muhibuddin Ahmad Ibne Abdullah Batri, author of *Zakhairul Uqbah*.

33- Allamah Nasfi, author of *Tafsir Madarik*.

34- Allamah Waliudiin Muhammad Ibne Abdullah Khatib Amri Tabrizi, author of *Mishkatul Masabih*.

35- Allamah Jalil Abul Fida Ismail Ibne Kathir Damishqi, author of *Tafsir Kathir*.

36- Hafiz Nooruddin Ali Ibne Abu Bakr Haithami, author of *Majmauz Zawaid*.

37- Shaykhul Imam Ali Ibne Muhammad, alias Ibne Sabbagh Maliki, author of *Fusulul Muhimma*.

38- Hafiz Shahabuddin Ahmad Ibne Ali Ibne Muhammad Ibne Muhammad Ibne Ali Asqalani alias Ibne Hajar, author of *Isabah*.

39- Shamsuddin Abu Abdullah Muhammad Ibne Ahmad Dhahabi, author of *Talkhisul Mustadrak*.

40- Allamah Shaykh Hamid Ibne Ahmad Muhalla Yamani, author of *Hadiqul Wurdiya*.

41- Allamah Nizamuddin Hasan al Iraj Qummi, author of *Tafsir Nishapuri*.

42- Muhaddith Jalil Sayyid Ataullah Husaini, author of *Rauzatul Ahbab*.

43- Allamah Jalaluddin Suyuti, author of *Durre Manthur*.

44- Allamah Muwarrikh Ghiyasuddin Ibne Himamuddin, author of *Habibus Sayr*.

45- Shaykh Ahmad Ibne Hajar Makki, author of *Sawaiqul Mohriqa*.

- 46- Allamah Mir Muhammad Salih Kashfi, author of *Manaqib Murtazvi*.
- 47- Muhaddith Jaleel Alauddin Ibne Abdul Malik Hisamuddin alias Muttaqi Hindi, author of *Muntakhab Kanzul Ummal*.
- 48- Allamah Muhammad Shurbaini Khatib, author of *Tafsir Siraje Muneer*.
- 49- Allamah Shaykh Muhammad Shafei Yamani, author of *Manzuma*.
- 50- Allamah Mulla Ali Qari, author of *Sharh Fiqhul Akbar*.
- 51- Author of *Arjahul Matalib*.
- 52- Allamah Burhanuddin Shafei, author of *Seeratul Jaliya*.
- 53- Muhaddith Zarqani, author of *Kitab Zarqani*.
- 54- Allamah Abdullah Ibne Muhammad Ibne Aamir.
- 55- Allamah Shaykh Muhammad Sabban Misri, author of *Isafur Raghibeen*.
- 56- Allamah Qazi Husain Ibne Ahmad Ibnul Husain Yamani, author of *Rauzan Nazeer*.
- 57- Allamah Shaykh Muhammad Ibne Ali Shaukani, author of *Fathul Qadir*.
- 58- Shahabuddin Mahmud Alusi, author of *Ruhul Mani*.
- 59- Allamah Shablanji, author of *Nurul Absar*.
- 60- Allamah Siddiq Hasan Khan Bhopali, author of *Tashriful Bashar*.
- 61- Shaykh Yusuf Ibne Ismail Nibhani, author of *Sharaful Muwayyad*.
- 62- Allamah Abu Bakr Ibne Shahabuddin Shafei, author of *Rashfatus Sadi*.
- 63- Allamah Sayyid Alawi Haddad Sadiqi Hadhrami Shafei, author of *Qaulul Fasl*.

Veil and Character of Infallibles

Character is a silent reality, therefore in order to reason out from it, one should examine its nature; otherwise it would be a futile exercise. For example you see an infallible reciting two rakat prayer, so it is obvious that at this time praying a two rakat prayer is lawful; but it is impossible to decide whether this prayer is obligatory or recommended; and if it is obligatory, is it obligatory for infallible only or for others as well? To study the state of this prayer, one has to examine laws of religion. For example it will be seen that in Islam the number of obligatory prayers are fixed and specialties of infallible can also be determined. Therefore this prayer cannot be obligatory and neither will it be counted as specialty of infallible, because it is certain that it is recommended. Same is the case of all actions of infallibles that as long as their nature is not known, one cannot decide about them. It is necessary to know the stance of Islam about veil, so that in its light we may adjudge character. To know its stance from most statements of Quran and Sunnah the statement of Lady Fatima (a.s.) is before us, which she uttered when Holy Prophet (s.a.w.s.) asked: What is a best thing for a woman? And she replied: The best thing for a woman is that neither a glance of any man should fall on her nor she should look at any man, which shows that Hijab is not one-sided; it involves modesty of both parties. Purdah does not mean only sitting in the house; on the contrary, it is saving oneself from stares of men even when one is outside, and also saving oneself from the glances of unfamiliar men while at home. Legally a woman is supposed to manage the household affairs, and if she has to go out at all, she has to keep herself from gaze of men. That is why Islam has deemed men to be controllers of women as they know

better whether women should be allowed to go out or not. And if, on knowing these circumstances they permit her to go out, it means they have lost all decency and modesty. And it is quite obvious that one whose modesty is gone, there remains no religion for him.

Under the light of this statement of Lady Fatima (s.a.), her character can be seen, as one day Holy Prophet (s.a.w.s.) came along with a companion at her door and asked permission to enter and Fatima issued the permission. But the Prophet again asked for it and Fatima said: This is your own house, why do you need permission? Holy Prophet (s.a.w.s.) said: I have a companion with me. Lady Sayyidah (s.a.) said: You already know that I have only one chador, which is so short that either I can hide my head or toes. In such a condition, how can I permit a companion to enter? This event shows that Lady Sayyidah (s.a.) wanted to explain the limits of Purdah. That is if I had proper chador, I would definitely have permitted him, and for this reason, when the Holy Prophet gave his covering to Fatima she happily welcomed the companion into her house.

The last statement of Fatima apparently shows that the meaning of looking at a man or a woman is by his or her face. But her behavior showed an additional explanation that height and stature also come in its limits just as it is famous that she complained to Asma that coffins used in Medina were defective as the figure and stature of a corpse is exposed; and when Asma prepared a coffin in Abyssinian style, Lady Fatima (s.a.) was elated (according to some narrations this style was a consequence of Lady Sayyidah's dream). Obviously her uneasiness was about the time after death, when all commands and duties come to an end for human beings. But this uneasiness shows that she did not want her figure to be seen even after death, and when she does not like this after death, how could she have liked it in her lifetime? That is why when the Messenger took her to Mubahila, he himself was in front and Ali (a.s.) at the back and she was in center so that her

figure may not be seen, and no one should even see her footprints.

This was the loftiness of the self of Fatima, whose greatness can be adjudged from the incident when the Messenger brought Ibne Maktum, a blind companion and told Ayesha and Hafasa to go inside and they said: He is blind, what's the use of observing Hijab from him? Lady Sayyidah (s.a.) remarked: It is correct that he is visually handicapped, but *you* are not – neither Islam likes his looking at you nor your looking at him.

From the above mentioned events it is known that the real destination of a woman is within the limits of her home, and her real position is managing household affairs. It is better to hide her face from glances of males and there is prosperity in concealing her figure from unfamiliar men. This character is a surety for well being of society; it is responsible for its welfare. Although its limits are more than obligations and many things are not included in obligations. But precaution is advisable in any case and as far as possible, one should observe it. Unnecessarily forsaking good sometimes causes mischief.

May Allah give good sense (Taufeeq) to followers of Allah's oneness and Messengership and followers of the principles of His Wilayat (guardianship) and may He secure our society from every mischief and calamity. Amen, O Lord of the Worlds.

Imam Hasan (a.s.)

Birth: 15th Ramadhan, 3 A.H.

Martyrdom: 28th Safar, 50 A.H.

Life Sketch of Imam Hasan (a.s.)

Imam Ali (a.s.) married Lady Fatima (s.a.) on the 1st Zilhajj and after approximately nine and a half months after that Imam Hasan (a.s.) was born on 15th Ramadhan, 3 A.H. Ummul Fadhl had a dream that a piece of the flesh of Holy Prophet (s.a.w.s.) has fallen into her lap and she was extremely anxious, but Holy Prophet (s.a.w.s.) interpreted it to mean that after sometime his daughter, Fatima would give birth to a son whose upbringing would be done by Ummul Fadhl.

At the time of naming the child, neither Imam Ali (a.s.) took precedence nor Lady Fatima (s.a.) and Holy Prophet (s.a.w.s.) also waited for divine revelation and Jibraeel, the trustworthy came with the message that since Ali is like Harun, name his son according to the name of Harun's son, Shabbar, which in Arabic means 'Hasan' and thus the first child of Lady Zahra was named as Hasan and this name was bestowed from the treasure trove of Providence as before that no one was named as thus.¹

- His titles included Zaki, Tayyib, Sibte Rasul, Nabis Rasul and Sayyid.²
- His Kunniyat was Abu Muhammad, which is continuously mentioned in traditional reports and Ziyarats.³
- After the birth, the first nourishment that he received was from the tongue of Holy Prophet (s.a.w.s.), which

¹ *Tarikh Aaimma*, Pg. 234; *Seerat Masoomeen*, Vol. 1, Pg. 261; *Chaudah Sitare*, Pg. 178; *Ilalush Sharai*

² *Matalibus So-ool*, Pg. 221; *Nurul Absar*, Pg. 119

³ *Matalibus So-ool*, Pg. 221

apparently was a means of transferring the effects of messengership.¹

- The ceremony of Aqiqah was also performed by Holy Prophet (s.a.w.s.) and in this way began this Sunnah of the Prophet.²

The period of the birth of Imam Hasan (a.s.) coincided with the time when Muslims were making preparations for the Battle of Uhud and in this way in the capacity of an innocent child and in his capacity of a perceptible infallible he witnessed for the first time the disloyalty of companions when Holy Prophet (s.a.w.s.) was standing almost alone in the battlefield and they had abandoned him to the enemies in pursuit of war booty. And this same impression of his life also became the last impression.³

- After the Battle of Uhud in 3rd A.H. Imam Hasan (a.s.) witnessed the Battle of Ahzab in 5th A.H. where he came to see the weakness and cowardice of companions that if the sword of Imam Ali (a.s.) and his lion-like courage had not been there, the life of Holy Prophet (s.a.w.s.) would have been finished and complete infidelity would have dominated complete Islam.⁴
- In 6th A.H. the treaty of Hudaibiyah was signed and during that treaty he had the chance to see that companions initially agreed for the treaty so that lives are safe and after that they even began to have doubts about the position of the Prophet or Imam. This was also a tragedy for Imam Hasan (a.s.), which he had to face in his lifetime.⁵

¹ *Seerat Masoomeen*, Vol. 1, Pg. 161; *Biharul Anwar*, Vol. 10, Pg. 22

² *Usdul Ghaba*, Vol. 3, Pg. 12; *Biharul Anwar*, Vol. 10, Pg. 22

³ *Hayatul Qulub*, Vol. 2, Chap. 32, Pg. 560

⁴ *Hayatul Qulub*, Vol. 2, Chap. 35, Pg. 609

⁵ *Hayatul Qulub*, Vol. 2, Chap. 38, Pg. 644

- The Battle of Khyber occurred in 7th A.H. There also it was seen that if the valor of Imam Ali (a.s.) had not been there, nothing but flight from the battlefield and Jews would have dominated the Muslims forever.¹
- In 8th A.H. was witnessed the scene of conquest of Mecca, in which Abu Sufyan and Muawiyah embraced Islam under duress and Imam Hasan (a.s.) witnessed a crowd of hypocrites as well.²
- In 9th A.H., Imam Hasan (a.s.) directly participated in the first confrontation of the veracity of Islam and was in the forefront. This confrontation took place between Islam and Christianity, which is called as Mubahila. Imam Hasan (a.s.), due to his young age was holding the finger of Holy Prophet (s.a.w.s.) or the Messenger of Allah (s.a.w.s.) was explaining to the community that today I am supporting him, tomorrow he would support my religion of Islam.³
- In 10th A.H., Holy Prophet (s.a.w.s.) performed the Farewell Hajj, upon whose return he announced the mastership of Imam Ali (a.s.) at Ghadeer Khum and companions, including Umar, congratulated this mastership and Imam Hasan (a.s.) witnessed a new ritual of hypocrisy.⁴
- The Messenger of Allah (s.a.w.s.) passed away on 28th Safar 11 A.H. and Imam Hasan (a.s.) faced the first tragedy of his life; at which he got to see that a Prophet having hundreds of thousands of followers was on his death bed and there was no one who could have performed the last rituals and except for the special companions, no one

¹ *Hayatul Qulub*, Vol. 2, Chap. 39, Pg. 658

² *Seerat Masoomeen*, Vol. 1, Pg. 103

³ *Hayatul Qulub*, Vol. 2, Chap. 47, Pg. 753; *Sawaiqul Mohriqa*, Pg. 93; *Tafseer Kashaf*, *Thalabi*, *Sahih Muslim*, etc.

⁴ *Seerat Masoomeen*, Vol. 1, Pg. 122

attended the funeral and Imam Hasan (a.s.) saw the behavior of followers during the lifetime as well as after death.¹

That same year, seventy-five or ninety-five days after the passing away of the Prophet, he bore the tragedy of the demise of his holy mother. During that time he witnessed the usurpation of Fadak, the burning of their door, falling of door on the side of his mother and martyrdom of Mohsin. And except for adopting patience, he could do nothing as the one responsible for religion was present there and he had to decide what steps are to be taken and in this way Imam Hasan (a.s.) witnessed the policy of patience and silence even in most difficult circumstances, which capacity Almighty Allah had bestowed to him along with the post of Imamate on the first day.²

- During this period of seven years, different feats of Imam Hasan (a.s.) were seen and his different excellence and perfections continued to be displayed. For example:

A) He used to narrate to Lady Fatima (s.a.) the sermons of the Messenger of Allah (s.a.w.s.) delivered in the Masjid and one day Imam Ali (a.s.) also heard this narration from behind the curtain; but there was a difference in the style of Imam Hasan (a.s.) and he said: "Mother, there is no fluency in my tongue as before; it seems that some leader is watching me."³

B) Dates of Sadaqah were placed before the Messenger of Allah (s.a.w.s.); when Imam Hasan (a.s.) glanced at them, Holy Prophet (s.a.w.s.) said: Son, do you not know that Sadaqah is unlawful for us Ahle Bayt (a.s.)? From which Ibne Hajar Asqalani has concluded that Imam Hasan (a.s.) used to read the

¹ *Seerat Masoomeen*, Vol. 1, Pg. 129

² *Sulaym Ibne Qays, Tarikh Abul Fida*, Pg. 156 etc.

³ *Biharul Anwar*, Vol. 10, Chap. 6, Pg. 193

Lauhe Mahfuz from the lap of his mother.¹

We should know that in this report, it is also mentioned that Imam Hasan (a.s.) kept the date into his mouth, which supports the fabricators of traditions rather than the rank of Imamate.

(C) According to some traditional reports, Imam Hasan (a.s.) climbed over the back of the Prophet, when he was in prostration, so he prolonged the prostration and didn't like to remove him from the back.²

(D) According to some traditions, he came into the Masjid, stumbled and fell down; Holy Prophet (s.a.w.s.) interrupted his sermon, came down from the pulpit and picked him up in his arms, saying: This son of mine is a Sayyid.³

(H) In that young age, Holy Prophet (s.a.w.s.) declared his leadership and informed that he was the chief of the youth of Paradise and mentioned him as an 'Imam' and a part of his body.⁴

(I) Like he was placed first in Mubahila, he was also the first who came inside the cloak on the occasion of Hadith Kisa; after which Almighty Allah declared the infallibility of Ahle Bayt (a.s.) in Quran.⁵

(J) If the Messenger of Allah (s.a.w.s.) presented him in the field of Mubahila as a witness to his own veracity, Lady Fatima (s.a.) presented him as a witness in support of her claim that Fadak was a gift from her father, whereas at the most he would have been four years old at that time. But it is obvious that one who can testify for prophethood at the age of four, why he

¹ *Ahqaqul Haqq*, Pg. 127

² *Isabah*, Vol. 1, Pg. 11-12; Imam Nasai

³ Hakim Tirmidhi, Abu Dawood, *Matalibus So-ool*, Pg. 223

⁴ *Kanzul Ummal*, Vol. 7, Pg. 107; *Sawaiqul Mohriqa*, Pg. 117; *Tarikh Khulafa*, Pg. 132; *Usudul Ghaba*, Vol. 3, Pg. 12; *Isabah*, Vol. 2, Pg. 12; *Mawaddatul Qurba*, Pg. 12

⁵ *Awalim*

cannot be a witness of gifting at the age of six?¹

(K) According to the report of *Sawaiqul Mohriqa*, during the same period when he saw the ruler of the time, Abu Bakr on the pulpit, he objected to him and said: Come down from the pulpit of my father and go to the pulpit of your father; in this way he declared that his grandfather or father were the rightful owners of the pulpit, which no one can dare to mention; especially young children.²

(L) During that same time, according to the report of *Usudul Ghaba*, when he was mounted on the shoulders of Holy Prophet (s.a.w.s.) that some companion remarked: What a nice mount it is! The Messenger of Allah (s.a.w.s.) objected and said: Say: What nice riders they are! Thus he clarified to the companions that in Islam, it is not an excellence to become a mount; on the contrary it is an honor to mount the back of the Prophet and this is not possible through physical strength.³

Academic Excellence

1- During his childhood when Abu Bakr was the caliph, a person asked the caliph what is the penalty of eating ostrich eggs during Ihram? Abu Bakr sent the question to Abdur Rahman Ibne Auf and finding it too difficult, transferred it to Imam Ali (a.s.) who told Imam Hasan (a.s.) to reply. He said: A same number of male camels should be left to copulate with she camels and the all young ones produced from this should be given to Kaaba. Imam Ali (a.s.) said: Son, it is possible for some eggs to be rotten. He said: Indeed, it is also possible for

¹ *Hayatul Qulub, Tarikh Kamil*, Vol. 2, Pg. 112

² *Sawaiqul Mohriqa*, Pg. 105; *Tarikh Khulafa*, Pg. 55; *Riyadhun Nazara*, Pg. 128

³ *Usudul Ghaba*, Vol. 3, Pg. 15 quoted from *Tirmidhi; Mustadrak Hakim*, Vol. 3, Pg. 170

miscarriages to take place.¹

2- Imam Ali (a.s.) was at Rahba when a person came and expressed his loyalty. The Imam said: You are not by supporter, you are Muawiyah's spy and the King of Rome has posed some questions to him and since he could not answer them, he has sent you to me and then he told Imam Hasan (a.s.) to give the replies. The questions were as follows:

(1) What is the difference between truth and falsehood? (2) What is the distance between the earth and the sky? (3) What is the distance between east and west? (4) What is *Khunsa* and how to identify it? (5) What are those ten things from which each is stronger than the others?

Imam Hasan (a.s.) replied in the same sequence: The distance between truth and falsehood is of our four finger; that which is seen by ones eyes is truth and that only heard is unreliable. The distance between earth and sky is the sigh of oppressed as only it can cover this distance. The distance between west and east is equal to distance traveled by Sun as it covers this distance in a day. *Khunsa* is a person whose sex is uncertain. Its first method is to see its physical make up in youth; if it is unclear, the way it passes urine should be observed and then decision must be taken whether it is a male or a female. From the ten, stone is hard and stronger than it is iron, which breaks it, more severe than that is fire which melts it and more severe is water which puts it out, stronger than it is the cloud which carries the water and stronger is the wind which carries this cloud and more strong is the angel who causes the wind to blow and stronger than him is the angel of death who would cause him death; and more strong is death which he also would not be able to escape and stronger than that is Almighty Allah who controls death.²

¹ *Manaqib Ibne Shahr Ashob*

² *Biharul Anwar*, Vol. 10, Chap. 5, Pg. 168; *Al-Kharaij wal Jaraih*

These replies of Imam Hasan (a.s.) contain many academic, social and political points through which he tried to inform Muawiyah that if he does not come to guidance, at least the duty of completion of argument would over.

For example, by referring to sight and hearing, he meant to imply that the practice of the Prophet that we have is seen and that which you have only heard and the latter is nothing as compared to the former; thus our religion and sect is true.

The mention of the sigh of the oppressed is meant to imply that whether it reaches the earshot of the oppressor or not it in any case is able to reach the court of the Almighty.

In the last reply, he wanted to imply that you might be having control on things like iron, water and fire etc. but I am having on my side the divine will, which controls everything in the universe and nothing is stronger; hence to consider such a person to be weak and confront him is nothing but foolishness.

3- When the king of Rome heard about the dispute of Imam Ali (a.s.) and Muawiyah, he thought of calling both their representatives to see which party was rightful. Muawiyah sent Yazid and Amirul Momineen (a.s.) sent Imam Hasan (a.s.). Yazid kissed the hands of the king of Rome and Imam Hasan (a.s.) thanked the Almighty. The king took out some pictures, which none could recognize; Imam Hasan (a.s.) said: They are pictures of Prophet Adam, Nuh, Ibrahim, Ismail and Shuaib (a.s.) and seeing one picture he began to weep: This is the picture of my holy grandfather. The Roman emperor asked the strangest question: Which creature is born without parents and without male and female. He replied: They are seven: (1) Prophet Adam (2) Lady Hawwa (3) Ram of Ismail (4) She-Camel of Prophet Salih (5) Python of Prophet Musa (a.s.) (6) Iblis (7) The crow which taught the method of burial to Qabeel. The Roman emperor was extremely pleased and he gave him

many presents.¹

Morals and manners

Imam Hasan (a.s.) had such manners that 'Manners of Hasan' became a proverb. Many incidents about this are narrated in history.

1- The slave girl dropped soup on the dress of Imam Hasan (a.s.); instead of punishing her, he emancipated her so that she must not feel that she is punished because she is a slave girl.

2- A Syrian abused him on the way, but Imam Hasan (a.s.) said: No need of this; if you want food we can give it to you; if you want clothes, you can have them; if you want a mount, you can take this. Being ashamed, he exclaimed: Allah knows best where to place His message.²

3- He donated all his property to charity many times without leaving anything for himself; someone objected that you spend everything and bestow without measure. He said: I don't give anything from my own money; Allah gives to me and I give to the poor. If He stops, I would also stop. But I cannot express distrust in Him by stopping it.³ Attributing ones perfection to the bestowal of Almighty Allah is a proof of loftiness of servitude and perfection of nobility, which selfish people can never obtain.⁴

4- His dinner spread was famed and sometimes when beggars approached Amirul Momineen (a.s.) he used to remark: I can give you dry bread and if want better food, you will get it at the dinner spread of Hasan (a.s.) right now. I am the chief of the

¹ *Tafsir Ali Ibrahim Qummi*

² *Manaqib*, Vol. 5, Pg. 53; *Kamil Mubarrad*, Vol. 2, Pg. 86

³ *Nurul Absar*

⁴ Imam Shafei; *Miratul Jinaan*, Vol. 1, Pg. 123; *Nurul Absar*, Pg. 119

universe and my responsibilities are as such now; but Hasan does not have these responsibilities; he would become responsible after me.

5- Muawiyah displayed his generosity in Medina and after distributing everything, summoned Imam Hasan (a.s.). He went to the court, called for the same amount and gave it to Imam Hasan (a.s.) saying: You are the son of the Prophet, you have rights more than others. He looked at the wealth and set out from there. Muawiyah's servant straightened his shoes. Imam Hasan (a.s.) gave him all that wealth making clear that although you confessed that I am more rightful than others; but I consider your servant to be deserving of this much money. It is not worth anything for my slaves. Almighty Allah has prepared from them bounties of Paradise and appointed me as the chief of the youth of Paradise.¹

His philosophy of piety, contentment and submission was that when Abu Zar was mentioned in his presence that he used to prefer poverty over wealth and preferred illness to health; he said: May Allah have mercy on him; it would have been better for man to rely on divine will and like the condition Allah keeps him in and give preference to it without deciding anything according to his view. Surrendering ones decisions to the masters is perfection of servitude and they don't desire anything, except that which Allah desires.²

Valor

For a period of twenty-five years, after the passing away of the Messenger of Allah (s.a.w.s.) Imam Ali (a.s.) continued to solve the religious problems of the people; advise the regime on Islamic law; yet he was neither given any share in governance, nor he took up any armed confrontation, although

¹ *Biharul Anwar*, Vol. 10, Chap. 6, Pg. 196

² *Miratul Jinaan*, Vol. 1, Pg. 125

time and again he continued to protest about his rights, which had been usurped. And it is obvious that when a great part of the life of Amirul Momineen (a.s.) remained veiled in secrecy of history, how it could have mentioned the feats of Imam Hasan (a.s.)? His mention is only found with regard to solution of some academic problems. Although when question arose of supplying water to the besieged people at the time of revolt against Uthman, it was Imam Hasan (a.s.) who came forward to fulfill this; so that Bani Umayyah should remember this favor. After Amirul Momineen (a.s.) became the caliph during the Battle of Jamal and Siffeen; Imam Hasan (a.s.) participated in them and on some occasions he carried the standard of Islam. After his peace treaty with Muawiyah when the latter did not desist from mischief, he rose up alone to confront him although he had witnessed the laziness and cowardice of his men and that is why he had agreed to make peace.

It was his awe, which had persuaded Ayesha to go back to Medina after Battle of Jamal, otherwise her determination was intact even after defeat; and when with regard to Battle of Siffeen circumstances of Kufa deteriorated, it was Imam Hasan (a.s.) who was sent with Ammar Yasir to make circumstances of Kufa favorable and he changed them with a single speech and mobilized a nine thousand five hundred strong army.

Worship

It is a distinctive quality of Aale Muhammad (a.s.) and no one can excel them in this regard. Each of their strikes is heavier than the worship of whole universe. Imam Hasan (a.s.) is also a member of Aale Muhammad (a.s.) who wept in excess due to fear of God.¹

- At the time of making ablution, he used to turn pale in the fear of God.²

¹ *Muhazarat Raghīb*

² *Rabiul Abrar, Zamakhshari*

- He donated all his wealth in charity.¹
- He performed twenty-five Hajjs on foot when mounts walked before him.²

So much so that when Amirul Momineen (a.s.) was wounded in the head in Kufa Masjid and was seated on the prayer mat smeared with blood, he ordered Imam Hasan (a.s.) to continue the prayer and even in such terrible circumstances, he led the prayer with absolute sincerity and concentration.³

Martyrdom

When Muawiyah saw that he could not fulfill his most important aim even after seizing the throne and that the Islamic world considered him only as a son of Abu Sufyan, he decided to eliminate Imam Hasan (a.s.). He was administered poison a number of times but destiny saved his life; till he was poisoned through his wife, Judah binte Ashath at the behest of Marwan and she was rewarded with a hundred thousand dirhams in cash and promised marriage with Yazid. So that oppressive woman administered the poison and the liver of Imam Husain (a.s.) disintegrated into seventy-two pieces; but that woman also faced the consequences that all oppressors have to face sooner or later and Muawiyah had her thrown into the river; that if she cannot be faithful to a person like Hasan, how she can be faithful to someone like Yazid. In this way along with Judah the great of wifedom also drowned in the river.⁴

The greatest proof of culpability of Muawiyah in

¹ *Hilyatul Awliya, Usudul Ghaba, Tadhkira*

² *Mustadrak, Sunan Kubra*

³ *Seerat Masoomeen*, Vol. 1, Pg. 205

⁴ *Tabari*, Pg. 604, *Istiah*, Vol. 1, Pg. 144; *Maqatilut Talibiyyin*, Pg. 51; *Tarikh Murujuz Zahab*, Masudi, Vol. 2, Pg. 303; *Abul Fida*, Vol. 1, Pg. 183; *Rauzatus Safa*, Vol. 3, Pg. 7; *Habibus Sayr*, Vol. 2, Pg. 18

poisoning of Imam Hasan (a.s.) is that when he heard the news of martyrdom of the Imam, he prostrated in thankfulness and recited the Takbir in such a loud voice that people were compelled to ask him what the matter was and in this way they also came to know about the martyrdom of Imam Hasan (a.s.).¹

After Muawiyah, it was the turn of Bani Umayyah. When the bier of Imam Hasan (a.s.) was taken out for burial, they made a show of great protest. Ayesha came out mounted on a donkey and said that Hasan cannot be buried besides Holy Prophet (s.a.w.s.). Circumstances worsened and Bani Umayyah started shooting arrows on the bier and Bani Hashim people were compelled to bring the bier of Imam Hasan (a.s.) and bury it in Baqi cemetery. Imam Husain (a.s.) did not like any confrontation. The Muslim community was elated that Ahle Bayt (a.s.) could not get the honor of being buried next to the Prophet. They remained ignorant of the fact that their place is in the heart of the Prophet since day one and he had declared them to be a part of his and they are not needful of burial for their greatness.²

Wives

According to history, in the whole life of Imam Hasan (a.s.) he had only nine wives who are as follows: Umme Farwa, Khawla binte Manzur, Umme Bashir, Thaqfiya, Ramla, Ummul Hasan, Binte Imrul Qays, Judah, Umme Ishaq binte

¹ *Tarikh Abu Fida*, Vol. 1, Pg. 182; *Iqdul Farid*, Vol. 2, Pg. 211; *Tarikh Khamis*, Vol. 2, Pg. 328; *Arajaahul Matalib*, Pg. 357; *Rauzatul Manazir*, Vol. 11, Pg. 133; *Hayatul Haiwan*, Vol. 1, Pg. 151; *Akhbarut Tiwal*, Pg. 400

² *Tarikh Abu Fida*, Vol. 1, Pg. 183; *Rauzatul Manazir*, Vol. 11, Pg. 133; *Rauzatus Safa*, Vol. 3, Pg. 7; *Tarikh Islam*, Vol. 1, Pg. 28; *Tarikh Kamil*, Vol. 1, Pg. 183; *Manaqib Aale Abi Talib*, Vol. 4, Pg. 29, 42 and 44

Talha Ibne Ubaidullah Tamimi.¹

But partisans of Bani Umayyah, in order to assassinate the character of Imam Hasan (a.s.) started a new propaganda and just as they alleged that Imam Ali (a.s.) wanted to marry the daughter of Abu Jahl, in the same way they began to make allegations of excessive polygamy on Imam Hasan (a.s.).

Ibne Abi Hadid has mentioned seventy wives according to Ali Ibne Abdullah Madayani.

Shablanji has mentioned ninety wives in *Nurul Absar*.

Quwwatul Qulub Makki has taken this figure to 250 and 300; and in this way Umayyad partisans fulfilled their duty. It is another thing that according to *Mizanul Etedal* of Dhahabi, Madayani is unreliable in the view of Imam Muslim and he has only named ten wives.

The name of the reporter is also not mentioned in the traditional report of Shablanji and Quwwatul Qulub; that who attended so many marriages and who has written out so many wedding contracts?

Although Madayani could remember the number of wives to be seventy, he could name not more than ten. It is not surprising as liars have a very short memory.

With regard to the number of wives, the question arises that not more than four wives are allowed in Islam, so how he managed to marry so many wives? Was there any particular dispute between Imam Hasan (a.s.) and the angel of death that whenever he married, the wife should die; as after maturity Imam Hasan (a.s.) only lived for thirty-two years. And during the twenty-five years of seclusion of Amirul Momineen (a.s.) at home people did not even liked to look at Aale Muhammad (a.s.); what to say about giving daughters in marriage to them? Period of the rule of Amirul Momineen (a.s.) begins from 35

¹ *Seeratul Hasan, Absarul Ayn*

A.H. and Imam Hasan (a.s.) was martyred in 50 A.H. Thus it was only a period of fifteen years in which every year he could marry only five times and according to the figure of 300 every month there should be two marriages.

Historians have solved this problem through divorce instead of death and fabricated the report that Amirul Momineen (a.s.) declared in the Masjid that Hasan gave too many divorces so you should not give your daughters in marriage to him; the people replied: We would continue to give him our daughters, no matter how much he may divorce.

If the finer points of this report are studied, they go against the aim of Bani Umayyah and exalt the character of Imam Hasan (a.s.) and its causes are as follows:

- 1- Imam Hasan (a.s.) was not a very wealthy man; he didn't have so much wealth to pay the dower and maintenance of so many wives. Hence the wives should have asked for divorce and not that Imam Hasan (a.s.) should want to divorce them and they should be bent on being married to him.
- 2- When it becomes known that a person has given two or three divorces; no one is prepared to give the hand of his daughter to him. It is the perfection of Imam Hasan (a.s.) that even after so many divorces, possibilities remained for many marriages.
- 3- In spite of the prohibition of Amirul Momineen (a.s.), people continued to give him daughters, thus proving that they trusted the character of Imam Hasan (a.s.) more than what Imam Ali (a.s.) trusted. In spite of being opposed to facts, it is a clear proof of the unblemished character of Imam Hasan (a.s.).
- 4- Although historians have made allegation of sensuality on Imam Hasan (a.s.), there is no record of any case about dower and maintenance and this shows that Imam Hasan (a.s.), in spite of so many marriages, did not have any shortcoming and such a person indeed deserves to marry so many times.
- 5- Generally allegations of sensuality show that people trust his

character and one who is famous as a profligate is never blamed for sensuality, just as a person who never prays is not blamed for leaving prayers. This allegation is more suitable for a person like a prayer leader. Moreover if Islam had been against freedom of fulfillment of ones sexual desires, it should have framed the rule that no more than four or five wives are allowed whether a person's wives remain alive or die. Thus who can make unlawful what the Shariah has allowed, except Bani Umayyah?

Imam Hasan (a.s.) in the view of the founder of Islam

Among the definite matters of history, in which there is no doubt, is the issue of greatness of Aale Muhammad (a.s.). Whether one accepts their post and position or not, whether one accepts their teachings and laws or not, whether their orders and directions are obeyed or not, it is in any case definite that these persons had a rank much higher than that of the whole community and Almighty Allah had made them owners of extraordinary perfections. They were pure and chaste from the beginning to the end. Their excellence was famous and their merits were undeniable. Whether people had agreed to their divine post or not, they have indeed accepted their merits and even when enemies eliminated them, it was only after confessing to their perfections and even their killer have emphatically stated that they have not killed an ordinary human being; on the contrary they have killed a great noble personality.

Denial of the greatness of Aale Muhammad (a.s.) is in fact denial of the sayings of Holy Prophet (s.a.w.s.). Denial of the greatness of Aale Muhammad (a.s.) is in fact denial of the verses of Quran, historical facts and fundamentals of beliefs. Denial of the greatness of Aale Muhammad (a.s.) is in fact denial of the clear day and the shining sun and only a blind person can do this.

Imam Hasan (a.s.) is a prominent member of Aale Muhammad (a.s.) who was often seen in the forefront; sometimes on the occasion of Verse of purification, sometimes at Mubahila, sometimes on the shoulders of the Prophet etc. the

Messenger of Allah (s.a.w.s.) also did not leave any stone unturned in declaring about his merits and history and even the traditional reports fabricated against Imam Hasan (a.s.) cannot succeed in denying his excellence.

Below we quote some sayings of the Messenger of Allah (s.a.w.s.) about the excellence of Imam Hasan (a.s.), which also prove that one who was inimical to him and one who had him poisoned cannot in any way be a Muslim.

Traditional reports are freely available in large numbers in books of Muslim scholars.

Initially we state the sayings of Holy Prophet (s.a.w.s.), in which he has mentioned his love for Imam Hasan (a.s.). After that we would quote the reports in which he has mentioned love for Imam Hasan (a.s.) as a necessary condition for loving the Prophet.

1- Imam Ahmad Ibne Hanbal has narrated from Muawiyah on Pg. 93, Vol. 4 of his *Musnad* that he said: I have seen the Messenger of Allah (s.a.w.s.) kissing the tongue and lips of Hasan and Almighty Allah can never punish the tongue and lips that the Messenger of Allah (s.a.w.s.) has kissed.

Mohibbuddin Tabari has mentioned this report in *Zakhairul Uqbah*, Pg. 126; Allamah Khwarizmi in *Maqtalul Husain*, Pg. 105; Allamah Dhahabi in *Seer Alaamun Nubla*, Vol. 3, Pg. 2; Allamah Dhahabi again in *Tarikh Islam*, Vol. 2, Pg. 252; Ibne Kathir, *Al-Bidaya wan Nihaya*, Vol. 8, Pg. 36; Mulla Muttaqi Hindi in *Kanzul Ummal* on the margins of *Musnad*, Vol. 5, Pg. 103 and Allamah Bakathir Hadhrami in *Wasilatul Aamaal*, Pg. 168.

Now the question is that when one has narrated this report why he himself has not contemplated on its meaning and why he did not think that when such is the greatness of Imam Hasan (a.s.) what would be the way of escape from divine chastisement for one who had him poisoned and this in fact is the evidence of

my claim that even killers of Imam Hasan (a.s.) confessed to his greatness and it was so obvious that no one could deny it.

2- Abu Huraira has narrated that the Messenger of Allah (s.a.w.s.) used to give his tongue into the mouth of Imam Hasan (a.s.) and the child used to suck it.

This report is quoted by Hafiz Abu Muhammad Abdullah Ibne Muhammad Ibne Ja'far Ibne Hibban Isfahani in *Akhlaqun Nabi wa Adabuhu*, Pg. 90; Ibne Athir in *An-Nihaya*, Vol. 1, Pg. 121; Ibne Hajar in *Sawaiqul Mohriqa*, Pg. 136; Suyuti in *Tarikhul Khulafa*, Pg. 73; Allamah Muhammad Tahir Siddiqui Hindi in *Majma Biharul Anwar*, Vol. 1, Pg. 124; Allamah Amritsari in *Arjahul Matalib*, Pg. 169; and every Muslim who trusts the veracity of Abu Huraira will have to accept this report as true and who regards his sayings as evidence of religious problems and laws.

3- It is again narrated from Abu Huraira that on seeing Imam Hasan (a.s.) he said: I have seen the Messenger of Allah (s.a.w.s.) kissing your belly; so please raise your garment so that I may kiss your belly.

Allamah Hakim Nishapuri has narrated this report in *Mustadrak*, Vol. 3, Pg. 168 and also stated that it is correct according to the standards of Bukhari and Muslim. Moreover Allamah Tibrani has narrated it in *Mojam Kabir*, Pg. 130; Abu Bakr Shafei in *Tarikh Baghdad*, Vol. 9, Pg. 95; Khwarizmi in *Maqtal Husain*, Pg. 100; Mohibbuddin Tabari in *Zakhairul Uqbah*, Pg. 130; Ibne Manzur Misri in *Lisanul Arab*, Vol. 9, Pg. 354; Allamah Dhahabi in *Talkhisul Mustadrak*, Vol. 3, Pg. 168 and *Seer Alaamun Nubla*, Vol. 3, Pg. 172; Nooruddin Haithami, *Majmauz Zawaid*, Vol. 9, Pg. 177; Allamah Zarandi in *Durarus Simtain*, Pg. 200; Mulla Ali Muttaqi in *Muntakhab Kanzul Ummal*, Vol. 5, Pg. 103; Ibne Kathir in *Al-Bidaya wan Nihaya*, Vol. 8, Pg. 36; Allamah Kandhlawi in *Hayatus Sahaba*, Vol. 2, Pg. 439; Allamah Sherani in *Kashful Ghumma*, Vol. 1, Pg. 86; Allamah Amritsari in *Arjahul Matalib*, Pg. 269;

Allamah Hadhrami in *Wasilatul Aamaal*, Pg. 168. and this is the best evidence of greatness of Imam Hasan (a.s.) and love of Holy Prophet (s.a.w.s.) for him which was aspired by even great companions of the Prophet.

4- Urwah Ibne Zubair has narrated on the authority of his father that the Messenger of Allah (s.a.w.s.) embraced and kissed his son, Imam Hasan (a.s.) in the presence of an Ansari man. The Ansari said: I have never kissed my son in this way. The Messenger of Allah (s.a.w.s.) remarked: What can I do if Almighty Allah has taken away mercy from your heart?

This report is declared correct by Hakim Nishapuri in *Mustadrak*, Vol. 3, Pg. 170; Allamah Dhahabi in *Talkhisul Mustadrak*, Vol. 3, Pg. 170, which shows that the Messenger of Allah (s.a.w.s.) considered loving Imam Hasan (a.s.) as necessary condition of his being mercy for the worlds and has considered denier of such an action to be merciless, which is the best evidence of the greatness of Imam Hasan (a.s.).

5- Miqdam Ibne Mady Karib came to Muawiyah and he mentioned to him the news of martyrdom of Imam Hasan Mujtaba (a.s.). Miqdam asked: Do you consider it to be a calamity. Muawiyah replied: Why I should not do so, I have witnessed the scene that Holy Prophet (s.a.w.s.) used to seat him in his lap and say that he is from me and Husain is from Ali.

This report is narrated by Ahmad Ibne Hanbal in Vol. 4, Pg. 132; Allamah Ganji Shafei in *Kifayatut Talib*, Pg. 266; Mohibbuddin in *Zakhairul Uqbah*, Pg. 133; Ibne Hajar in *Sawaiqul Mohriqa*, Pg. 189; Allamah Tibrani has narrated it in *Mojam Kabir*, Pg. 133; Allamah Suyuti in *Al-Jamiul Sagheer*, Pg. 19; Mulla Muttaqi Hindi in *Kanzul Ummal*, Pg. 100; Allamah Manawi in *Kunuzul Haqaiq*, Pg. 70; Allamah Badaqshi in *Miftahun Najah*, Pg. 113; Allamah Hadhrami in *Wasilatul Maal*, Pg. 165. This shows the relationship that existed between the Messenger of Allah (s.a.w.s.) and Imam

Hasan (a.s.) and even Muawiyah confessed to it. Excellence is that which is confessed by enemies.

There are innumerable traditional reports of this topic which show the intensity of love of Holy Prophet (s.a.w.s.) and for whose details one may refer to the addenda of *Ahqaqul Haqq* of Allamah Marashi (t.s.).

After that we shall quote the reports in which Holy Prophet (s.a.w.s.) has mentioned love for Imam Hasan (a.s.) to be a condition of his own love.

1- Barra has narrated that Holy Prophet (s.a.w.s.) had seated Imam Hasan (a.s.) on his shoulders and was saying: One who has to love me, should love him.

Abu Dawood has mentioned this report in his *Musnad*, Pg. 99; Hafiz Abu Abdullah Bukhari in his *Sahih*, Vol. 5, Pg. 26 and *Adabul Mufrad*, Pg. 33; Imam Muslim in his *Sahih*, Vol. 7, Pg. 129; Allamah Tirmidhi in *Sahih*, Vol. 13, Pg. 198; Ahmad Ibne Hanbal in *Musnad*, Vol. 4, Pg. 292; Tibrani in *Mojamul Kabir*, Pg. 130; Abu Nuaim Isfahani in *Hilyatul Awliya*, Vol. 2, Pg. 35; Khatib Baghdadi in *Tarikh Baghdad*, Vol. 1, Pg. 139; Allamah Baihaqi in *Sunan Kubra*, Vol. 10, Pg. 233; Allamah Baghawi in *Masabihus Sunnah*, Pg. 205; Ibne Asakir in *Tarikh Damishq*, Vol. 4, Pg. 202; Ibne Kathir in *Usdul Ghaba*, Vol. 2, Pg. 13; Allamah Ganji in *Kifayatut Talib*, Pg. 196; Qadi Ayaz in *Shifa*, Vol. 2, Pg. 21; Shaykh Sulaiman Qanduzi in *Yanabiul Mawaddah*, Pg. 179; Ibne Jauzi in *Tadhkirah*, Pg. 202; Dhahabi in *Tarikhul Islam*, Vol. 2, Pg. 217; Hadhrami in *Wasilatul Maal*, Pg. 167; Ibne Kathir in *Al-Bidaya wan Nihaya*, Vol. 8, Pg. 34; Aini in *Umdatul Qari*, Vol. 16, Pg. 242; Suyuti in *Tarikhul Khulafa*, Pg. 73; Qastalani in *Irshadus Sari*, Vol. 6, Pg. 160; Ibne Hajar in *Sawaiqul Mohriqa*, Pg. 135; Badaqshi in *Miftahun Najah*, Pg. 115; Allamah Binhani in *Ash-Sharaful Moabbad*, Pg. 60; Amritsari in *Arjahul Matalib*, 268.

2- Abu Juhaifa has narrated that the Messenger of Allah (s.a.w.s.) said: This son of mine is a chief; one who loves me

should love him. (Abu Nuaim Isfahani, *Akhbar Asbahani*, Vol. 1, Pg. 291)

3- It is narrated from Imam Ali (a.s.) that the Messenger of Allah (s.a.w.s.) said: One who loves me, should love him (Hasan). (*Muntakhab Kanzul Ummal*, on the margins of *Musnad*, Vol. 5, Pg. 102)

4- A person from Azd Shinwayh has narrated that the Messenger of Allah (s.a.w.s.) said: One who loves me, should love him. (*Tarikh Kabir*, Bukhari, Vol. 2, Pg. 391; *Musnad Ahmad*, Vol. 5, Pg. 366; *Tarikh Ibne Asakir*, Vol. 4, Pg. 23; *Mustadrak*, Vol. 3, Pg. 173; *Usdul Ghaba*, Vol. 5, Pg. 347; *Majmauz Zawaid*, Vol. 9, Pg. 176; *Isabah*, Vol. 1, Pg. 328; *Tarikhul Khulafa*, Pg. 37; *Kanzul Ummal*, Vol. 16, Pg. 261; *Isafur Raghibeen*, Pg. 197).

5- Anas Ibne Malik has narrated that Holy Prophet (s.a.w.s.) said: One who hurts him, would hurt me and one who hurts me, hurts Almighty Allah. (*Majmauz Zawaid*, Vol. 1, Pg. 284; *Mojam Kabir*, Tibrani. Pg. 132; *Muntakhab Kanzul Ummal* on the margins of *Musnad*, Vol. 5, Pg. 102; *Miftahun Najah*, Pg. 115; *Arjahul Matalib*, Pg. 269).

These traditional reports clearly show the greatness and prominence of Imam Hasan (a.s.) in the view of Holy Prophet (s.a.w.s.) and what is his opinion about one who harasses him and one who does not love him?

I pray to Almighty Allah that He might give Taufeeq to the Muslim community that it may follow the views of one whom they regard as their Prophet and not to devise their own criteria.

And peace be on those who follow the guidance.

Treaty of Imam Hasan (a.s.) – motives and factors

With regard to the lifetime of Imam Hasan Mujtaba (a.s.), the issue of polygamy is most important from the aspect of exposing the propaganda of enemies and the issue of peace treaty is important from the aspect of understanding the realities. After a detailed discussion on polygamous marriages, some discussion is required on the issue of the peace treaty as well.

Basically we should not ignore the fact that in both these issues, the role of Imam Hasan (a.s.) is exactly like that of the Messenger of Allah (s.a.w.s.). He is also made a target of ridicule with these issues. Sometimes the enemy had considered sensuality as the reason behind multiple marriages and sometimes apparently friends have doubted in his prophethood with regard to a peace treaty and in this way, the unity of grandfather and grandson has occurred involuntarily, even though the enemy would not like to confess it.

In order to examine the peace treaty of Imam Hasan (a.s.), it is necessary to keep in mind the background that after the martyrdom of Amirul Momineen (a.s.), on 21st Ramadhan, 40 A.H. and after his burial, Imam Hasan (a.s.) addressed the Muslim crowd in a brief but comprehensive sermon.

“O people, tonight has passed away one who is neither preceded by anyone in the past from the aspect of deeds and character nor the future ones will ever do. He was the stalwart of the battlefield who fought Jihad on the side of Holy Prophet (s.a.w.s.); he used to defend him and when he gave him the standard and sent him to the battlefield, he was accompanied

by Jibraeel on the right and Mikaeel on the left and he did not return till he gained decisive victory. He passed away on the night on which Isa Ibne Maryam was raised to the heavens; and on the night Yusha Ibne Nun passed away. He had left behind no wealth. He set aside an amount of only seven hundred dirhams to purchase a slave, but which did not take place.¹

O people, one who knows me, knows me and one who does not know me, should recognize me that I am Hasan Ibne Ali; son of the Messenger of Allah (s.a.w.s.), son of the successor of the Prophet; son of the warner and the giver of glad tidings; I am the son of one who invited to God and who was the luminous lamp. I am included among the Ahle Bayt (a.s.) from whom Almighty Allah has kept away all impurities and whom He has purified fully and whose love is fixed as the recompense of prophethood. Goodness is in fact love for us Ahle Bayt (a.s.).

As soon as this sermon ended, Qays Ibne Asad said: Sir, please extend your hand, we would like to pledge allegiance to you in the name of Book of Allah, Sunnah of the Prophet and fighting against the enemies. He said: Only Book of Allah and Sunnah of the Prophet and other things are included in it and there is no need of any addition, as it would be a sign of deficiency of Quran and Sunnah. When you pledge allegiance to me, you would have to fight one whom I fight and make peace with one with whom I make peace.

Forty thousand persons gave allegiance to Imam Hasan (a.s.) and he in addition to being the owner of actual Imamate also became the master of apparent caliphate. But Muawiyah, who had declared his rebellion in the Battle of Siffeen only, and according to his view, had even obtained the Islamic caliphate through arbitration and in order to clear his way for absolute rulership had got Imam Ali (a.s.) martyred through Ibne Muljim; he learnt of this fact that the rulership of Iraq was

¹ *Amali Shaykh Saduq and Shaykh Mufeed; Tafsir Furat*

again going towards the descendants of Ali (a.s.), so he again started his intrigue and set out with an army of 60000 to attack Kufa. Imam Hasan (a.s.) sent an army of 12000 men under the command of Qays Ibne Saad to stop the march of Muawiyah. Muawiyah employed his natural deceit and spread rumors in the armies of Qays and Imam Hasan (a.s.) that peace treaty has been signed with Muawiyah and fighting was now futile. It was rumored in the army of Qays that Imam Hasan (a.s.) has made peace and Qays was fighting without any reason and in the camp of Imam Hasan (a.s.) it was rumored that Qays has made peace and Imam Hasan (a.s.) was fighting for no reason. In this way, discord was created among both the armies and those who had blamed Imam Ali (a.s.) for apostasy now accused Imam Hasan (a.s.) for the same and finally conditions worsened so much that the prayer mat was pulled out from under Imam Hasan (a.s.) and he was harassed a great deal and when he was proceeding to Madayan he was attacked and wounded and he had undergo treatment for sometime.¹

Now Imam Hasan (a.s.) faced the following circumstances:

- 1- After the martyrdom of Amirul Momineen (a.s.), Muawiyah was emboldened further and he got a chance to strengthen arbitration and Muslims also found ways to gain wealth.
- 2- A severe discord emerged in the forces of Imam Hasan (a.s.) and people became fed up with wars; hopes of gaining war booties waned; Muawiyah purchased the loyalties of the army chiefs of Imam Hasan (a.s.) and even persons like Ubaidullah Ibne Abbas turned dishonest and if other chiefs sold their conscience for 50000, he sold it for 100000.
- 3- Material as well as spiritual strength of the enemy increased. From the material aspect their numbers increased; they got more wealth; and from the spiritual aspect all became more

¹ *Biharul Anwar*, Vol. 10, Chap. 9, Pg. 269

loyal to their ruler and were prepared to do anything for him, no matter how obvious his falsehood be.

4- Troubles that befell at Madayan and lack of support of his men further worsened the conditions and no possibility remained for more confrontation.

5- Safety of the lives of Muslim is in any case a responsibility of the ruler and he has no right to fight Jihad till victory is not assured or the sacrifice is to the advantage of faith. For Imam Hasan (a.s.) there was no possibility of apparent victory and sacrifice also had no benefit as only a few sincere supporters remained who would also perish in due course and no true Muslim would remain.

The most important point is that Muawiyah himself, despite his deceptions was thinking that it is not possible to humble Hasan Ibne Ali and without his approval, his rulership was valueless. Thus he adopted the method of reconciliation and displaying absolute trust sent him a signed blank paper to make peace with him on the Imam's conditions.

Now Imam Hasan (a.s.) faced a dilemma that if he refused the offer, it would be against the spirit of Islam and if he agreed, it would create more furor in the army. Thus he placed the issue before his supporters that if you are still prepared to fight, I am ready to do Jihad for the completion of argument. But if you are fond of life, with whom should I fight? The army shouted the slogan of peace immediately and he realized that it was time of the peace treaty which his grandfather had prophesied about him. Thus he approved the treaty and wrote down the following conditions:¹

1- Rulership would remain with Muawiyah provided he acted according the Book of Allah and Sunnah of Prophet.²

¹ *Elamuddin Dailami; Biharul Anwar*, Vol. 8, Chap. 10, Pg. 241

² Ibne Abil Hadid

- 2- Muawiyah would not have any right to appoint anyone as heir apparent.¹
- 3- People of Iraq would be given full peace.²
- 4- Muawiyah would not bear the title of Amirul Momineen.³
- 5- Testimonies would not be given to Muawiyah.⁴
- 6- Cursing of Imam Ali (a.s.) would be discontinued.⁵
- 7- Every rightful person would get his right.⁶
- 8- Shia will be assured peace and security.⁷
- 9- The tax of Ahwaz will be given to those who are killed in Jamal and Siffeen.⁸
- 10- Public Treasury of Kufa will remain under control of Imam Hasan (a.s.).⁹
- 11- Muawiyah will pay him ten hundred thousand dirhams annually.¹⁰
- 12- Imam Hasan (a.s.), Imam Husain (a.s.) and the family of Ahle Bayt (a.s.) will not be harassed in any way.¹¹

Obviously when a proposal of peace is made keeping under view the above conditions and if agreement is shown to such conditions, fighting cannot be justified for anyone and every justice loving person is supposed to make peace

¹ *Isabah, Al-Imamah was Siyasah*

² *Hayatul Haiwan*

³ *Tadkirah Khawasul Ummah*

⁴ *Ayanush Shia*

⁵ *Sharh Nahjul Balagha*

⁶ *Manaqib*

⁷ *Tabari*

⁸ *Al-Imamah was Siyasah*

⁹ *Tarikh Dualul Islam*

¹⁰ *Jauharatul Kalam*

¹¹ *Bihar*

whatever its consequences may be.

Further, there was harm to the world as well as religion in rejecting peace. From the worldly aspect, nothing would have been gained except death of sincere companions and family members and from religious aspect, one would have been answerable for each death as declaration of war without favorable conditions is nothing short of suicide and bloodshed. Such examples of silence and peace were present during the lifetime of Holy Prophet (s.a.w.s.) as well as that of Imam Ali (a.s.). On the contrary Holy Prophet (s.a.w.s.) had accepted the conditions of idolaters and made peace, upon which Umar had expressed his anger and cast doubts on his prophethood also; therefore Imam Hasan (a.s.) accepted the peace treaty.

After that the issue of the battle of Imam Husain (a.s.) was completely different as no peace was proposed to him; on the contrary Yazid directly demanded allegiance from him, which only meant destruction of religion and in such condition, Jihad becomes obligatory; otherwise during lifetime of Imam Hasan (a.s.) and after his martyrdom in both circumstances, Imam Husain (a.s.) honored the terms of the treaty of Imam Hasan (a.s.) and did not declare any kind of Jihad; which clearly means that peace and war are same type of acts, seen as reaction to falsehood; if it proposes peace, it is accepted and if it demands allegiance, life is sacrificed for it.

Antecedents of the peace treaty

A study of the antecedents of the peace treaty is sufficient as it clearly makes one realize why Imam Hasan (a.s.) agreed for peace and what type of consequences he wanted to obtain through this.

In brief, it is sufficient to state that the aim of Aale Muhammad (a.s.) was nothing, but protection of Shariah and Islam. They have made efforts for this same thing all their lives

and all their moves were only aimed at this. Sometimes they fulfilled it by taking over rulership like Amirul Momineen (a.s.) did on the occasion of fourth stage of caliphate and sometimes they did it by giving up rulership as it happened during the peace treaty of Imam Hasan (a.s.). Sometimes this duty was fulfilled by eliminating the enemies as in the case of the Battles of Badr and Uhad and sometimes it was done by laying down ones life as happened in Masjid Kufa. On the contrary, sometimes both methods were combined as happened in the Battle of Kerbala.

If sometimes contradiction is seen in the acts of Aale Muhammad (a.s.) it is also a result of the fulfillment of this aim. It cannot be compared to the contradiction of character as its examples are available in divine practice as well as the life history of Prophet. When Providence wanted to protect the lives of prophets it did not save the hands of Musa (a.s.) from embers and they were scarred; and sometimes it saved Prophet Ibrahim (a.s.) from an inferno.

The Messenger of Allah (s.a.w.s.) also sometimes displayed power in the battlefields of Badr and Uhad and sometimes he agreed to extraordinary treaties, which even the great companions could not understand; the only issue was defense of faith. Defense depends on circumstances and circumstances continue to change.

Imam Hasan (a.s.) had seen it as a good opportunity of making peace as he had seen how the person whose father created furor at each of the conditions proposed by his grandfather; that same person had sent him a blank paper and agreed to all conditions, which is the first announcement of my victory and a nice possibility for me to write the conditions and prepare an excellent document, which would also interpret the intentions of both parties till Judgment Day and also guide anyone who is searching for truth.

Thus by making peace, Imam Hasan (a.s.) derived the

following advantages:

1- It was as if Imam Hasan (a.s.) appointed Muawiyah, who was an enemy of Islam from the side of both his grandparents, as a defender of Islam and now instead of considering it as inheritance of Aale Muhammad (a.s.), he began to consider it as his own property and became ready to defend it; as some elders say that if you want to preserve something in the locality you should keep it with one from whom there is risk of robbery, and it would be safe.

2- It had always been the practice of oppressors that as soon as circumstances change, they deny their previous manners and begin to prove themselves as infallible. By laying down the condition of stopping the cursing of Imam Ali (a.s.), Imam Hasan (a.s.) wanted to show what type of treatment was meted out to the self of Prophet under Syrian power and what victimizations Aale Muhammad (a.s.) had continued to face.

3- The most important fact of Islamic rule is that it should be based on Quran and Sunnah. Other than this, no regime can be called Islamic. Imam Hasan (a.s.) imposed the first condition that you will have to act according to Quran and Sunnah of Prophet, which clearly showed that it was not being practiced in Syria before that. Imam Hasan (a.s.) wanted to stress that he did not aim rulership, his only aim was that rule should be according to Quran and Sunnah.

It is the duty of every Muslim to protect the life and property of other Muslims and adopt all ways, which is not opposed to the laws of Shariah. Imam Hasan (a.s.) knew that the ruler of Shaam would in any way try to eliminate his supporters and the best way to defend their lives was to sign this peace treaty and it was upto Imam Hasan (a.s.) to prepare this document. Thus Imam Hasan (a.s.) secured those lives through this, which would have not even been possible through weapons and great forces as had become clear through experiences of history. Although this cannot be compared to Battles of Jamal and

Siffeen that is why Amirul Momineen (a.s.) did not defend the lives of his supporters; it is so because in Jamal and Siffeen the foe was in attack mode and there was no choice, but to put up an armed confrontation and there was no offer of peace as in case of Imam Hasan (a.s.). On the contrary even in Siffeen when Qurans were raised on spears and there was possibility to halt hostilities, Amirul Momineen (a.s.) stopped fighting and did not give the enemy any further chance of bloodshed although he was aware of Muawiyah's intention and he was also aware of the stopping of hostilities.

5- As a result of this peace treaty, the followers of Ahle Bayt (a.s.) got some respite and they began to publicize their laws and in this way they began to propagate faith directly. Thus the declaration of Wilayat of Imam Ali (a.s.) in the Azaan was a link of this chain that when Muawiyah began cursing of Imam Ali (a.s.) from the pulpits, followers of Imam Ali (a.s.) started announcing the guardianship of Ali (a.s.) from the minarets so that all should know that this cursing is not against any ordinary person. It is against a Wali of God whom Quran has declared to be a Wali of God and to curse a Wali of God is same as challenging Almighty Allah to war; after which no value remains for Islam and Muawiyah does not remain a Muslim from any aspect.

Memorable Debate of Imam Hasan (a.s.)

Allamah Tabarsi, the author of *Ihtijaj* writes that according to the report of Abu Mikhnaf, Shoba and Yazid bin Abi Habib Misri no debate took place in Islam greater than that, which occurred in the court of Muawiyah on the day Amr bin Uthman bin Affan, Amr bin al-Aas, Utbah bin Abi Sufyan, Walid bin Uqbah and Mughairah bin Shoba gathered and decided to summon Imam Hasan al-Mujtaba (a.s.) and rebuke and insult him. So Amr bin al-Aas told Muawiyah about this plan. Muawiyah said that it was something beyond their capacity and that all of them would themselves be disgraced instead. However the audience insisted and Muawiyah sent for the Holy Imams (a.s.). Imam asked the messenger about the situation, recited supplication for refuge against the Satans and set out from his place. When he reached Muawiyah's court, the latter extended a warm welcome to him and gave him a seat of honor. "Why am I called here?" asked Imam Hasan (a.s.). Muawiyah replied, "These people wanted your presence here, because they claim that Uthman was killed unjustly and that your father had him assassinated; so you must listen to what they have to say and reply to their assertions."

Imam Hasan (a.s.) said, "This is your court, if you have permitted them to speak, you will have to listen to the reply also. And in any case, you will have to be ashamed from one or the other side. If I knew I would also have brought the same number of persons from Bani Hashim; but no matter, Allah would help me. Let them say whatever they want; I shall answer all by the might and power of the Almighty."

Immediately Amr bin Uthman began his tirade and first spoke of the proximity and status of Uthman vis-à-vis Holy

Prophet (s.a.w.s.). Then he claimed that the Bani Hashim clan, due to the malice they harbored against him, had him assassinated; and what a shameful thing that a caliph should be murdered and his killers should roam free! “You people still have to pay for nineteen murders from our kinsfolk,” he said in the end.

After that Amr Aas added: “Your father poisoned Abu Bakr and also had Umar and Uthman eliminated. He wrongly claimed to be successor of the Prophet. You all want to become the Chief of believers while neither you have any sense nor capability. We called you here only to heap abuses on you; while you cannot point out any defect of ours. Do it if you can. Your father was the worst of the people and Allah saved us from his mischief. At this moment you are under our control. Even if we killed you, there will not be anything wrong in it.”

Then Utbah bin Abi Sufyan spoke up: “Your father was the worst man of Quraish tribe. He broke off ties of relationships and shed the blood of his own kinsfolk. And you are also included among the killers of Uthman. Even if we killed you, it is our right. Though Almighty Allah destroyed your father, you are still hopeful of caliphate, which is not rightfully yours and neither are you deserving of it.”

After that Walid bin Uqbah reiterated the same rubbish and in the end said: “Uthman was your best maternal uncle and the most excellent son-in-law of your family, but you people became jealous and had him killed. Now see what Almighty Allah has in store for you.”

The next to speak up was Mughairah bin Shoba who spoke in the most insulting way about His Eminence, Ali (a.s.) and he said that Uthman was killed unjustly and, “Your father had no justification for killing him. He gave shelter to the killers of Uthman and was pleased at the murder. It was so because Bani Umayyah is better than Bani Hashim in every aspect and Muawiyah is superior to your father. Your father was inimical

to the Messenger of Allah (s.a.w.s.) and devised a plot to have him eliminated, but the plot was exposed and his life was saved. Then he refused to give pledge of allegiance to Abu Bakr and later had him poisoned. After that he had Umar assassinated. Then he got Uthman murdered. Now what is your worth in the court of Almighty? Muawiyah has the right to take revenge for the murder of Uthman and the blood of Ali is not worthier than the blood of Uthman. Allah cannot gather rulership and prophethood in the family of Abdul Muttalib.”

When all of them concluded their nonsense Imam Hasan (a.s.) began his speech: “Thanks be to Allah, that He guided through our first your firsts and guided through out last your lasts. Peace be upon my grandfather, Prophet Muhammad Mustafa (s.a.w.s.). People, listen to me and try to understand what I am saying.

“O Muawiyah, by Allah, these (people) have not cursed me. But you have cursed me out of obscenity with which you are familiar, a bad opinion for which you are famous, a bad moral to which you have stuck, and aggression against us, because of an enmity from you toward Muhammad, may Allah bless him and his family.

However, listen, O Muawiyah, and you listen! I will say regarding you and them something less than you have.

I adjure you before Allah, O people, did you know that the person you cursed today performed prayers towards both *Qiblas*? As for you, O Muawiyah, you disbelieved in them (the two *Qiblas*). You thought that they were misguidance. You worshipped Laat and Uzza out of error. I adjure you before Allah; did you know that he pledged two allegiances – the allegiance of Fath, and the allegiance of Rizwan? As for you, O Muawiyah, you disbelieved in one of them and broke the other. I adjure you before Allah; did you know that he was the most appropriate for faith? As for you, O Muawiyah, and your father, you were among those whose

hearts were reconciled. You concealed unbelief and showed Islam; and you were attracted with money.

I adjure you before Allah; did you know that he (Imam Ali) was the bearer of the standard of Allah's Apostle, may Allah bless him and his family, at the Battle of Badr, and that the standard of the polytheists was with Muawiyah and his father? Then he met you at the Battle of Uhud and of the Allies carrying the standard of Allah's Apostle, may Allah bless him and his family, while the standard of the polytheists was with your father. During all of that Allah granted him conquest, showed his proof, supported his summons, and confirmed his speech. In all those places Allah's Apostle, may Allah bless him and his family, was pleased with him and was displeased with you and your father. I adjure you before Allah, O Muawiyah, did you remember the day when your father came riding a red camel that you drove, and your brother Utbah led? Allah's Apostle, may Allah bless him and his family, saw you and said: 'O Allah, curse the rider, the leader, and the driver!' Did you, O Muawiyah, forget the poetry you wrote to your father when he intended to be a Muslim and prohibit him from that? (You said: 'O Sakhr, do not be Muslim one day lest you should expose us after those who were torn at (the Battle of) Badr. (They were) my maternal uncle, paternal uncle, granduncle, the third of them, and Hanzal of good who gifted us with sleeplessness...')

"By Allah what you have concealed from among your affair is greater than what you have manifested. I adjure you before Allah, O people, did you know that Ali abstained from pleasures among the companions of Allah's Apostle; may Allah bless him and his family? So it has been revealed regarding him: *O you who believe, do not forbid (yourself) the good things which Allah has made lawful.* [Quran 5:87] And that Allah's Apostle, may Allah bless him and his family, sent the leading companions to Bani Quraiza. They approached their stronghold and were defeated. So he sent Ali with the

standard, and he made them follow Allah's judgment and that of His Apostle, and he did the like at Khyber.

“O Muawiyah, I think that you do not know that I know what Allah's Apostle, may Allah bless him and his family, said about you when he wanted to write a letter to Bani Khuzaimah. He sent for you, and you did not come to him. So he invoked (Allah) against you with ‘O Allah,’ until you die.

“And you, O people, I adjure you before Allah, did you not know that Allah's Apostle, may Allah bless him and his family, cursed Abu Sufyan in seven places that you cannot refute:

“Firstly, when he met Allah's Apostle, may Allah bless him and his family, who was going out of Mecca to Taif to summon Thaqif to religion. He (Abu Sufyan) attacked, cursed, stultified, abused, accused him of lying, and intended to assault him (the Prophet). So Allah and His Apostle cursed him and then the Prophet (a.s) went away.

“Secondly, on the day of the train of beasts of burden (*yum al-'eer*) when Allah's Apostle, may Allah bless him and his family, interfered with them while they were coming from Sham. However Abu Sufyan drove them away and made them walk by the coast. So the Muslims did not obtain them. Allah's Apostle cursed him and invoked (Allah) against him. Accordingly, the Battle of Badr took place.

“Thirdly, at the Battle of Uhad when he (Abu Sufyan) stood at the foot of the mountain and Allah's Apostle was on the top. He was calling out many times: ‘Exalt Hubal!’ So Allah's Apostle, may Allah bless him and his family, cursed him ten times; and the Muslims cursed him.

“Fourthly, on the day when he (Abu Sufyan) brought the allies along with Ghatfan, the Jews, so Allah's Apostle, may Allah bless him and his family, cursed him and invoked Allah against him.

“Fifthly, on the day when Abu Sufyan brought Quraish and prevented Allah’s Apostle, may Allah bless him and his family, from the Holy Mosque in Mecca, and the animals of sacrifice were ready to reach their place on the day of Hudaibiyah. So Allah’s Apostle cursed Abu Sufyan. He cursed the leaders and the followers and said: ‘All of them are cursed. None of them will believe.’ It was said: ‘O Allah’s Apostle, is Islam not hoped for any of them? So how is the cursing?’ He said: ‘The cursing will befall none of the followers. As for the leaders, none of them will succeed.’

“Sixthly, on the day of the red camel.

“Seventhly, on the day when they stood in front of Allah’s Apostle, may Allah bless him and his family, to startle his she-camel. They were twelve men. Among them was Abu Sufyan. So this belongs to you, O Muawiyah.”

Through his speech, Imam Hasan (a.s) brought down Muawiyah from his palace to his grave, from his throne to his coffin. He made sadness hurt him.

Then he turned to Amr bin Aas and said to him: “As for you, O bin Aas, surely your affair is common. Your mother gave birth to you (while you were) unknown because of adultery. So four (men) from Quraish sued one another about you. Her butcher overcame you. He was the meanest of them in lineage and the wickedest of them in position. Then your father rose and said: ‘I detest Muhammad, the childless.’ So Allah revealed regarding him what He revealed. You fought against Allah’s Apostle, may Allah bless him and his family, at all the battles. You satirized and harmed him in Mecca, and you plotted against him with all your schemes. You were the worst of all the people in accusing him of lying and enmity. Then you along with the owners of the ship went out intending (to go to) Najjashi (to ask him) to repatriate Ja’far and his companions to the people of Mecca. When what you hoped escaped you, Allah returned you disappointed and proved you a lying

informer, and you specified your punishment against your companion Ammarah bin Walid. So you informed Najjashi against him as envy for what he committed with his wife. So Allah exposed you and your companion. Therefore, you are the enemy of the Hashemites during the pre-Islamic period and Islam. Then you and all these people have come to know that you satirized Allah's Apostle, may Allah bless him and his family, with seventy verses of poetry. So Allah's Apostle, may Allah bless him and his family, said: 'O Allah, surely I do not say poetry and I should not (say it). O Allah, curse him a thousand times for each letter. Therefore, there are countless curses on you from Allah. As for what you have mentioned regarding Uthman's affair, it was you who set the world with fire against him. Then you went to Palestine. When you heard of his murder, you said: 'I am Abu Abdullah. When I hurt an ulcer, I make it bleed.' Then you devoted yourself to Muawiyah and sold your religion for your life in this world. Therefore, we do not blame you for hatred nor do we admonish you for affection. By Allah, you did not support Uthman when he was alive nor did you become angry for him when he was killed. Woe unto you, O bin Aas! Did you not say regarding the Hashimites when you left Mecca for Najjashi?

'My daughter says: To where is this departure? And my going is not condemned. I said: Leave me! Surely I am a man (who) wants (to go to) Najjashi as to Ja'far. That I may burn him with a burning through which I set right the chivalry of the wry-necked. And my affair is Ahmad (Muhammad) from among them, and I will say as to him with the abominable. And I will run to Utbah diligently even if he was like the red gold. And I will not turn away from the Hashimites and as far as I can in absence and presence. If he accepted my admonition to him; otherwise, I will draw my sword towards him. Therefore, this is the answer to you. Have you heard it?'

Imam Hasan (a.s) mentioned what was standing in Amr bin Aas from among the vices, the disgraceful acts, the violent

malice against Islam and the Muslims, his taking part in shedding Uthman's blood, and his joining Muawiyah as craving after his world.

Then the Imam (a.s) turned to Walid bin Aqaba and said to him: "As for you, O Walid, I do not blame you for detesting Ali. That is because he whipped you eighty times as to (your drinking) wine and he killed your father before Allah's Apostle, may Allah bless him and his family. It is you whom Allah has called the transgressor and called Ali the believer. That was when you vied in glory with one another. You said to him: 'O Ali, keep silent! I am braver than you in heart and longer than you in tongue.' So Ali said to you: 'Keep silent, O Walid! I am a believer, and you are a transgressor.' So Allah revealed His speech to confirm his speech: *Is he then who is a believer like him who is a transgressor? They are not equal.* [Quran 32:18.] Then He revealed to confirm his speech: *If an evil-doer comes to you with a report, look carefully into it.* [Quran 49:6] Woe unto you, O Walid! Whatever you forget, do not forget the speech of the poet as to you and him."

Then Imam Hasan (a.s) mentioned the verses of poetry on them:

"He who is believer, may Allah prolong your life, is not like him who is transgressor, traitor. Shortly after, Walid and Ali will be openly summoned to the reckoning. Ali will be rewarded with gardens, and Walid will be rewarded with disgrace."

There is no relationship between you and Quraish. You are an infidel from among the people of Saforiya. I swear by Allah that you are older in birthday than what you claim."

The reason behind Walid's detesting Imam Ali, the Commander of the faithful (a.s) and showing enmity toward him was that the Imam was the model of belief and Walid was the model of unbelief. It is well known that the contradiction between belief and unbelief is natural. Besides, Imam Ali, the

Commander of the faithful, whipped him eighty times for his drinking wine. Indeed this brought about in himself hatred toward Imam Ali, the Commander of the faithful. After Imam Hasan (a.s) had disgraced Walid, he turned to Utbah bin Abi Sufyan and said: "As for you, O Utbah, by Allah, you are not prudent to answer you nor are you sane to debate with and admonish you. You have no good to be hoped nor have you evil to be avoided. Your reason and that of your slave-girl are the same. If you openly curse Ali, that will not harm him. As for threatening me with killing, why did you not kill Lahyani when you found him in your bed? Do you not feel shame of the saying of Nasr bin Hajjaj as to you:

'O men, occurring times, and the shame that has disgraced Abu Sufyan. I have been informed that Utbah betrayed him as to his wife. (He belongs to) a race ignoble in origin from Lahyan.'

"After this I deem myself as above mentioning it because of its atrocity. So how can one fear your sword while you had not killed the one who exposed you? How can I blame you for your detesting Ali while he killed your uncle during a duel at the Battle of Badr, helped Hamza in killing your grandfather Utbah, and killed your brother Hanzala in one place?"

Imam Hasan (a.s) has explained that Utbah was foolish, had no reason and void of honor, that Imam Ali, the Commander of the faithful (a.s) killed with his sword his grandfather, his uncle, and his brother at the Battle of Badr. For this reason he harbored malice and hatred against him.

Then Imam Hasan (a.s) turned to Mughira bin Shoba and said: "As for you, O Mughira, you are not worthy of inflicting on me this and the like of it. You are like the mosquito that said to the date-palm: 'Stand firm, for I am flying from you.' The date palm said: 'Did I feel that you had been sitting on me, that I might come to know that you were flying from me?' We do not feel your enmity toward us nor do we grieve if we come to

know of it. Your speech is not difficult to us. The punishment prescribed by Allah as to fornication is established against you. Umar turned away from you a right about which Allah will ask him. You asked Allah's Apostle, may Allah bless him and his family: 'Can man look at the women he wants to marry?' 'There is no harm in it, O Mughira,' he replied, 'unless he had intended to fornicate her.' That is because he had come to know that you were a fornicator. You are priding yourself on us through the authority. But Allah, the Most High, says (in this concern): *And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.* [Quran, 17:16]" With this the Imam's debates with his opponents came to an end. The Imam (a.s) showed them their defects, their mental and genealogical vices. He exposed their disgraceful acts. He stripped them of the garment of pride. He (a.s) made sorrow and sadness hurt them. When he wanted to go away, Amr bin Aas clung to his clothes and said (to Muawiyah): "O Commander of the faithful, you have witnessed his speech as to slandering my mother. I demand him of the right of slandering."

Muawiyah shouted at him with rage: "Leave him! May Allah not reward you with good!"

Then Muawiyah turned to his retinue. He condemned and blamed them for their disobeying and opposing him, saying: "I had told you that he was among those whose opposition was unbearable. I had prohibited you from cursing him. However you disobeyed me. By Allah, he did not rise until he made the house dark to me. Go away from me! Indeed Allah has exposed and disgraced you because of your leaving determination and turning away from the opinion of the compassionate adviser. And Allah is He Whose help is sought."¹

¹ *Ihtijaj Tabarsi*, Vol. 1, Pg. 413

Note: We should know that prejudiced persons can deny this incident but cannot deny the points mentioned therein; and this much is sufficient for exalting of truth that the claims of Imam Hasan (a.s.) are irrefutable and every allegation of the oppressors is absurd and degrading for the world as well as the hereafter.

And peace be on those who follow the guidance.

Distinctive qualities of Imam Hasan (a.s.)

The Holy Imams (a.s.) have two types of qualities:

Some are related to ordinary people as they have those qualities which are not found in other people or in holy saints.

Some are related to their own family that Almighty Allah has given those qualities to each Imam particularly which are not found even in other Imams as they did not have such conditions or there was no need for them to display those qualities.

Below we present an outline of both types of qualities of Imam Hasan (a.s.); details are mentioned elsewhere.

These details begin from the lineage and the time of his birth and continue till martyrdom and events after that.

The first distinction of Imam Hasan Mujtaba (a.s.) is that he was the first man in humanity both of whose parents were infallible; it is such a distinction that not even divine prophets and Imams had such peculiarity.

He is the first human being who is given those extra qualities whose equal is not found in the history of humanity. His respected grandfather, the Messenger of Allah (s.a.w.s.), his honorable grandmother, Lady Khadija (s.a.), the mother of believers; his exalted father, Imam Ali (a.s.), his illustrious mother, Lady Fatima (s.a.), his uncles: Aqeel and Ja'far Tayyar, his paternal aunt, Umme Hani, whose house is given the status of the sacred Mosque, his grandfather, who has the honor of being the guardian of Holy Prophet (s.a.w.s.) and benefactor of Islam.

We should know that even Imam Husain (a.s.) is sharing

these distinctions, we cannot deny the fact that Almighty Allah gave them to Imam Hasan (a.s.) before Imam Husain (a.s.). Therefore he was unique in this regard during his time; although it is not possible to compare the excellence among members of Aale Muhammad (a.s.) as all of them are parts of the same effulgence.¹

Childhood

During childhood, when most children spend their time playing and that is why the Holy Quran has also considered this point and called the life of the world to be a game and play in the beginning and later to be a matter of pride. The young members of Aale Muhammad (a.s.) have those qualities, which cannot even be imagined in others. For example:

So strong was the power of smell of Imam Hasan (a.s.) that as soon as he entered the house, he told his mother: “I can feel the fragrance of my grandfather”, which also shows that the power of perception of the holy infallible is stronger than others it also shows that the body of prophethood has a fragrance, which all cannot feel and which requires power of smell like that of Imam Hasan (a.s.).²

So strong was the sight of Imam Hasan (a.s.) that when Imam Ali (a.s.) wanted to hear the explanation of his son, he immediately said: Mother, today my tongue has no fluency; it seems as if my master is watching me.³

Through this Imam Hasan (a.s.) also clarified that Holy Prophet (s.a.w.s.) has declared me to be the chief of the youths of Paradise, but I am calling my father ‘master’ so that all may know that when he cannot be compared to people like me, what to say about other people of the community?

¹ *Damatus Sakiba*

² Hadith Kisa

³ *Biharul Anwar*, Vol. 10, Pg. 193

Special merits and excellence

Imam Hasan (a.s.) was unique in this regard also, which is in comparison to the ordinary persons of the Ummah and from some aspects as opposed to the other members of Ahle Bayt (a.s.). For example:

He is the first human being to have got the honor of entering the Yamani cloak and who was considered to be the first cure of the weakness of the Prophet.¹

He was the most prominent among the persons who came out to confront the Christian delegation in the field of Mubahila as in spite of such young age, he came into field on his own and Holy Prophet (s.a.w.s.) placed him before all and gave him the honor of walking by himself.²

Imam Hasan (a.s.) is also included among the persons because of whose illness Surah Hal Ataa was revealed and for whose recovery fasts were kept, and no one other than Imam Hasan (a.s.) and Imam Husain (a.s.) have this distinction.³

Imam Hasan (a.s.) is also included among the persons whose love is made incumbent by Almighty Allah the most important point is that at that time he was very young age and during childhood a person is not even aware of prophetic teachings, how can his love be fixed as a recompense of prophethood, but Almighty Allah gave this distinction to Imam Hasan (a.s.) at such a young age.

In this same young age, Holy Prophet (s.a.w.s.) declared that he was the chief of the youths of Paradise.⁴

During that time he (s.a.w.s.) declared their Imamate and

¹ Hadith Kisa

² *Hayatul Qulub*, Vol. 2, Chap. 47, Pg. 754

³ *Tafsir Namuna*

⁴ *Biharul Anwar*, Vol. 10, Chap. 6, Pg. 58

said that both his sons were Imams whether they stand up or keep sitting.

Imam Hasan (a.s.) received the honor of being the flower of the Prophet and the grandson of messenger during this time.¹

Youth

During his youth, when he got the opportunity to display his physical strength and valor he displayed that incomparable bravery in the Battle of Siffeen whose equal is not found in the history of Islam; and Imam Ali (a.s.) has so much extolled him that when Muhammad Ibne Hanafiyyah said: Every time you send only me into the battlefield, he said: You are my son and these two are the sons of the Messenger of Allah (s.a.w.s.).²

Period of Imamate

The period of his leadership began in such difficult times that such a thing was unprecedented.

He led the first congregation at a time when his wounded father sat in the prayer niche; he was bleeding from the head and his beard was being dyed in blood; while Imam Hasan (a.s.) led the prayers with utmost attention and sincerity.

The second hardship that he faced was that he could not openly bury a father who had departed from the world after becoming the caliph of Muslims and in whose grief the whole Islamic world mourned; it was so because he was absolutely aware of the oppressions of Sham and the disloyalty and shamelessness of Muslim community and it was feared that if the location of the grave is known to all it can be desecrated anytime; just as the Muslims had planned to open the grave of

¹ *Biharul Anwar*, Vol. 10, Chap. 2, Pg. 56

² *Hayatul Qulub*

his honorable mother and had desisted only because of the fury of Imam Ali (a.s.).

The third great difficulty that he faced was that circumstances compelled him to make peace with a person about whom he was certain that he was the killer of his father and he had provided the means to Ibne Muljim to carry out the heinous act although a conspiracy was hatched to make the motive clouded. But he signed the peace treaty with him showing that they did not prefer the Islamic matters to their personal matters; although so serious the situation was that even some of his friends had begun to refer to him as an 'insult to believers'.

As a matter of fact, it is an easy matter to fight the killer of ones father and take revenge; but it is so difficult to make peace with him and to hand over power to him, that other than Imam Hasan (a.s.) none can do it.

Another distinction of Imam Hasan (a.s.) is also that through this treaty he was able to make the ruler of Sham confess to his irreligiosity as well as oppression. Thus he stipulated the condition that Muawiyah would have to act according to Quran and Sunnah and also that he would have to discontinue the system of cursing Imam Ali (a.s.) from the pulpits, which obviously meant that Quran and Sunnah were not being followed and curses were being recited on Imam Ali (a.s.).

By mentioning Sunnah of Prophet, he made it clear that other than Sunnah of Prophet there was no scope of any other Sunnah in Islam and following any other practice was opposed to spirit of Islam. Imam Ali (a.s.) has declared this verbally but Imam Hasan (a.s.) got it in writing from ruler of Sham.

Another distinction of his is that he mentioned such conditions in the treaty about which it was known that the ruler of Sham would not honor and in this way Islamic world would become aware of his intention. Thus when he violated all the

terms of treaty and trampled on the document and someone said to Imam Hasan (a.s.) that you have been deceived, he replied in the most beautiful way: Thank God, I have not deceived anyone. In this way he got the admission of community also that the ruler of Sham was a cheater and made him aware that one who tramples the treaty, which was signed in the name of God and Prophet cannot be a Muslim.

Another distinction of his is that even after this behavior of the ruler of Sham, he continued to honor the terms of treaty and did not violate them on any occasion; on the contrary he arranged that even after he has passed away, Bani Hashim would not be able to violate the terms of treaty and Aale Muhammad (a.s.) should not be blamed for violating a pledge.

Martyrdom

Another distinction of Imam Hasan (a.s.) is that he was the first martyr to be eliminated through poison. Before this in the life history of Prophet such issues are mentioned but martyrdom of Imam Hasan (a.s.) is a confirmed fact and which even the Muslim historians have confessed, even though they have also tried to make the identity of the killer to be doubtful.

Through his martyrdom, Imam Hasan (a.s.) also clarified that relationship of wifehood is not a guarantee of good character and a wife having a bad character can even eliminate her husband and if worldly desires become dominant, a person can do anything.

Shower of arrows on the bier is also one of his distinctive qualities, whose equal is not found in history before that.

Not being able to be buried besides Holy Prophet (s.a.w.s.) is included among his distinctive qualities, which can well demonstrate the shamelessness and disloyalty of Islamic Ummah that companions of Prophet can get a place next to Prophet but the son of Prophet cannot get a place next to his

(grand) father.

Allegations

Another aspect of the life of Imam Hasan (a.s.) is also that the Muslim community did not accept him as a caliph like the personalities of caliphs were accepted before that; as a result of which Bani Umayyah started making allegations against him.

The first allegation was that of multiple marriages and different types of reports were fabricated about it and taking it as a basis, Christianity supported Bani Umayyah fully as the court of Muawiyah was full of Christian representatives. Muawiyah's wife and Yazid's mother was also Christian and the personal physician of Muawiyah was also a follower of Christianity and the issue of multiple marriages is the greatest attack on the character of a person in view of Christianity; just as the greatest attack against Islam is justification of polygamy. Thus in the beginning this issue was used against Holy Prophet (s.a.w.s.) and later against Imam Hasan (a.s.). The secret is that in Christian faith marriage has no merit at all.

Among Christians, the exemplary character of woman is Lady Maryam and she never married.

Among the men the exemplary character is that of Prophet Isa (a.s.) and he also never married.

As a result of this, the world of Christianity remained unaware of significance of marriage and it developed a view that marriage was against spirituality and greatness of character. Wherever it saw two or four marriages or whomsoever it decided to defame, it used the propaganda of multiple marriages or it was used as an evidence of the weakness of his character.

The next allegation on Imam Hasan (a.s.) was that of cowardice and the same thing was alleged about Holy Prophet (s.a.w.s.) and Imam Ali (a.s.) before, but at that time

circumstances were different so they did not have to face the conditions that Imam Hasan (a.s.) had to face and in spite of this difficulty he continued his mission and he did not give any pretext to the oppressor to misuse it and eliminate Bani Hashim or followers of Aale Muhammad (a.s.).

Another distinction of Imam Hasan (a.s.) is that in order to protect the community, he adopted a way that was not customary before. On one hand, he protected the community without use of force and on the other hand he appointed the worst enemy of Islam to be a defender of faith; and that Bani Umayyah who since the first day were involved in anti-Islamic activities, their hero, Muawiyah apparently became the defender of Islamic boundaries and it was a great feat of practical wisdom of Imam Hasan (a.s.) whose equal is not found in the history of the world.

Imam Husain (a.s.)

Birth: 3rd Shaban, 4 A.H., Medina

Martyrdom: 10th Mohurrum, 61 A.H.

Life Sketch of Imam Husain (a.s.)

It was morning of 3rd of Shaban, 4 A.H. when the Lord of Universe bestowed another son to Siddiqah Lady Fatima Zahra (s.a.). His first distinction was that the total duration of his stay in the holy womb was six months, the like of which is not found in the history of prophets, except in cases of Prophet Isa (a.s.) and Prophet Yahya (a.s.) and the Holy Quran too has hinted that pregnancy and fostering should be upto thirty months. The only difference is that other parts of the verses are not applicable to Prophet Isa (a.s.) and Prophet Yahya (a.s.) and its real implication is only Imam Husain (a.s.). The verse mentions age of forty years, but Prophet Yahya (a.s.) was martyred before this, and similarly there is mention of doing a good turn to parents and Isa (a.s.) had no father, thus it cannot be applicable to them.¹

- The incident of the dream of Ummul Fadhl too is found on the occasion of his birth and his initial life also starts with services of Ummul Fadhl. The only difference is on that occasion Ummul Fadhl testified that Holy Prophet (s.a.w.s.) simultaneously cried and expressed joy on the birth of the child and on the question of Ummul Fadhl and Umme Salma hinted to those forthcoming events, which were to take place in the form of martyrdom and tribulations at the end of his life.²
- Holy Prophet (s.a.w.s.) recited the Azaan and Iqamat in his ears and named him as Husain (a.s.), by the Lord's

¹ *Amali Saduq; Ilalush Sharai*

² *Shawahidun Nubuwwah*, Pg, 13; *Anwarul Husainia*, Vol. 3, Pg. 43, quoted from *Safi*; Jami Abbasi, Pg. 59; *Biharul Anwar*; *Misbah*, Tusi; *Maqatal Ibne Namma*, Pg. 2

command, the name which no child carried before this and Providence kept it secure in its special treasure, and its purpose was that as the personality was incomparable,¹ in the same way, the name should also be unparalleled.²

- The Messenger of Allah (s.a.w.s.) himself arranged for Aqiqah ceremony³ and he fed the child in a strange fashion either by his blessed tongue or his holy finger, not at all inclining him to other foods, and according to the report of *Kafi*, not even to mother's breast milk.

This point is hinted to even in Ziyarat of Imam Husain (a.s.) that his nourishment was in lap of Islam and he was milked from the pivot of faith.⁴

- His famous titles were Sayyid, Sibte Asghar, Shaheed Akbar and Sayyidush Shohada and he is generally addressed by the Kunniyat of Abu Abdillah.⁵
- His second distinction was that Jibraeel came with an army of angels to congratulate the Messenger of Allah (s.a.w.s.) on his birth and under this pretext, some penalized angels earned forgiveness; who had not committed sins, but forsaken the best option (*Tarke Awla*) and to show the greatness of Imam Husain (a.s.) Almighty Allah removed their punishment. (According to traditions they were Fitrus and Dardayeel).⁶
- His birth year was not a year of any remarkable event in Islamic history, but after this, Islam was engulfed amidst adverse forces, and first of all had to face infidels and

¹ *Seerat Rasusullah wa Ahle Baytihi*, Pg. 49; Tabarsi etc.

² *Matalibus So-ool*, Ibne Talha Shafei, Pg. 241

³ *Matalibus So-ool*, Ibne Talha Shafei, Pg. 241; *Uyun Akhbar Reza; Sahifatur Reza*

⁴ *Nurul Absar*, Pg. 113; *Arjahul Matalib; Rauzatus Shohada*, Pg. 236

⁵ *Matalibus So-ool*, Ibne Talha Shafei, Pg. 321

⁶ *Amali Saduq; Rauzatus Shohada*, Pg. 236

idolaters at the same time, which was first imprint on Imam Husain's life as infidels, idolaters and Jews planned to besiege Islam from all fronts and then destroy it, and his grandfather, the Messenger of Allah (s.a.w.s.) got ready to confront them all relying on the strength of his respected father and finally the entire infidelity (*kulle kufr*) was destroyed; which also make Imam Husain (a.s.) aware that whenever Islam is surrounded by enemies the responsibility of its security rests on his household, and the destruction of infidelity too has to be discharged by his family members, the second scene of which was seen in Kerbala, and the initial and final events of Imam Husain's life were similar.¹

- In 6 A.H. treaty of Hudaibiyah took place, which was the second incident of Imam Husain's life, and it was repeated on the occasion of peace treaty of Imam Hasan (a.s.), as Imam Ali (a.s.) had took part in treaty with Prophet; otherwise Ali (a.s.) too possessed strength of uprooting the gate of Khyber and Husain (a.s.) too had the guts to face the struggle of Kerbala.²
- In 7 A.H., Islam faced its worst enemy, Jews, where after flight of all Muslims, Imam Ali (a.s.) conquered Khyber, which was the third event of Imam Husain's life. It was a day when all notable personalities either remained at home by the fear of Yazidiyyat (devilish forces) or took to flight, and Imam Husain (a.s.) stood up alongwith the members of his household to shake the foundations of Yazidi empire, and at last completed his sacred mission.³
- In 8 A.H., Mecca was conquered where Imam Husain (a.s.) witnessed the forgiveness and nobility of his grandfather and how hypocrites were reciting Kalimah and entering the fold of Islam and how the Prophet wanted keep the honored

¹ *Hayatul Qulub*

² *Hayatul Qulub*

³ *Seerat Rasusullah wa Ahle Baytihi*

and debased separate so as to be safe from the danger of freed slaves (*Tulaqa*).

- In 9 A.H., the event of Mubahila took place against Christians, and Imam Husain (a.s.) himself participated in it; being of tender age and an infant in the arms of his grandfather came to the field making clear that the arena of truth and justice is independent of age and a person confident of his own rightfulness has to participate in such duels.¹

Imam Husain (a.s.) also renewed the way of his grandfather at Kerbala when against army of Yazid, who was nurtured in the lap of a Christian woman, Maysuna; he put forth an infant specimen of justice and truth in the form of Ali Asghar (a.s.), and in this way compelled the hostile army to cry, hiding their faces just like Christians accepting their defeat agreed to pay *Jizya*²

- In 10 A.H., farewell pilgrimage occurred, when returning from Hajj, Holy Prophet (s.a.w.s.) declared the Mastership (*Wilayat*) of Imam Ali (a.s.) at Ghadeer Khum, and all important companions including Umar presented congratulations on this Mastership and paid allegiance at the blessed hands of Imam Ali (a.s.) as without this the caravan could not move forth for three days and Holy Prophet (s.a.w.s.) camped in this desert for three days.³
- In 11 A.H. 28th Safar, Holy Prophet (s.a.w.s.) passed away and a chain of calamities befell Ahle Bayt (a.s.). The first that those who claimed full devotion did not even turn up for funeral and instead devised Caliphate at Saqifah,

¹ *Hayatul Qulub*

² *Abaratul Mustafain fee Maqatalil Husain; Hayatul Qulub* etc.

³ *Hayatul Qulub*, Vol. 2, Chap. 49 Pg. 795

although the Prophet had decided it at Ghadeer Khum, and the Saqifah people had full knowledge of it.¹

- The second calamity was that the contemporary ruler demanded allegiance from Imam Ali (a.s.) and the latter was dragged by a rope around his neck. They burnt down his door and broke the ribs of the daughter of the Messenger of Allah (s.a.w.s.) ending the life of Mohsin, her unborn son.
- The third calamity was the seizure of Fadak by the regime. It was personal property of Lady Fatima (s.a.) regarding which she had demonstrated in court and proved her inheritance from verses of Quran, and produced witnesses of gifting also. But it was no use; her property was considered as alms for (Muhammad's) followers, and the second period of difficult conditions prevailed in house of Ahle Bayt (a.s.).²
- Imam Husain (a.s.) witnessed all these calamities intently and was ready to present sacrifices in the way of Islam so that the religion of God should not be heirless, and in every period it demanded sacrifice.
- Lady Fatima (s.a.) passed away 75 or 95 days following the death of Holy Prophet (s.a.w.s.) under the effect of these calamities and atrocities and a period of new calamities started in the life of Imam Husain (a.s.), the greatest ever exhibit of which was the silence of Amirul Momineen (a.s.) and his confinement for 25 years in which the services of Ahle Bayt (a.s.) continued, but power-worshipper history

¹ *Hayatul Qulub*, Vol. 2, Chap. 64 Pg. 1009; *Mawaddatul Qurba*, Pg. 49

² *Sawaiqul Mohriqa*, Ibne Hajar Makki, Pg. 32; *Insanul Uyun*; *Kitabul Iktifa*

did not consider it worthy of attention and did not preserve speeches and writings of these sincere personages.¹

The kind of life Imam Husain (a.s.) lived during the six years of lifetime of Holy Prophet (s.a.w.s.) can in no way be compared with his later life.

- Whenever during the lifetime of Holy Prophet (s.a.w.s.) he cried, the Prophet picked him in his arms and said: I am disturbed at Husain's crying.²
- If he fell down on entering the Mosque, he interrupted his speech, came down the pulpit, picked him and said, O people recognize and respect him and when needed, help him.³
- If he came and perched on his back, he prolonged his prostration.⁴
- On Eid day, he made him ride on his back, serving as his mount.⁵
- If Husain wanted a deer kid the Prophet did not rest till it was given to Imam Husain (a.s.).⁶
- When he went for Mubahila, he took Imam Husain (a.s.) in his arms so that he should not even have to walk.⁷
- When a son like Ibrahim was in his lap and Providence called upon him to choose between them, he sacrificed

¹ *Sawaiqul Mohriqa*, Ibne Hajar Makki, Pg. 72; *Rauzatul Ahabab*, Vol. 1, Pg. 559; *Madarijun Nubuwwah*, Vol. 2, Pg. 511

² *Nurul Absar*, Pg. 114; *Zakhairul Uqbah*, Pg. 123

³ *Biharul Anwar*, Vol. 10, Chap. 2, Pg. 94

⁴ *Isabah*, Vol. 2, Pg. 12; *Mustadrak Hakim*; *Matalibus So-ool*, Ibne Talha Shafei, Pg. 223

⁵ *Biharul Anwar*, Vol. 10, Chap. 2, Pg. 96

⁶ *Biharul Anwar*, Vol. 10, Chap. 2, Pg. 141; *Rauzatus Shohada*, Vol. 1, Pg. 220

⁷ *Hayatul Qulub*, Vol. 2, Chap. 47, Pg. 754

Ibrahim and saved Husain (a.s.) (We should know that Ibrahim Ibne Mariya Qibtiya was born in 8 A.H. and passed away in 10 A.H.)¹

- If he saw Habib Ibne Mazahir applying to his eyes dust from under Husain's feet, he (s.a.w.s) picked Habib in his arms for devotion to Husain (a.s.).²
- The situation changed after Holy Prophet (s.a.w.s.), and time after time rulers and other Muslims declared and expressed the greatness of Imam Husain (a.s.), because the sentiments of followers (Ummah) were not totally extinct, and openly oppressing Ahle Bayt (a.s.) could probably ignite their sentiments; thus on one side the door was burnt, Fadak was seized, Caliphate was taken away and on the other side, Imam Husain (a.s.) criticized the ruler when he saw him on the pulpit: 'Come down, this is my father's pulpit; go and search for your father's pulpit.' This created anger and indignation in the community, and at this the reigning ruler declared that the claim of Husain (a.s.) was indeed valid, this is his father's pulpit and my father did not have any pulpit. When once Imam Husain (a.s.) called Abdullah Ibne Umar son of a slave, immediately the reigning Caliph exclaimed that this should be taken in writing from Husain (a.s.) as it is a note of deliverance. What could be a better medium of salvation than being a slave of Husain (a.s.)? As when the Messenger of Allah (s.a.w.s.) wanted to write a note of salvation, he was considered delirious.³
- Ostensibly this scene too is found in narrations that Umar was busy with Muawiyah when Imam Husain (a.s.) came to meet him, so Ibne Umar sent him back saying that when I

¹ *Tafsir Naqqash; Manaqib; Shawahidun Nubuwwah*, Pg. 174; *Tarikh Baghdad*, Vol. 2, Pg. 204

² *Rauzatus Shohada*, Pg. 239

³ *Chaudah Sitare*, Pg. 226

am not permitted, how you could go in? And when he later met Umar, he said inquiring his state: Your status is different from Ibne Umar. By God hair on my head are first of all by the grace of God and after that by your blessings.¹

Abu Huraira, the greatest hero of narrations was also such that he cleaned Imam Husain's shoes with his clothes, and when the latter stopped him, he remarked: Please don't, if people knew of your greatness, they would carry you on their shoulders.²

After 25 years' silence of Amirul Momineen Imam Ali (a.s.) when people paid allegiance to him after the murder of Uthman, another period of Imam Husain's life started, where apparently Caliphate and government was at home, but in reality a storm of sedition was brewing and Aale Muhammad (a.s.) had to face it too. Thus in 25 A.H. the Battle of Jamal took place, where Ayesha, who had ordered the killing of Uthman, lifted the banner of his victimization, seeking revenge from Imam Ali (a.s.) considering him as his murderer. At Jamal, Imam Husain was more than 30 years of age and he took part in this Holy war, although Ali (a.s.) did not usually send these two sons in the battlefield as they were trusts of the Prophet.³

- After victory of Jamal, Siffeen came forth in 36 A.H., resulting in rule of Muawiyah, the severe effect of which, like Imam Ali (a.s.), was also on Imam Husain (a.s.), but he tolerated this fraud only for the sake of Islam.⁴
- After this, the Battle of Nahrawan occurred and in this also Almighty Allah bestowed a clear victory to Imam Ali (a.s.),

¹ *Isabah*, Vol. 2, Pg. 25; *Kanzul Ummal*, Vol. 7, Pg. 105; *Izalatul Khifa*, Vol. 2, Pg. 80

² *Fatima ka Chand* quoting from *Tarikh Kabir*, Pg. 51; *Hadiyan Barhaq*, Vol. 2, Pg. 523

³ *Anwarul Husainia*, Pg. 44

⁴ *Biharul Anwar*, Vol. 10, Pg. 257

but after this, conspiracies of Muawiyah became sharper, and at last on 19th Ramadhan, Imam Ali (a.s.) was fatally injured by Ibne Muljim in Kufa Mosque and martyred on the 21st. After his funeral, the Muslim nation paid allegiance to Imam Hasan (a.s.) and a new period of seditions of Damascus government started.¹

- In Jamadiul Awwal 41 A.H., Muawiyah offered truce to Imam Hasan (a.s.) who accepted it due to his exceptional wisdom for security of Islam and Muslims, after which rulership was transferred to Muawiyah and he by violating the terms started a new series of tortures on Ahle Bayt (a.s.). Systematic cursing and vilification was unleashed on Amirul Momineen Imam Ali (a.s.). Killing of followers of Ali (a.s.) was made permissible and all kinds of torture and harassment was unleashed.²
- Imam Husain (a.s.) tolerated all calamities to honor the terms of Imam Hasan's treaty until Safar, 50 A.H. Imam Hasan (a.s.) was martyred by poison, and the responsibility of Islam was transferred to Imam Husain (a.s.). Despite severe tyranny and worst pledge-breaking, he honored the treaty. And when arrows were shot at the bier of Imam Hasan (a.s.) he did not permit the Hashemite youth to raise their swords, and after renewal of vow at the grave of Messenger of Allah (s.a.w.s.) buried his brother's body in Jannatul Baqi.³ Muawiyah continued his tyranny until Rajab 60 A.H. when he died and his place was taken by his son, Yazid, which he had arranged in his lifetime, and also hinted in his will that some persons were very dangerous; among whom Abdullah Ibne Umar accepted his obedience

¹ *Seerat Masoomeen*, Vol. 1, Pg. 198

² *Biharul Anwar*, Vol. 10, Chap. 8, Pg. 241

³ *Tarikh Abul Fida*, Vol. 1, Pg. 183; *Rauzatul Manazir*, Vol. 11, Pg. 133; *Rauzatul Safa*, Vol. 3, Pg. 7; *Tarikh Islam*, Vol. 1, Pg. 28; *Tarikh Kamil*, Vol. 3, Pg. 183; *Manaqib Aale Abi Talib*, Vol. 4, Pg. 29, 42 7 44

and Abdullah Ibne Zubair took to flight and no one was there on the Islamic front except Imam Husain (a.s.) who challenged the claim of allegiance by Yazid and declared in the court of a governor like Walid that I am son of the Messenger of Allah (s.a.w.s.) and Yazid is a drunkard, gambler and adulterer; and a person like me cannot pay allegiance to an evil person like him.¹ After this, another period of calamities started and on 28th Rajab 60 A.H., Imam Husain (a.s.) left Medina to reach Mecca on 3rd Shaban taking refuge in the House of God. But during Hajj days, Yazid's mercenaries came disguised as pilgrims, with daggers concealed under their Ihram dress, planning to kill Imam Husain (a.s.). So he left Mecca and apparently turned to Iraq. Sincere friends gave suggestions, advisers cautioned, critics criticized, but he referred to the dream of the Messenger of Allah (s.a.w.s.) and command of God and continued his journey, until he arrived at Kerbala on 2nd Mohurrum, 61 A.H. The arrival of Yazid's army began on 3rd; the tyrants took possession of Euphrates River from 5th. On the 7th there was no water in Husain's camp. On 9th Imam Husain (a.s.) was surrounded by hostile enemies. On Ashura day there was a deadly combat between supporters of Imam Husain (a.s.) and at least 30 thousand soldiers of Yazid. By sunset, Imam Husain (a.s.), alongwith his companions and family members sacrificed their lives in God's path, and their tents were burnt to ashes. 'Evening of helpless' (*Shame Ghariban*) passed in deprived and forlorn conditions² and on the 11th the family of Prophet were made hostages and taken to Kufa. The responsibility of leading this captive caravan was given to Imam Zainul Abideen (a.s.) and Imam Muhammad Baqir (a.s.) inspite of infancy, was an equal partner in this calamity. The sky and earth, all

¹ *Habibus Sayr*, Part I, Vol. 2, Pg. 22

² *Tarikh Kamil*, *Tarikh Yaqubi*, *Rauzatus Safa*, *Tarikh Aaimma*, Pg. 258

cried at Imam Husain's martyrdom and traces of doomsday were visible, but the heart and mind of tyrants were unaffected, and their tortures continued. Until passing through markets and palaces of Kufa and Damascus, for whole year in prison, this plundered caravan returned to its native Medina on 8th Rabiul Awwal 62 A.H., and Lady Umme Kulthum recited the elegy "*And we returned without men and sons...*"

Wives

Historians and biographers have traced five wives of Imam Husain (a.s.):

1- Shaharbano; also called as Shahzanaan. Her son was Imam Zainul Abideen (a.s.) and she died within ten days of the birth of Imam Zainul Abideen (a.s.). Her presence at Kerbala as mentioned in some Marsiya is baseless, may be some other lady was there who was not the mother of Imam, but called Shaharbano, because Shaharbano is a title, which can be given to any respectable lady. (Some investigators have even denied the existence of Shaharbano in history).¹

2- Laila binte Abu Marrah Ibne Urwah Ibne Masud. She was mother of Ali Akbar (a.s.). Regarding her also most researchers suggest that she was not present at Kerbala, and her presence is not proved from reliable books, but still many writers have repeatedly narrated her incidents at Kerbala.

3- Rabab binte Imrul Qays. She was the blessed mother of Prince Ali Asghar (a.s.) and Princess Sakina (s.a.). She was present at Kerbala and alive for a year after that. But she never sat under shade as seeing the corpse of Imam Husain (a.s.) in the blazing sun, she swore not to sit under a shade all her life.

4- Qazaya - her son is stated to be Ja'far, whom some

¹ *Isbatul Wasiyya*, Masudi, Pg. 109

historians have mentioned.

5- Umme Ishaq binte Talha. Her daughter's name is Fatima, who was married to Hasan Muthanna, son of Imam Hasan (a.s.).¹

Children

From the above it becomes clear that Imam Husain (a.s.) had six children: four sons and two daughters, but Ibne Shahr Ashob has mentioned six sons: Muhammad and Abdullah, and some have mentioned three daughters: one of whom is said to be Zainab.

Differences other than this are also found, investigating which is not the proper occasion now, but by all means it is quite clear that if Fatima was married to Hasan Muthanna then the story of Qasim's marriage is baseless. It also remains to be investigated if Fatima and Sakina were the only two daughters, who is Ruqaiyyah binte Husain (a.s.), whose tomb is prominent in Damascus and is today a renowned place of visitation.

An argument about Sakina too is going since long that whether she died in Damascus dungeon or not, because most books mention this, but they do not mention her name, only 'a small daughter' is mentioned, and she may be Ruqaiyyah binte Husain (a.s.) who is buried at the same place where she died; otherwise a grave of Sakina is seen in Damascus graveyard, and it is debatable, because at that same place, grave of Umme Kulthum is also found² and her going to Medina is proved, and there is no mention of her again coming back to Damascus with Zainab and her death, is not found in any important book.

Anyway, an example of the oppressed state of Imam

¹ *Irshad Mufeed*, Pg. 277; *Hadiyan Barhaq*, Vol. 2, Pg. 611, *Tarikh Aaimma*, Pg. 270

² *Mojamul Buldan*, Yaqut Hamawi, Vol. 4, Pg. 216

Husain (a.s.) is also that tyrants wrought one tyranny after another to such an extent that even after Kerbala a correct historical record could not be maintained, and children of Messenger (s.a.w.s.) could not even get proper graves of their martyrs, and this started with the grave of Lady Fatima (s.a.) in Medina, and continued through generations and most graves of children of Messenger of Allah (s.a.w.s.) remained without a mark or trace. Although it is another matter that whatever graves were traced and tombs were erected, even today visitations are going on. So many graves and tombs are sufficient to prove their rightfulness, otherwise the cursed Mutawakkil even planned to destroy the traces of Imam Husain's grave and wanted to plough the ground, but the ploughing animals did not go ahead. At times he diverted river over it but even water stopped amazingly, as if saying that how it can approach this grave of oppressed, who could not get a drop of water under the sword the day before,¹ and who willed his devotees that whenever you have cool and potable water, recall my thirst, and whenever a poor helpless is mentioned, do weep for him. And this oppressed one was killed without any crime, and after his martyrdom his corpse was trampled under hooves.

Mutawakkil, come and see the tomb of Husain: the earth is raised and water of the river surrounds it.² (Couplet)

¹ *Biharul Anwar*, Vol. 2, Chap. 13, Pg. 184

² *Damatus Sakiba*

Imam Husain (a.s.) at Kerbala: Son of Zahra (s.a.)

That rightful guide – who spread the message of religion until his last breath.

That reciter of Quran – who recited Quran even on spear point.¹

That defender of Holy Sanctuary – who changed his Hajj to Umrah to maintain the sanctity of Kaaba.²

That guardian of Shariah – who left his homeland for enjoining good and forbidding evil.³

That crusader on the path of God – who fought with three days' hunger and thirst.⁴

That responsible one of Islam – who sacrificed his household for survival of faith.⁵

That standard worshipper – Who offered prayer under raining arrows.⁶

That prostrator – who prostrated under the unjust sword.⁷

That standard-bearer of equality – who placed the head of

¹ *Biharul Anwar*

² *Tarikh Kamil*, Vol. 4, Pg. 20; *Yanabuil Mawaddah*, Pg. 237; *Sawaiqul Mohriqa*, Pg. 117

³ *Khwarizmi, Maqatalul Husain*, Vol. 1, Pg. 88; *Lohoof*

⁴ *Lohoof*

⁵ *Lohoof*

⁶ *Biharul Anwar*, Vol. 1, Pg. 140

⁷ *Sawaiqul Mohriqa*, Pg. 116

Jaun in his lap.¹

That generous one – who sacrificed a suckling baby on the path of truth.²

That rider of the Prophet's shoulders – for whom the Messenger of Allah (s.a.w.s.) became a mount.³

That preserver of roots and branches of religion – who mounted the back of the Prophet and prolonged his prostration.⁴

That inheritor of highest morals – who offered food and water even to strangers.⁵

That noble and merciful master – who pardoned the mistake of Hurr and made him real Hurr (free).⁶

¹ *Biharul Anwar*, Martyrdom of Jaun

² *Absarul Ayn; Anwarush Shahadayn; Tarikh Aaimma, Damatus Sakiba*, Vol. 1, Pg. 240

³ *Biharul Anwar*, Vol. 10, Chap. 2, Pg. 96

⁴ *Isabah*, Vol. 2, Pg. 12; *Matalibus So-ool*, Pg. 223

⁵ *Damatus Sakiba*, Vol. 2, Pg. 176

⁶ *Tabari; Rauzatul Ahbab; Damatus Sakiba*, Vol. 2, Pg. 330

Prelude to Kerbala

To understand any book, it is necessary to remember the summary of its subject matter and prepare a sketch of the characteristic persons related to it, so that a correct view may be formed.

‘Book of Kerbala’ is a book of guidance, whose every corner is illuminated with Islamic teachings and Quranic laws.

‘Book of Kerbala’ is a book of worship, on whose pages, rows of worshippers can be seen.

‘Book of Kerbala’ is a book of revolution, whose every word is written with blood.

‘Book of Kerbala’ is a book of martyrdom; on every point of which centre of eternal life is seen.

‘Book of Kerbala’ is a book of politics, in which is prescribed complete training of a prudent life and all tactics of facing tyranny and oppression.

Actually, ‘Book of Kerbala’ is a book of Kerbala, against which no book was ever compiled, nor will it be compiled in future.

In order to form an imagination of such a book it would be necessary to master all those preliminaries without which perceiving the truths of this book is impossible. Not attaining mastery in these preliminaries resulted in innumerable self-made commentaries, and various interpretations were written and commentaries invented, and the Umayyads machinery was invented to create a nightmare from extensive interpretation.

Some considered this great holy struggle as a battle

between two princes, some said that it was result of, God forbid, inefficient foresight, some proclaimed it a result of over-enthusiastic youth of Yazid, some explained it as a fiction of Uraynab binte Ishaq, some gave it colors of a general political conflict, some considered it a solution to problem of basic needs of life, some analyzed it in the light of their assumptions and conjectures.

Thus as many thinkers, as many views, as many speakers as many explanations; as many writers as many articles, and as many vested interests as many inclinations.

Aim of the prelude to the Book of Kerbala is to expose the truth and to unveil all conspiracies against the revolution of Imam Husain (a.s.) or which are still being hatched till date.

First Prelude – Personality of Imam Husain (a.s.)

The basic role in Kerbala is that of Imam Husain (a.s.) whose holy struggle, purely for Allah, is prominent everywhere on each page of this book, and at the beckoning of whom, a small army was formed who gave sacrifice in every way and bestowed to the religion of God permanent life and perpetuity.

It was due to non-recognition of personality and greatness of Imam Husain (a.s.) that it was considered a battle of two princes, and its realistic and spiritual status was overlooked.

Imam Husain (a.s.) does not need an introduction. Muslim, Hindu, Sikh, Christian, Jew and Parsi; no community exists which is not aware, to an extent, about his personality. At least everyone knows Imam Husain (a.s.) was the grandson of Holy Prophet (s.a.w.s.), son of Amirul Momineen, Ali Ibne Abi Talib (a.s.), light of Fatima Zahra's eyes, brother of Imam Hasan (a.s.) and grandson of Abu Talib (a.s.). And these relations are the best signs of greatness and rank of a person.¹

¹ *Damatus Sakiba*

To be a grandson of Holy Prophet (s.a.w.s.), and that too such a grandson, who was made to participate in the event of superiority of Islam, truthfulness of Quran, securing Unity of God despite his infancy, and if unable to walk, was carried in arms, and be clarified that whatever importance is attached to the curse of these elders, the same is that of curse of Husain (a.s.), and he is as much worthy of invitation as the elder family members are. And as much the field of Mubahila needs the grandfather, mother and father, the same need is that of this child, and as the present of Islam is attached to these elders, the future is attached to this infant, and all these facts explain this central point that comparing Husain (a.s.) to a commoner is not allowed, and Husain (a.s.) is the owner of this specialty that he is called as son of the Messenger of Allah (s.a.w.s.) whereas he is a grandson, and no one shares this distinction except his brother.

Holy Prophet (s.a.w.s.) expressed great love for children of his Ummah. He looked at children of companions with compassion and called Himself a father of his followers, but among his numerous followers, he did not address anyone as his sons, as in the field of Mubahila, which is clear proof that morally or as per obligatory obedience it is different to deem followers as his children and realistically, spiritually and as per excellence to be included in 'my sons' is different. This is the only distinction solely enjoyed by Imams Hasan and Husain (a.s.) and no follower shares it. Imam Husain (a.s.) is a Prince and undoubtedly a Prince; but a Prince of Holy Prophet (s.a.w.s.), and anyone coming against him is as coming against Holy Prophet (s.a.w.s.) who cannot be called a Muslim under any circumstances.¹

To be a son of Imam Ali (a.s.) and Fatima (s.a.), and that too a son in whose inheritance is father's holy struggle and mother's generosity, and who had completely witnessed the

¹ *Hayatul Qulub*, Vol. 2, Chap. 47, Pg. 753

divine character of his parents from his initial period, not with ordinary human eyes but with gnostic, faithful and divine eyes. The best proof of greatness of his character is that nurtured in such atmosphere, inheritor of such character and an observer of such situations. Even an ordinary man can possess good character; what to say of one who from the very first day is sent with a divine status and trained in lap of Islam, fostered with milk of faith, and who attained excellence from school of divine knowledge and from very beginning participated in various intellectual struggles of his elders.

Being a grandson and inheritor of Abu Talib (a.s.) also depicts him as an epitome of generosity, sacrifice, struggle, defending religion and services like securing honor of the Messenger of Allah (s.a.w.s.). And in history where hunger of own children was acceptable, but not hunger of the Messenger of Allah (s.a.w.s.); sacrificing his own children was acceptable, but sacrifice of “Beloved of Omnipotent God” not acceptable.¹

Imam Husain (a.s.) was the beloved child of such a family and an individual of such holy and pure atmosphere. Circumstances, dealings, characteristics, etiquettes, ideologies and preferences of Imam Husain (a.s.) cannot be compared to any person in the world; thus Jihad of Imam Husain (a.s.) is also incomparable.

Second Prelude – Yazid

After cognition of Imam Husain (a.s.) it is necessary to know what sentiments and ideologies were inherited by Yazid, who is considered to be one actually responsible for all atrocities of Kerbala; and what abilities he had acquired personally.

From the aspect of lineage, Yazid was the grandson of

¹ *Hayatul Qulub*

Abu Sufyan, who discharged the duty of commanding an army against Islam in every combat. Whose Islam was such that when he came to congratulate his most popular family member, Uthman Ibne Affan after he became caliph, he remarked: Now that caliphate has come to you, play with it like a ball, and make Bani Umayyah a pivot of it. Remove the concepts of Heaven and Hell as there is no truth in them, this is the only world and worldly comfort is this Islamic Caliphate itself.

Grandmother of Yazid was Hinda, the liver-eater, who removed the liver of chief of martyrs, His Eminence, Hamza (a.s.) in Uhad battle and tried to chew it, and in this way left no stone unturned to insult a great Muslim fighter.¹

Both scenes of history are worth remembering: on one side Holy Prophet (s.a.w.s.) was in tears that there was no one to weep on His Eminence, Hamza (a.s.) and on the other side was Hinda, celebrating by dissecting the corpse and chewing his liver, fulfilling her old wish of taking revenge from Islam.

Yazid's father was Muawiyah, entitled as "Caesar of Arabs" by a famous ruler and whose Caliphate is considered imperialism in every school of thought, and about whom Holy Prophet (s.a.w.s.) himself declared that after Caliphate, the worst period of dictatorship is to come in which life, property and dignity of none would be safe.

Muawiyah certainly become a Muslim after conquest of Mecca, but reality of his Islam becomes clear from comment of the Prophet (s.a.w.s.) that he pardoned such persons labeling them as freed slaves (*Tulaqa*), and it is a certificate that they are not included among nobles, and for this very reason the family of the Messenger (s.a.w.s.) have on various occasions used this word regarding Yazid and Muawiyah to remind them of their status.

Confronting the soul of the Messenger, Ali (a.s.) in the

¹ *Rauzatul Ahabab*, Vol. 1, Pg. 184; *Tabari*, Vol. 2, Pg. 190

Battle of Siffeen by Muawiyah, and stopping of water from the army of Ali (a.s.), instigating murder of companions of Messenger of Allah (s.a.w.s.), insulting corpse of son of the first Caliph, not helping the third Caliph in any way, halting the army on the outskirts of Medina and waiting for his murder and not even assisting him with a pot of water is proof that he is such a memorial of infidels and idolaters who is absolutely merciless, and neither he is a believer in importance of office of Caliphate or Imamate. And it is clear that a person for whom the murder of the Caliph of his own clan in a helpless state is acceptable, and he does not even have mercy on his own clansmen, how can one expect mercy from him for anyone in the world, and what kind of honor and dignity can be expected from his son?

Contrary to this, character of Imam Ali (a.s.) is also a guiding light in history, as neither he accepted water embargo at Siffeen nor left the third Caliph without water in his palace. If generosity and nobility of son of Abu Talib be compared to abjectness and malice of son of Abu Sufyan, it would be the greatest injustice of history, whose protest was raised by Amirul Momineen (a.s.) himself that: My status is lowered so much that Muawiyah's name is being taken alongwith mine.¹

Yazid's mother was Maysun, a Christian woman, who initially kept Yazid with her in desert and wilderness and trained him according to principles of Christianity; and then putting the color of hypocrisy over Christianity, which served as neem coating over a bitter gourd.

Yazid's training was also a part of conspiracies hatched by Christianity against Islam. It is doubtless that the defeat tasted by Christians at Mubahila was not even tasted by infidels, idolaters and Jews, as infidels and idolaters At least infidels and idolaters were certain that:

¹ *Hayatul Qulub*

“The weak heart put up great confrontation and even after defeat we did not accept defeat.” (Urdu couplet)

But it was like cancer in hearts of Christians that they came to field where even opposing was impossible, and they had to accept a humiliating defeat. Thus revenge had to be taken from these holy five at any cost, because they conquered field of Mubahila and defeated Christianity with weapon of curse.¹ Thus these historical facts are worth noting as there was a Christian doctor in the court of Muawiyah, whose task was to prepare lethal poison, and the same poison was seen on the sword of Ibne Muljim, and in the water of Judah, wife of Imam Hasan. Verily, Muawiyah eliminated two great personalities of Mubahila through this poison and bestowed to Christianity the opportunity of taking revenge from two great persons. Now only Imam Husain (a.s.) remained for the Christians to take revenge from. Thus Christians were given entry into Muawiyah’s house, and when Yazid was born, he was kept in their atmosphere and nourished by them, so that such a personality be prepared whose heart has no mercy for Islam, and that he takes revenge for defeat of Christianity from last personage from the soldiers of Mubahila.

Imam Husain (a.s.) was focus of a double revenge in eyes of enemies of Islam. On one side Yazid wanted to avenge wars of his ancestors and his plan was to avenge those killed in the Battle of Badr, and to avenge the combats of Imam Ali (a.s.). That is why when Imam Husain (a.s.) addressed the army of Yazid and asked, why they were after his blood? “Have I changed religion? Amended the Shariah? Made any changes in divine commandments?” All replied in unison: We have grudge against your father, Ali (a.s.) and we want to take revenge for it. Then later, Yazid too, drunk with victory, said, “Alas! If my elders of Badr were alive and seen the scene of

¹ *Hayatul Qulub*, Vol. 2, Chap. 47, Pg. 753

revenge of their blood being taken.”¹

The incident of Kerbala was an arrangement from the side of Imam Husain (a.s.) to protect Islam and on the side of Yazid it was revenge of defeat of infidels. Deciding the result of Kerbala is easy: if infidelity of Yazid had survived then revenge had succeeded, and if the Islam saved by Imam Husain (a.s.) survived then the arrangement succeeded and revenge was again defeated.

Another matter was also that Christianity wanted to take revenge of its defeat, and for this Maysun was made a medium. Imam Husain (a.s.) faced both kinds of revenge and clarified that Yazid inherited disbelief in two ways: from the aspect of Badr he is heir of idolaters of Mecca, and from the aspect of Mubahila, heir of the Christians of Najran. And I from the aspect of Badr and Uhad am the heir of Muhammad Mustafa (s.a.w.s.) and Ali Murtada (a.s.), and from the aspect of Mubahila the soul and spirit of Holy Five and heir of Isa Ruhullah, who declared in the cradle: I am the servant of Allah and not the son of Allah.

Yazid was personally Yazid, what to say of his character, even his name is considered as an abuse and insult by people of culture and literature.

Personality and status of Yazid was never debatable in Islamic world, but his Islam and faith has always been debated in every period and more prevalent is the debate that whether he is worthy of curse or not? It is nearly an established fact and every unprejudiced scholar has confessed that Islam of Yazid was not real Islam, and his character was worthy of curse.

Allamah Bazaranji in *Al-Ashya* and Ibne Hajar in *Sawaiq* state that Abdullah asked his father, Ahmad Ibne Hanbal about cursing Yazid, so he replied: Why should he not be cursed when Allah has cursed him, and then referred to this verse of

¹ *Damatus Sakiba*

Quran, in which those who spread mischief on the earth are considered accursed.

Ibne Khaldun says that Qadi Abu Bakr Ibne Arabi Maliki committed a grave mistake by writing in his *Aawasimo Qawasim* that Husain (a.s.) was killed by the sword of his grandfather. Yazid was definitely not an Islamic ruler. Justice is necessary for Islamic rule, and no one was more just than Imam Husain (a.s.). After that on page 254 of *Preface to History* he has mentioned that Muslim scholars are unanimous on profligacy and immorality of Yazid. An immoral person cannot be Islamic ruler as uprising against him would be permissible. Silence of companions and followers did not imply satisfaction over Yazid's character, on the contrary they disliked bloodshed and that is why did not even deem it lawful to help Yazid.

Ibne Mufleh Hanbali states that in view of Ibne Aqeel and Ibne Jauzi, uprising against an unjust ruler is allowed, just as Imam Husain (a.s.) rose against Yazid. Even if initially Yazid is accepted as ruler, after killing of Husain (a.s.), violating the sanctity of Kaaba and plunder of Medina, this rule is automatically terminated.

Allamah Taftazani writes in *Sharhe Aqaide Nasifiya* that Yazid's rapture at the killing of Husain (a.s.) is amongst facts which prove that such a person cannot be a believer, but is worthy of curse, and curse of Allah be on his helpers and supporters.

Ibne Hazm writes in *Al-Muhalla*, Vol. 11, Pg. 98 that the rising of Yazid Ibne Muawiyah was only for material sake and his deeds cannot be interpreted. He was a pure tyrant. According to some scholars the interpretation of his acts is clear oppression.

Jahiz says that the worst crimes of Yazid like killing of Husain (a.s.), taking children of Prophet as hostages, insulting the severed head of Imam Husain (a.s.), plunder of Medina,

violation of sanctity of Kaaba are deeds, which display hard-heartedness, enmity of descendants of Messenger, cultivating hatred, enmity, rancor, hypocrisy and unfaithfulness are signs of faithlessness and a transgressor is accursed, on the contrary one who prohibits cursing the accursed is himself accursed and damned.¹

Burhan Halabi has quoted Ustad Shaykh Muhammad Bakri that he and his father both used to curse Yazid and say: May Allah place him in the lowest part of Hell.

Dhahabi has written in *Sayr Elamul Nubla* that Yazid Ibne Muawiyah was a *Nasibi* (enemy Ali), ill-natured, corrupt, drunkard and lewd creature. He started his rule by killing Husain (a.s.) and ended with plunder of Medina and burning of Mecca.

It is narrated from Sibte Ibne Jauzi that when Ibne Jauzi was asked about cursing of Yazid, he said: Imam Ahmad has considered cursing him permissible and we also do not like Yazid, as his deeds were worst. Now if people are satisfied at this dislike, well and good, otherwise we also would have clearly cursed him.²

From all these statements it becomes clear that in every period, just scholars and historians regarded Yazid as infidel, hypocrite or worthy of curse and no one is pleased with his deeds or character.

If, in the present age, some writers have supported Yazid it is due to the fact that they consider Ibne Ziyad and Ibne Saad as responsible for Husain's killing and according to them Yazid had nothing to do with it. Otherwise if it is established that Yazid was responsible for all those acts, undoubtedly he would be liable to be cursed.

¹ *Rasail Jahiz*, Pg. 298

² *Mirratur Zaman*, Vol. 8. Pg. 496

There are only a few faithless and evil-minded writers who consider Imam Husain (a.s.) as a rebel or heretic (God forbid) and consider Yazid's rule lawful and valid, and they are ideal posterity of Yazid who accepted Yazid as Amirul Momineen in the past and planned to shed Imam Husain's blood by calling him a rebel and heretic; Allah's curse be on them all!

Third Prelude – Suicide or Martyrdom

Regarding the tragedy of Kerbala, it is claimed that since Imam Husain (a.s.) deliberately headed for Kerbala with a small band of companions, faced the huge army of Yazid, refused to pay allegiance to Yazid; all this make one liable to be killed, which if it is deliberate is considered unlawful in Islam. Imam Husain (a.s.) should have observed the circumstances and acted accordingly, if he had done so, a great catastrophe would have been averted and so lives would not have been lost. Author of *Tohfa Kerbala* has even declared that the martyrdom of Imam Husain (a.s.) was a result of his short-sightedness (God forbid); otherwise he could have saved his life, and one who deliberately steps into jaws of death, how he could be called oppressed?

We would have to consider some stages in order to analyze this question and objection:

First Stage: Was it possible for Imam Husain (a.s.) to save his life, and if it was, how? On this point, persons unaware of historical events say that if Imam Husain (a.s.) had paid allegiance to Yazid, he would have remained safe, whereas it is absolutely opposed to historical facts. So far Imam Husain (a.s.) had not taken any step, which posed a threat to Yazid's rule; the threat to Yazid's rule was from the very being of Imam Husain (a.s.), and he knew that Imam Husain (a.s.) cannot recognize his deeds blindly; and that he will not act upon his commands at any cost, this would create feelings among people that there is some defect and evil in Yazid due to

which son of Allah's Messenger was not accepting his commands, and so his rule would not get approval; thus his existence had to be eliminated. Yazid considered demand of allegiance as a best pretext as it was something on which Imam Husain (a.s.) will not agree. Otherwise if he asked for truce Husain would agree, as it was known well that Aale Muhammad (a.s.) are always ready for compromise. A whole chapter of history of this was before Yazid. When his grandfather asked for it, the Holy Prophet agreed to a truce. When his father offered compromise, Imam Hasan Mujtaba (a.s.) agreed. Now if he sues for peace, Husain (a.s.) will definitely be ready for it; therefore a demand had to be made, which will not be agreeable to Imam Husain (a.s.) at any cost. He also knew Husain's father was dragged from house to the Mosque with a rope around his neck, and tortured in various ways, but he did not pay allegiance. He remained silent for 25 years in compromise without opposing the regime, thus allegiance should be demanded from Aale Muhammad (a.s.) instead of a compromise, and through it their lives should be eliminated. Just as Imam Husain (a.s.) hinted in his speeches that if I take refuge in the lair of an animal, then too they will bring me out and eliminate me, they do not prefer to see me alive; they consider my presence a threat.

Secondly if it is supposed that by allegiance his life could have been saved, then the fundamental question is: Was allegiance possible for Imam Husain (a.s.), and does Islam permit saving one's life by any means, even if it leads to its (Islam's) own destruction?

Scholars and intellectuals have analyzed this question in two ways: from the aspect of personal excellence of Imam Husain (a.s.) and nobility of lineage etc., that whether these distinctions permit him to pay allegiance when his father had not even paid allegiance to rulers better than Yazid, even for a single moment? Whose brother never gave allegiance to Yazid's father, even for a single day, can he pay allegiance to a

worst person like Yazid? Never! Ibne Saad too had sensed this point and had written to his master in his last information report that Husain (a.s.) will not pay allegiance as he possesses the heart of his father. All this shows that personal distinctions of Imam Husain did not permit him to pay allegiance.

The other way is that of divine laws and commandments; that whether according to Islamic law it was lawful to give allegiance to a person who made prohibitions of Muhammad lawful and prohibited the lawful; mocked the divine rule, openly drank wine, considered incest lawful and declared: "Religion is a game of Bani Hashim, neither divine inspiration descended nor any news arrived."

There is not single evidence in the Holy Quran or Sunnah considering Yazid's allegiance permissible, even for a common Muslim. Rules of allegiance are fixed and there is no scope of obedience of a profligate and sinful. Hence from this point also, allegiance to Yazid was not lawful for a common man; whereas the status of Imam Husain (a.s.) is much more.

Thus to imagine that Imam Husain (a.s.) could have saved his life by giving allegiance is nothing but ignorance of history as well as divine laws; neither does history gives evidence that his true motive was only demand of allegiance, and that could have stopped him from torture and harassment; and neither according to Islamic laws was it lawful for Imam Husain (a.s.) to pay allegiance to a profligate and lewd man like Yazid. Imam Husain (a.s.) could not even pay allegiance to a person higher in status, as he himself was highest of all and none was above him to obey or pay allegiance to. Thus Allah made Imam Husain (a.s.) worthy of taking allegiance and not to pay it! His hand was hand of Allah (*Yadullaah*) and *Yadullaah* is above all hands.

The second stage is: What is the meaning of destruction (*halaakat*)? Can the advent of Imam Husain (a.s.) be called a suicidal act (losing one's own life)? According to scholars of

morality, the answer to this is that suicide is destroying one's self without any purpose or sacrificing one's life for an inferior motive; whereas Imam Husain (a.s.) was sacrificing his life in the path of Allah; and none is greater than Allah, his uprising can never be termed as suicide. In other words it can be said that as suicide is destruction, it means wasting life and no benefit is taken from it. Planting a seed on barren land is its destruction, but sowing it on a fertile piece of land is not thus. And the basic difference is that in the former case, the seed remains issueless and in the latter, seven ears are created from a single seed, and each ear produces a hundred grains; in this way, the seed serves a purpose and it is not wasted. According to law of *Jihad* and martyrdom in Islam, life is not destroyed in martyrdom, on the contrary, numerous constructive results are produced and the clearest is that a person's temporary life ends, and religion gets an eternal life, and it is quite obvious that life of religion is far dearer than the life of an individual.

Circumstances of uprising of Imam Husain (a.s.) were also same, as he had selected that appropriate time, opportunity and place according to divine will; where sacrificing life was not destruction; it was a prelude to vaster and greater lifespan. He knew that tyranny will be suppressed due to his sacrifice; the oppressed will have their way, innovations and distortions in Shariah will be stopped; sins and unlawful acts in the name of Caliphate will be discontinued; worldly persons will not get opportunity to meddle with divine laws. In such a situation, when even bigwigs cannot dare to speak, a blind or Christian man will be emboldened to criticize the ruler, and this courage will be highly beneficial to safeguard religion and Shariah.

Imam Husain (a.s.) offered sacrifice keeping in view all those exigencies and gained all those benefits that are gained from a martyrdom. He gave Islam an eternal life. He afforded security to Shariah, exalted the Holy Quran, saved the greatness and nobility of Kaaba and awarded strength and stability to religion of Muhammad (s.a.w.s.) and such a

deductive and sincere act cannot be called suicide or destruction.

The third stage is: Whether it is obligatory for a person to save his life, property and honor in all circumstances or in some instances it is obligatory to sacrifice them?

Obviously, if this matter is decided through reason, it issues clear decision that all three can be sacrificed in the way of greatness of aim. And in human life it often happens that under some exigencies wealth and even outward prestige is sacrificed for higher aims; and for real values, even life can be put to stake. Which sensible person can deny this fact, and which intelligent person does not act on this rule in his life?

Even according to Shariah, life, property and modesty are bestowed to us from Almighty Allah as trusts; thus spending them on the path of somebody else is unlawful, but if its owner Himself demands; then spending it is not suicide or destruction, but avoiding destruction. God's chosen ones have always believed that life is a trust of God, wealth is a trust of Almighty Allah, honor is a trust of the Lord; thus it will all be utilized according to His will, without our interference and even our will is of no value.

Now when it is proved through reason and law of religion that sacrifice is a necessity and it cannot be labeled as suicide or destruction, it remains to be clarified that Imam Husain (a.s.) was appointed for this sacrifice on behalf of reason and Shariah, and he acted upon the rules of reason and Shariah, both. Also it is quite clear according to history that prevailing circumstances made it logically obligatory. Holy Prophet (s.a.w.s.) urged him through dream. Shariah declared this obligation through necessity of defending Islam, just as Imam Husain (a.s.) himself mentioned: "I left my house to reform the followers of my grandfather (Holy Prophet) to call people to good (*Amr bil maroof*) and forbid them evil (*Nahi Anil munkar*)," and all these are obligatory and important duties of

Islamic Shariah.¹

Fourth Prelude: Victory and Defeat

There is a purpose behind every act of a sane person, and it is from the aspect of this purpose the success or failure is adjudged. Circumstances and signs of failure encountered during fulfillment of task show neither success nor failure. When a farmer starts his job, in the beginning the condition of the land is very bad; after that he sows the seeds; then pure water flowing on the earth is absorbed in it; then chemical fertilizers disappear in the soil to assist growth, which completes the act of cultivation; all this outwardly depicts nothing, but disappearance and destruction (of seed). But after a wait of four months when green flourishing field is seen, all exclaim that the farmer has succeeded in his aim. Nobody says that the seed was destroyed, water was wasted and fertilizers lost; because success is decided according to the result and not according to circumstances and prefaces.

Same is the case of the lives of the chosen personalities of Allah. They face troubles, calamities, hardships and accidents in excess. Some were crushed under rocks, some torn by a saw; filth was thrown on some and others were made victims of the worst calamities. But all these troubles and calamities are not considered as signs of their failure, on the contrary they are considered as signs of victory of the army of people of Allah.

According to materialist view, these same calamities can be signs of defeat, as they want comfort from services; they are seekers of worldly benefits from religious propagation. But Godly persons do not consider these calamities as failure, until there is possibility of even one person coming to the right path, as their purpose is not to derive comfort in this world. They have arrived to make people walk on the path of God and

¹ *Lohoof, Maqtalul Husain*, Vol. 1, Pg. 88

convey them to the stage of nearness to Allah, and as long as this task continues, they will consider themselves successful and siding with truth.

Is it not a great historical fact that a brave soldier who conquered landmark battles, cut the throats of well known fighters, cut Marhab and his horse into two with a single stroke, uprooted the huge gate of Khyber Fort, finished off entire infidelity with a single stroke, single-handed confronted an entire army, does not consider all these achievements as victory; but when the poisonous sword of Ibne Muljim strikes his head, he declares: By the Lord of the Kaaba, I have succeeded?¹

Success and failure, comforts and troubles, contentment and hardship, wealth and poverty, pleasures of life and its bitterness; all these are relative terms. Its criterion is only achieving the purpose and or being deprived of achieving the goal. After achieving the goal, a person is successful despite thousands of hardships, and if the goal is not achieved, even in thousands of comforts, a person is unsuccessful.

On the basis of this, it is easy to decide who emerged victorious and who suffered defeat in the battle of Kerbala. The purpose of both parties has to be studied and then achievements and non-achievements be analyzed.

History is the best witness that Imam Husain (a.s.) did not aim for any worldly comfort. He chose the path of hardships and repeatedly predicted his martyrdom. He had even released his companions from his allegiance so that if they liked they might go away. He said: I have to strengthen the religion of Muhammad (s.a.w.s.) and my throat is at the disposal of swords in this path. Under such circumstances to consider his afflictions or sacrifice as signs of failure is nothing but sheer foolishness and ignorance.

¹ *Seerat Masoomeen*, Vol. 1, Pg. 204

Contrary to this, Yazid desired rulership. While addressing people of Kufa, his father had once declared:

“I did not fight you for the sake of prayer, fasting, Hajj or Zakat; I only wanted to rule over you.” For the same rule he appointed his worst son, Yazid, as his successor so that rulership remains with Bani Umayyah at any cost. Otherwise in the view of his son, religion and piety was only a drama of Bani Hashim.

Now the battle between Imam Husain (a.s.) and Yazid was on the point that will religion survive or be destroyed; whether the reality of messengership be proved or mockery of Bani Hashim. Yazid used all this power to make messengership a mockery and to destroy religion; and according to Abu Sufyan, this ball should spin among Bani Umayyah. Whereas the whole struggle of Imam Husain (a.s.) was to save the religion of God, to protect the dignity of messengership and to guard the modesty of Islam, even if his own corpse be trampled and his whole family destroyed.

Under these circumstances the result is clear: If Yazid succeeds in denying messengership then, God forbid, Imam Husain (a.s.) failed in his purpose. But if Yazid himself interrupts the sermon of Imam Zainul Abideen (a.s.) and makes someone to recite Azaan, having the statement, “I witness that Muhammad is Messenger of Allah,” then it is a sign that Yazid admitted his defeat and Imam Husain (a.s.) won the battle.¹

If Yazid succeeds in legalizing wine, debauchery and profligacy, he has succeeded in his purpose and the sacrifice of Imam Husain (a.s.) is wasted, and if supporters of Yazid too consider wine unlawful, it is sign of Imam Husain’s success and Yazid’s failure.

In these circumstances, those who remarked that Imam Husain (a.s.) did not study the circumstances and did not co-

¹ *Maqtal Abu Mikhnaq*, Pg. 135; *Damatus Sakiba*, Vol. 2, Pg. 322

operate with great personalities of Islam and consequently got killed and his complete household was destroyed, should examine their beliefs. Because it implies that these writers confess that stand of all great personalities during Yazid's period was contrary to that of Imam Husain (a.s.). All had paid allegiance to Yazid under one pretext or the other, and resigned to his acts; whereas Imam Husain (a.s.) was openly expressing his opposition and disgust, and was ready for every sacrifice in this path. So now it is easy to decide: If the religion of Yazid remained and all those sinful acts remained lawful which Yazid was proving them to be so through his acts, then Imam Husain (a.s.) is proved to be unaware of time and tide, and God forbid, he has been deceived. But if the religion of Yazid is eliminated, Yazid's mission destroyed, Yazidiyyat has become a disgrace, and the Islam that remained is Muhammadan Islam, for which Imam Husain (a.s.) sacrificed his life, it has to be accepted that Yazid was defeated and Imam Husain (a.s.) was victorious, and in this victory none other were involved, except his companions, supporters, and his household.

Or in clear words, it could be said that there is no obligation of any companion, or the son of a companion, neither obligation of any personality nor worshipper of a personality on the survival of Islam; which is alive and everlasting today. This is the only and only result of Husain's sacrifice that Almighty's religion survived and will live forever.

If one analyzes the circumstances after fundamental victory of Imam Husain (a.s.), conditions of every age are proclaiming aloud victory of the Imam. If Yazid had won, the effects of his victory would be visible. But today neither his grave is seen nor there are visitors on it, and except some slaves of materialism, no one is there even to utter his name; neither there is his court nor his mention; neither there is any devotion in his path nor he possesses any standard; neither there is any name or sign of his, and if there is any, it is

accursed and abused.

However Imam Husain (a.s.) is victorious from every direction even today, and every Mohurram announces his victory. Mourning room of every house is adorned for him alone, his flag waves on every highway, his is the only mention in every gathering, and every thirsty person is served water only in his name, every Shariah and Islamic teaching is discussed in his gatherings only, every newspaper only talks him, every magazine takes out his special issue, every Muslim pays homage to him only, every sincere and modest non-Muslim bows in his court only, every historian considers him only as creator of history; every thinker owns up his philosophy of Jihad; every litterateur considers him only as a sign of patience and steadfastness, every revolutionary only accepts him as a hero, every believer accepts only him as his chief, every truth circles him only, and every falsehood is worried only of his name, every soldier is inspired by his Jihad only, and only his tale of perseverance becomes a weapon for helpless.

Thus Husain (a.s.) is the shelter of the poor, Islam's everlasting dignity, strength of holy fighters, protector of Shariah and literary caretakers of Muhammadanism. Hundreds of thousands of salutations be on Husain (a.s.).

Fifth Prelude – Imam Husain (a.s.) and Shariah

According to principles of religion every Imam is protector of Shariah and that is why Imamate is needed along with Messengership, so that when Messengership completes the task of religious propagation and legislative revelation ends, there should be a person who would protect this Shariah so that it remains in its original form. Shariah can endure through community scholars also, but for protection of actual commandments, Imamate is needed in any case, because community scholars are unaware of actual laws. Their study is

unrelated to the Protected Tablet (*Lauhe Mahfuz*). They only study Quran and traditions and deduce the law of Shariah as per their intellect and that is why there is conflict in their verdicts. But the Imam is a missionary of actual laws. In his laws there is no multiplicity, conflict and contradiction, as there won't be differing laws about a problem.

All pure Imams were protectors of Shariah and all of them discharged their duty perfectly, but protection is of two types:

(1) Inner Protection (2) Outward Protection

Inner Protection: In which actual laws are kept secured in the mind and as needed, they are propagated, as and when, if there arises any difference of opinion amongst the community and a possibility of deviation from the actual, then the Imam states the actual commandment and saves Shariah.

Outward Protection: In which even after the delivery of actual commandments, they have to face a crisis and there is a possibility of change in them. At this juncture too it is the duty of an Imam to face all odds and difficulties and protect the actual commandments and save them from all possible changes.

The example of duty fulfilled by Imam Husain (a.s.) on this front is not found even in history of Imams, not because there was any difference in their own virtues, and no Imam was of the grade and status of Imam Husain (a.s.). But the conditions and crisis of the period of Imam Husain (a.s.) did not occur during any (Imam's) period and no Imam got such opportunity of protecting Shariah.

From the aspect of commandments and teaching, such example is found in life of Imam Ja'far Sadiq (a.s.) as no other Imam got so much opportunity to explain and propagate religious commandments like him; that is why Jurisprudence (*Fiqh*) of Ahle Bayt became Ja'fari Jurisprudence as commandments explained by him outnumber those of all

Infallibles, and Shariah of Ahle Bayt (a.s.) bears his stamp.

On stages of crises and calamities, same status of Imam Husain (a.s.) is seen as he saved divine religion whose example was not found during tenure of any Infallible. That is scholars introduced Islam to be a Muhammadi occurrence and a Husaini eternality, as initially Islam is Muhammadi, and its teachings were revealed on Holy Prophet (s.a.w.s.) through divine inspiration; and as per its duration it is Husaini, as its Shariah was defended by Imam Husain (a.s.) from dangers of infidelity, atheism, frauds, Umayyads and Yazidis.

From all aspects, Imam Husain (a.s.) is the protector of Shariah; that is why it was a wise duty of the Prophet to arrange for permanence of Husayniyyat, which is also a sign as well surety of endurance of Shariah. That is why Islamic Shariah has made Husayniyyat alive and lasting from all aspects. It has made love of Imam Husain (a.s.) an Islamic duty, his remembrance a worship act and divine obedience, acts like weeping in his grief, being aggrieved in his remembrance, to arrange mourning assemblies in commemoration of his calamities; so much so that its display is considered a source of salvation. Infallibles have clearly announced that to weep and to make others weep; to display a mourning face for Imam Husain (a.s.) are all mediums of gaining Paradise and worship of Almighty. Although some ignorant persons have objected to such things that outward display is show-off and show-off is unlawful in Islam, and an unlawful act cannot be a worship act by any chance. But these fools do not know that display implies intensity and vehemence, which is exhibited by lines of face and conditions of face even if tears do not flow because of various reasons. As if the Infallible has hinted that the basic task is to weep and to invite others to weep, but sorrow is not limited to those limits, and tears themselves are not a topic of discussion. Tear is a way to display that hearty sentiment, which is found in the heart of every believer. After this, if tears cannot flow, this

sentiment of love should be exhibited in some form or the other, so that it should be known that love is found in the heart and the person is affected by the mention of calamities or imagination of grief.

Numerous such examples are found in Islamic narrations. Thus author of *Kanzul Ummal* (Vol. 1, Pg. 147) says that when Holy Prophet (s.a.w.s.) recited the last verses of Surah Zumar, in which torment of Hell is mentioned, the gathering of Ansars began to weep. There was only one young man who did not weep. He asked worried, "Master, my eyes didn't get tears, I am only content putting on an aggrieved face." Holy Prophet (s.a.w.s.) said: "Paradise is also for one who makes a weeping face." It shows that the person's conscience was affected by the mention of punishment; otherwise he would have mocked punishment of Hereafter like an irreligious person and put on a smirk instead of a sad face. This condition is a sign of an affected heart and the best worship act.

The second tradition is also mentioned in *Kanzul Ummal* that Holy Prophet (s.a.w.s.) said while reciting Surah Takathur: Paradise is there for whoever that weeps on hearing this Surah, as well as for one who makes a sad face because of it.

In *Al Looloo wal Marjan* (Pg. 47) and *Majmua Waram* (Pg. 272) is mentioned a narration from Abu Zar that Holy Prophet (s.a.w.s.) said: If any person can weep, he should do so otherwise he should make sorrow and grief a sign of his heart and put up a sad face as the stonehearted is away from divine mercy.

In this narration there is a clear invitation for putting on a sad face and its meaning is also explained; thus neither one can reject the tradition of making a sad face nor can he say that it is show-off.

According to Shaykh Muhammad Abduh, putting up a sad

face is restraint in weeping; it is not show-off.¹

Allamah Shareef Jurjani says that this verb form is generally used to show abstract attributes, but in spite of that it is considered lawful as from it sentiments of acquiring attributed quality is created as seen in the statement of Prophet (s.a.w.s.) that if weeping is not possible, lament.²

It was this importance of weeping and making a sad face that Imam Muhammad Baqir (a.s.) specified an amount of 800 dirhams for those ladies who lamented on Imam Husain (a.s.) during Hajj at Mina; from which three conclusions are derived:

- 1- It is not unlawful to arrange mourning and to spend on it.
- 2- To lament during Hajj in Mina is not against the rites of Hajj.
- 3- Arranging for lamentation has an important religious benefit as tyrannies and calamities, both are exposed and the field of Mina is best for this, as here honored pilgrims rest for three days, and have no work to do during the nights.³

This narration shows that the voice of women is not considered Namehram in Islam, otherwise Imam Baqir (a.s.) would not have called ladies to weep on Mina and Holy Prophet (s.a.w.s.) would not have asked ladies of Medina to mourn for His Eminence, Hamza.⁴

It is not proper for a female to convey her voice to unfamiliar men and create attraction, but such a thing is not found in lamentation. However if a woman wants to make her voice personally known, or commits insincere act, then it is her act which would be unlawful, but the basic rule is not at all affected.

¹ *Tafseer Manar*, Vol. 8 Pg. 301

² *Tarifat*, Pg. 48

³ *Jilaul Uyun*, Pg. 264

⁴ *Hayatul Qulub*

Ahle Sunnat jurisprudence has also admitted that a female voice is not unfamiliar (Namehram) because amongst them two-third of religion came through the voice of a lady (Ayesha) and companions frequently posed question to ladies.

Weeping and lamentation from the aspect of jurisprudence is very much liked; and in view of sacrifices of Imam Husain (a.s.) it should be arranged for by every faithful person. Regrettable is the character of those who in spite of considering it as worship, aim of creation and a demand of love, do not shed a single tear and mention of calamities do not dampen their eyes displaying this love. May the Merciful Lord bestow Taufeeq to all believers; give collaboration to their words and deeds and sincerity to their intentions.

Background

Unscrupulous writers have tried to present the tragedy of Kerbala as an accident and tried to impress on Muslim community that after meeting Hurr, Imam Husain (a.s.) expressed his unwillingness to go to Ibne Ziyad and instead said: “If I have to pay allegiance to Yazid, I would myself go to Damascus and pay it,” and thus accordingly he changed his mind about going to Kufa and turned to Damascus. And he was desirous of meeting Yazid when suddenly at the command of Ibne Ziyad, the caravan was again made to halt at Kerbala, and there was some problem in stopping the caravan; and at last Imam Husain (a.s.) was martyred with his companions.

This foolish and irreligious historian does not have this much common sense that what would be the route of a person going to Damascus? And how would he approach Damascus after leaving the road to Kufa? And when he clearly declared in Medina that a person like me can never pay allegiance to a man like Yazid,¹ how could he suddenly change his mind and how fear of death could overshadow his mind? Whereas he time and again declared that my grandfather informed me that it is the demand of divine will that I should give sacrifice and my household be taken as hostage so that religion of my grandfather gets support of permanence and stability.

But the fact is that the tragedy of Kerbala was a planned strategy, and Kerbala was the link of the chain of history whose aim was to destroy Aale Muhammad (a.s.) and religion of Islam, for which manipulations were going on since a very long time.

¹ *Lohoof*

The only question is that how much arrangements was necessary for such manipulations and a person of what stature was required for such a huge step, and did Yazid possess such competence to face a determined and reflective person like Imam Husain (a.s.), and make the entire Muslim community think on his lines and put the complete household of Imam Husain (a.s.) to sword in a single afternoon? Or was Yazid's act the last link of a historical chain for which views were prepared since a long time and temperaments were being molded into new forms, and every now and then that moment was awaited when the determined aim would be achieved, and that ultimate step be taken, for which preparations were being made since half a century.

Those scenes, acts and motives are preserved in history of Islam, which had metamorphosed the Muslim mentality and brought the community to a point where Islamic modesty and human nobility would remain verbal only and without spirit. Detailed discussion requires books not pages. In briefly, only those factors will be mentioned in the backdrop of tragedy of Kerbala, which had disturbed the temperament of the community and corrupted Islamic modesty, after which if a person displayed an immodest act, the community could support him and also tolerate his extremes willingly; a few examples are mentioned:

1- The greatest example of Yazidi mischief and devilry was that he openly declared in court that Islam was only a game played by Bani Hashim and neither was there any divine news nor revelation.¹

Obviously after presenting such criminal view Yazid was not supposed to be allowed to live and Muslims should have eliminated him and cut him into pieces. But no such thing happened and the community took this declaration easily without showing any reaction. The main reason was that the

¹ *Shia and the Despot Rulers; Kashful Haqaiq*, Pg. 22

community had become accustomed to such impudent remarks, and in their view it was not worth objecting to. It was thinking that Yazid issued such a statement after the demise of Prophet, hundreds of miles away from Medina in his court. Before him powerful Muslims had during the lifetime of the Prophet, in his presence, had said that this man was talking nonsense and illness has overcome him. Obviously, when such audacity is allowed in the presence of Holy Prophet (s.a.w.s.) it must also be possible after his demise; and when the accusation of nonsense can be tolerated, why not “Neither there came any divine news nor revelation” be tolerated?¹

2- A great foundation of the atrocities of Yazid was also that he had achieved authority over the entire Islamic world, and he was ruling the 12.5 hundred thousand square miles of Islamic lands. Obviously if he did not possess this vast power and extensive authority, he would not even think of taking such a big step. But this authority and power of Yazid was not due to his personal competence or policies; but in this background also that system was in force, which had prepared the grounds for people like Yazid, and as a consequence such a great tragedy occurred.

Immediately after the demise of Holy Prophet (s.a.w.s.) and before his burial, tug of war which started among Muslims, for authority, and Ansar and Muhajireen decided Islamic rulership, and this necessitated that which happened thus. When the Holy Quran and Prophetic Sunnah were overlooked in Saqifah, and the ruler appointed by Holy Prophet (s.a.w.s.) was considered unworthy, and Islamic authority was based on kingdom, community, tribe and kin, then its natural consequence was that all those persons, devoid of Islamic competence and ignorant of sincerity should become masters of community's fate. And a person like Abu Sufyan should get the opportunity to say to the favorite member of his family:

¹ *Shia and the Despotic Rulers; Kashful Haqaiq*, Pg. 22

“Play with it (Caliphate) like a ball and give key positions to Bani Umayyads, and remember that this world is world and authority is authority, and after this neither there is Heaven nor Hell.”

The first result of Saqifah came out in form of this announcement of Abu Sufyan,¹ and then came in form of power and atrocities of Yazid, on the basis of which it is said:

“Husain (a.s.) was killed at Saqifah!”

3- On the side of Yazid were numerous worshippers, fast keepers and memorizers of Quran, who paid allegiance to him, continuously recited Quran and sharpened their daggers to kill Imam Husain (a.s.). The question is that when Quran declares the greatness, excellence, purity and devotion of Husain (a.s.), how reciters and memorizers of the same Quran were persuaded to kill Husain (a.s.) and why did they not respect the rights of Imam Husain (a.s.)? But the fact is that this too is a necessary result of an historical event. If during the final moments of Holy Prophet (s.a.w.s.), foundation had not been laid to ignore Ahle Bayt (a.s.) on the pretext of Quran and the slogan of “the book of Allah is sufficient for us” had not been raised, Yazidis would not have dared to play such a role and they would have in any way felt that being attached to Quran was meaningless while ignoring Ahle Bayt (a.s.) and planning to kill them. Holy Prophet (s.a.w.s.) was aware of this result, and he was seeing the future in the mirror of present events; that is why he strongly opposed this slogan severely and expelled people, who laid the foundation of such atrocities extremities and referred to such views, the result of which came in form of such a great disaster.

4- Regarding the justification of Yazid’s rule, it is said that since the Islamic world paid allegiance to him, his rule was lawful Islamic rule. Even if the true position of this allegiance

¹ *Shia and the Despotic Rulers*

was that on denial of Imam Husain (a.s.) to pay allegiance his complete family was killed, and it became clear that a Muslim ruler needs allegiance of people, whether it be of free will or under compulsion.

The question is how Muslims accepted such kind of allegiance, and how they considered such allegiance taker as a ruler? Reply to this is also preserved in the troubled pages of past. As after the death of Holy Prophet (s.a.w.s.), when Islamic community decided the matter of rulership, the first idea that came to their mind was to take allegiance of the people for this rule, because if the foundation of a rule is not based on Quran and tradition, it can only be justified through public opinion, and compulsion is the only way to acquire public opinion, because people do not display a unified decision without duress. Thus it was the consequence of this same ideology that same behavior was adopted with common people as well as Ahle Bayt (a.s.), and they too were demanded allegiance, and in case of denial were threatened to set their house afire, and according to some narrations, smoke was seen rising from Fatima's door. So obviously if in the beginning such allegiance had been not considered justification of rule and allegiance had not been demanded with such severity, and in case of denial, if threats had not been issued to set the house afire, neither would Yazid have been a Muslim Caliph nor would he have dared to demand allegiance from Imam Husain (a.s.), nor in case of denial the camps of Husain (a.s.) had been burnt. All these were consequences of those initial circumstances, which are considered to among the closest prefaces to Kerbala and due to which Kerbala is not regarded as a temporal event, but a result of a historical chain of events, in the prefaces of which big events and important personalities are mentioned.

5- The mediums which Yazid adopted to take allegiance from Imam Husain (a.s.), among them the last was that if he did not pay allegiance he should be besieged in a waterless and

scorching desert and water should be banned for his children, although regarding this, pretext of Uthman's victimization was taken, which was in no way related to Imam Husain (a.s.); it was just a pretext and a method to instigate people, otherwise Imam Husain (a.s.) had exhibited an excellent role even in those circumstances that no one can display before exasperated crowd even for one's nearest kin. Just as history testifies that the Syrian army stopped on the outskirts and did not take any defensive step until Uthman's assassination.¹

The question is what was this method of getting rulership accepted and of getting allegiance? Allegiance is a matter of willingness, which a person happily adopts to become obedient to someone; there is no need to stop food and water for it, and by such steps Islam should definitely have been disturbed and a wave of revolution should have flowed against Yazid, which did not take place before martyrdom of Imam Husain (a.s.). It was the martyrdom of Imam Husain (a.s.) which created this movement and infused warmth into cold blood of community.

The secret of this too is apparently seen in history, when economic embargo was used to extract allegiance from Imam Ali (a.s.) from stopping the rights of nearest kin to the seizure of Fadak no stone was left unturned and the community was made to feel that there is nothing wrong and it is not un-Islamic to impose, on the contrary, such treatment can be meted out to opponents, as a result of this, Yazid also dared to take such steps and the sentiments of Islamic community could not waken.

Look back in history, the same treatment was meted out to Holy Prophet (s.a.w.s.) when he raised the call of: 'Say there is no god except Allah', and was not ready to approve the views of infidels at any cost. So infidels of Mecca boycotted him socially and he and his family had to pass a very difficult time

¹ *Lohoof*

for three years and even had to survive on leaves.¹

This step of infidels entered Islam as an example and Muslims also meted out this treatment to their opponents. And it is obvious that if such elements can appear in a community trained by Holy Prophet (s.a.w.s.) himself, Yazid did not even have this honor; on one side he was grandson of Abu Sufyan and son of Muawiyah, on the other side, he was the favorite child of a Christian family. A person like him can only have such an approach for Islam as was seen in his character; through which he turned many old pages of history and repeated history.

6- Yazid employed this tactic in confronting Imam Husain (a.s.) that he awarded all important official posts to his family members, and if any governor ever behaved nicely to Ahle Bayt (a.s.), he was immediately sacked and a harsh man was appointed in his place. Yazid had learnt this from his family history, when at the beginning of Uthman's Caliphate his grandfather, Abu Sufyan told the caliph, congratulating him that he should give official positions to Bani Umayyah and play with the Caliphate as if it is a ball, because there is no Heaven or Hell, and Uthman also followed his advice; and on all posts, especially in areas where followers of Ahle Bayt (a.s.) could take birth, appointed worst officers and governors. He appointed Saeed Ibne Aas in Kufa whose character is well known. Uthman's cousin, Abdullah Ibne Aamir was appointed in Egypt. Walid Ibne Uqbah the lewd, and Abdullah Ibne Saad were appointed in key positions. The former being such an irreligious person that after making them pray four rakats of Morning Prayer, he asked: "Should I add some more?" The latter was foster brother to Uthman. After this started nepotism of the worst kind and family members were bestowed wealth running into millions.

Obviously, when in a period comparatively near to Holy

¹ *Rauzatul Ahabab*

Prophet (s.a.w.s.), and having been related to the Messenger (s.a.w.s.), a person can act upon the advice of his family elders, Yazid was not even having these merits, and for him Abu Sufyan was blood grandfather, so he had to specially remember his advice and adopt such character.

It is in fact a consequence of that crooked way, which had appeared in the Muslim world, and due to which an evil person like Yazid got the opportunity to rule, and then to protect this rule, every medium become legal.

Moreover, there are many other links in history, which if co-related, show that according to historical materialism, the trend adopted by Muslim community after Holy Prophet (s.a.w.s.) was such that it necessitated such consequences. It is a different matter that from the aspect of responsibility, on Judgment Day, every person will be answerable who played any role in worsening the conditions to this state, and through his personal or social act conditions became so terrible, and Muslim community was deprived forever of its true guidance and real honesty.

It seems that the draft of tyrannical section of Book of Kerbala was accumulating since a long time. Injustice was looking for an opportunity to arrange the dispersed pages and present them before the world as a book of oppression and injustice. Just as the share of victimization and character was also dispersed in lives of ancestors and family members of Imam Husain (a.s.) And Imam Husain (a.s.) presented the complete character at one time, and at a time displayed the achievements of all prophets; on the contrary, more than this.

None of the Prophets discharged this task. By Allah, O Husain! You performed it so.

Scene of Kerbala

Ashura night is coming to an end; whiteness of dawn is appearing, and Imam Husain (a.s.) is ordering his son, Ali Akbar to announce Azaan instead of his old Muezzin, Hajjaj Ibne Masrooq, as there was no better completion of argument before Kalimah-reciting hypocrites.

Ali Akbar was replica of Holy Prophet (s.a.w.s.) in appearance and character, in behavior and speech, and the enemy knew that cutting up a replica into pieces displays malice to the original.

Ali Akbar recited the Azaan and this sound echoed in the whole atmosphere of Kerbala.¹ Imam Husain (a.s.) got ready for Morning Prayers along with his loyal companions. No water was available to perform ablution anew. The companions stood in rows after doing Tayammum on the hot earth of Kerbala, and Imam Husain (a.s.) commenced prayers.

The group prepared to discharge its duty after spending the night in worship of God, recitations, intonations and contemplation and bowing and prostrations, and now stood on the barren earth to perform the last prayers of their life.²

As soon as they concluded the prayers, a voice echoed in the atmosphere: "People, be witness that I shot the first arrow towards Husain's camp." This was Ibne Saad, commander in chief of Yazid, who confronted son of Allah's Messenger to secure his post and earn the governorship of Rayy; he was in

¹ *Ibne Shahr Ashob, Biharul Anwar*, Vol. 1, Chap. 14, Pg. 265

² *Irshad Mufeed, Biharul Anwar*, Vol. 1, Chap. 14, Pg. 215

fact selling the eternal Hereafter for a few days of worldly life.¹

As soon as call of Ibne Saad was given, a shower of arrows started from four thousand archers of Yazid's army in following the example of their commander.

Imam Husain (a.s.) also addressed his companions that these were not arrows, but ambassadors of death; so get ready to face them. Companions took up fronts but this was not hand to hand combat or that fighting should be displayed so that bravery of soldiers may bloom. This was the most cowardly type of attack which companions of Imam Husain (a.s.) could not reply. Consequently, when Imam Husain (a.s.) took stock of his companions, forty to fifty companions had already succumbed. Their names were as follows:

Nuaim bin Ajlan, Imran bin Kaab bin Harith, Hanzala bin Amri Shaibani, Qasit bin Zuhair, Kanana bin Amri bin Zabia, Zarghama bin Malik, Aamir bin Muslim, Saif bin Malik, Abdur Rahman Arjami, Ayez bin Mujamma Aizi, Habab bin Harith, Amr Jundai, Hulas bin Amr Rasbi, Sawwar bin Abi Umair, Ammar bin Abi Salma, Noman bin Amr, Zahir Maula, Amr bin Abdullah, Jabala bin Ali, Masud bin Hajjaj, Abdullah bin Urwah Ghiffari, Zuhair bin Sulaym, Abdullah bin Yazid Basri, Ubaidullah bin Yazid Basri, Ten slaves of Imam Husain (a.s.) and two slaves of Imam Ali (a.s.).²

Obviously after the martyrdom of such a big number of companions, there was apparent shortage in Imam Husain's army and he had to face an unbearable crisis in the initial stage. But nothing was difficult for the beloved son of Imam Ali (a.s.). Determination of Imam Husain (a.s.) was high and so was that of his companions and all were ready for sacrifice.

As a result of this when battle proper started after a while,

¹ *Biharul Anwar*, Vol. 1, Chap. 14, Pg. 228; *Irshad Mufeed*; *Hadiyan Baqrhaq*, Vol. 2, Pg. 556

² *Manaqib*; *Irshad Mufeed*; *Biharul Anwar*

remaining companions prepared to display exemplary bravery, and one after another sacrificed themselves in the path of Almighty Allah.

First of all, Abdullah Ibne Umair Kalbi came to the field and was martyred after a great Jihad.¹ After Abdullah, Saif Ibne Harith Ibne Sarie Jabiri and Malik Ibne Bad Ibne Sarie Jabiri came to the battlefield and both fulfilled the right of Jihad.

After them, fighters of Bani Ghiffar stepped into the field: Abdullah and Abdur Rahman (sons of Urwah Ghiffari). After that four persons came to fight: Amr Ibne Khalid Saidawi, Saad, Jabir Ibne Harith Salmani and Mujma; all fought to their best and finally drank the cup of martyrdom. And in the end Muslim Ibne Awsaja turned to the field and fought such a terrific battle that it lowered the spirits of the enemy; and while dying willed to Habib Ibne Mazahir to protect the oppressed Imam as long as he was alive.

After this exemplary sacrifice of companions, it was almost noon and Imam Husain (a.s.) sent Habib Ibne Mazahir with a message to pause fighting; which was replied in the worst manner, and Imam Husain (a.s.) started prayers with full defensive arrangements. Zuhair Ibne Qayn and Saeed became shields for Imam Husain (a.s.) and as the prayer ended, Saeed fell down and called: "O son of Allah's Messenger, have I fulfilled the right of loyalty?" Imam Husain (a.s.) gave him certificate of fidelity and bid him farewell from the world.

After this, began the second part of the battle: Habib Ibne Mazahir and Abu Thamama arrived and after a brave fight bid farewell to all.

Then Hurr Ibne Yazid, Zuhair Ibne Qayn and his paternal cousin, Salman Ibne Mazarib turned to the field of Jihad. According to some reports, the youthful son of Hurr, Ali Ibne

¹ *Irshad Mufeed*

Hurr presented his sacrifice before Hurr. But after these three, Amr bin Qarza came to the field and after his martyrdom, Nafe bin Hilal Jamli displayed the essence of bravery. After Nafe, two slaves: Wazeh and Aslam came to the field and scaled the rank of martyrdom after eliminating color and lineage discrimination.

After these slaves, it was turn of Burair bin Khuzair; he also achieved martyrdom after exhausting the argument.¹

Hanzala Ibne Saad Shabami was martyred; and after him two great soldiers came into the field, whose names brought shivers to the enemy, whose bravery was famed. Abis bin Shabeeb Shakiri, and Shauzab, slave of Shakir, who had learnt bravery from the master's family, they drew a line of cancellation on differences of slavery and freedom in the stages of sacrifice.²

After martyrdom of these brave Arabs, came the turn of Jaun, slave of Abu Zar and by sacrificing himself, he unveiled this fact that there is no condition of color creed, community or tribe for the honor of martyrdom. Faith and character is needed for this honor and it is not a legacy of any lineage or community.³

After Jaun, Anas Ibne Harith Ibne Nabia Kahili came to the battlefield, and after his martyrdom, Amr Ibne Janadah stepped into the field. He was young in age, but valiant in spirit and determination and was fighting like an expert.⁴

After sacrifice of Amr Ibne Junadah, it was turn of the old Muezzin of Imam Husain, Hajjaj bin Masrooq, and Hajjaj's sacrifice made it clear that in view of Yazid's army there was no value of the caller of truth, and this army did not even

¹ *Biharul Anwar; Damatus Sakiba*, Vol. 2, Pg. 217

² *Damatus Sakiba*, Vol. 2, Pg. 228

³ *Damatus Sakiba*, Vol. 2, Pg. 222

⁴ *Damatus Sakiba*, Vol. 2, Pg. 225

believe in any importance of prayer and Azaan, otherwise a person who was continuously inviting to prayers for six months, at least his honor should have been maintained and they should not have raised the sword against him.¹

After Hajjaj's martyrdom, Sawwar bin Abi Umair presented his sacrifice, and after this the last companion of Imam Husain's army arrived: Suwaid bin Amr bin Abil Muta and with his sacrifice, sacrifice of companions and helpers was concluded and all companions of Imam were martyred in Allah's path. This shows that by noon only few companions were left to pray with Imam (a.s.), and the rest were martyred in the first attack or immediately after that.²

After this was the turn of relatives and Bani Hashim youth.³

Various differences are found among scholars regarding sequence of Bani Hashim martyrs and historians have also given varying sequences. But a close examination shows that although martyrs of Kerbala are called as "Bani Hashim martyrs", the fact is that, none of them belonged to any other descendant of Hashim; they were all related to the family of Abu Talib (a.s.). Hence it would be right to say that only children of Abu Talib presented their lives on the altar of sacrifice in Kerbala and the real Islam would acknowledge only the favor of Abu Talib's children. Other than this there is none in children of Hashim having obligations upon Islam; on the contrary, obligations of Islam and Abu Talib's children are on them all, as they saved Islam by sacrificing their lives and gave opportunity to Muslims to call themselves Muslims, otherwise being a Muslim would itself had been a crime and no one would have had the courage to declare his Islam against animosity of Bani Umayyah while acting on Islamic ways of

¹ *Damatus Sakiba*, Vol. 2, Pg. 225-227

² *Damatus Sakiba; Biharul Anwar*

³ *Hadiyan Barhaq; Ahsanul Maqal*

life.

After keeping Abu Talib's children in mind, it becomes easy to guess the sequence of sacrifices to a great extent. Only one thing should be remembered that status of Ali Akbar was a bit different from that of other Bani Hashim martyrs. It was due to the fact that Ali Akbar was an exact replica of Holy Prophet (s.a.w.s.), and there was no better medium of exhausting the argument than him. That is why Imam Husain (a.s.) entrusted the beginning of Jihad of Kerbala to him. Ali Akbar (a.s.) announced Azaan on dawn of Ashura so that Yazid's army may become aware of their fallacy and lack of religiosity on hearing the tone of Holy Prophet (s.a.w.s.). Thus even if he be killed, it would be after exhausting proof and if Imam Husain (a.s.) presents sacrifice, it should be after exhausting proof and after declaring truth and rightfulness.¹

Due to this specialty of Ali Akbar was preferred to call the Azaan at dawn on Ashura day and after Zuhr he was the first from the family to be sent to the battlefield. In traditional reports and Ziyarats he is referred to as 'first to be killed'. If this point is overlooked, Providence bestowed the honor of martyrdom to children of Abu Talib in the sequence of their birth, meaning that Abu Talib had four sons and each was ten years elder to the other.

Thus Talib was the eldest but no sign of his children is found in history of Kerbala. Ten years younger to him was Aqeel; thus the honor of martyrdom was also given first to children of Aqeel. And among children of Aqeel, Muslim presented his sacrifice first of all as emissary of Husain (a.s.); that is why Providence first of all bestowed to his children the honor of sacrifice in Kerbala too, which is the greatest proof of acceptance of Muslim's sacrifice.

According to historians of Kerbala, the first to get killed

¹ *Ibne Shahr Ashob; Biharul Anwar; Lohooof*

after Ali Akbar (a.s.) was Abdullah Ibne Muslim; he came into the battlefield and got sacrificed in the path of truth, exhibiting Lion-like bravery of his father. After this eight children of Aqeel were martyred.¹

Ja'far bin Aqeel, Abdur Rahman bin Aqeel, Muhammad bin Aqeel, Abdullah Akbar bin Aqeel, Muhammad bin Abi Saeed bin Aqeel, Muhammad bin Muslim bin Aqeel and Ali bin Aqeel.²

After sacrifices of children of Aqeel, came the turn of Ja'far Tayyar's children, because Ja'far Tayyar was ten years younger to Aqeel.³

From the children of Ja'far Tayyar, Abdullah bin Ja'far stayed back in Medina due to exigencies of Imamate. Therefore his children presented sacrifices in his lieu Aun bin Abdullah Ibne Ja'far, whose mother was Zainab binte Ali (a.s.) and some historians consider Khawsaa to be the mother of Muhammad bin Abdullah bin Ja'far, and Ubaidullah bin Ja'far.

After children of Ja'far Tayyar came the turn of children of Ali (a.s.), as Amirul Momineen (a.s.) was ten years younger to Ja'far Tayyar. Although in sacrifice of Ali's children Abbas, the flag bearer allowed sacrifice of his younger brothers and then himself came to the battlefield; there were two main reasons for this:

One reason was that Abbas was standard-bearer, and a standard-bearer has to monitor the army to the last. Secondly Abbas had capacity to tolerate great calamities and hardships, and he desired that the army should fight under his supervision and present sacrifice according to his instructions.

From children of Ali (a.s.), Abbas first of all sent Abdullah bin Ali (a.s.); after him Ja'far bin Ali (a.s.), and after him

¹ *Damatus Sakiba*, Vol. 2, Pg. 231

² *Damatus Sakiba*, Vol. 2, Pg. 231

³ *Absarul Ayn*, Pg. 39; *Hadiyan Barhaq*, Vol. 2, Pg. 261

Uthman bin Ali (a.s.) to present sacrifice in the path of truth; and then finally sacrificed his own self.¹

Other than these, two more names are mentioned among children of Ali (a.s.): Muhammad Asghar bin Ali (a.s.) and Abbas Asghar bin Ali (a.s.); but these two were not children of Ummul Baneen.²

After sacrifices of direct children of Ali (a.s.) came the turn of his posterity, and here also same sequence was maintained. As Imam Hasan (a.s.) was elder, his children sacrificed themselves first. Imam Husain (a.s.) was younger so sacrifices of his children were presented later, and it was considered the last sacrifice.

Prominent among martyrs from children of Imam Hasan (a.s.) were Abdullah bin Hasan (a.s.) and Qasim bin Hasan (a.s.). After them among children of Imam Husain (a.s.), sacrifice of Ali Asghar was presented. In this way, if the status of exhausting of proof of Ali Akbar (a.s.) and status of Abbas (a.s.) as standard-bearer and commander be separated, children of Abu Talib presented their sacrifices in a highly systematic and disciplined manner. And none other than children of Abu Talib (a.s.) have a share in granting perpetuality to truth and rightfulness and in reviving religion. If Abu Talib had not been there, Islam could not have been presented, and if children of Abu Talib were not there, Islam could not have survived.³

¹ *Damatus Sakiba*, Vol. 2, Pg. 236

² *Damatus Sakiba*, Vol. 2, Pg. 236

³ *Damatus Sakiba; Biharul Anwar*

Preamble to Kerbala

1- Imam Husain (a.s.) in the court of Walid

“See, O ruler! We are household of Prophethood and mines of messengership; angels descend in our house; beginning and the end of everything is from us. Yazid is a drunkard and killer of sacred soul. His debauchery and profligacy is well known. And a person like me cannot pay allegiance to a fellow like him. Let the day dawn and at that time it will be seen who among us is worthy of Caliphate.”¹

2- Imam Husain (a.s.) at the grave of the Messenger (s.a.w.s.)

“My salutations to you, O Messenger of Allah (s.a.w.s.)! I am Husain Ibne Fatima (a.s.), your son and the son of your daughter. You left me as your heir. But be witness that this community has forsaken me and did not defend me. Now my appeal is in your court till I am presented in your court.”²

O Lord! This is the grave of your prophet, Muhammad (s.a.w.s.), and I am the son of the daughter of Your prophet. The circumstances which have appeared are known to You. I prefer good deeds and abhor evil. O Majestic and Noble one, I beseech You in the name of the inmate of this grave, prefer for me that in which lies Your and Your Prophet’s pleasure.”

¹ *Mushirul Ahzaan*, Ibne Numa Hilli

² *Biharul Anwar*, Vol. 2. Pg. 172

3- Imam Husain (a.s.) and Muhammad Hanafiya

“Brother! May Allah give you a good reward as you rendered good advice to me and gave a nice suggestion based on sincerity. But I have already decided to go to Mecca, and the determination of me, my brethren and near kin is complete. All are united in intention and opinion. You have the choice to stay in Medina and keep me updated about the moves of enemy.”¹

4- Imam Husain (a.s.) and Lady Umme Salma

“Grandmother, I know I have to be martyred unjustly and in oppression. Divine will is that my household be taken as hostages from door to door; my children be slaughtered, they be made captives and no one should hear their appeals. The survival of religion is in this only.

Grandmother! If I don’t go today I will have to go tomorrow; and if I don’t go tomorrow, I will have to go the day after; there is no escape from death. I also know the day and hour when I have to be killed, and also know the place where I have to be buried. As if I am seeing that place and if you like I can also show you that place as well, saying this he showed her the place and picked a fistful of soil and gave it to her; and told her that when it turns into fresh blood, know that your Husain (a.s.) has been martyred.”²

5- Imam Husain (a.s.) and Abdullah Ibne Umar

“O Abdullah, what could be the greatest example of the baseness of this world, that the severed head of Zakariya was presented to an illegitimate born and my severed head too will

¹ *Maqtal*, Muhammad Ibne Abi Talib

² *Maqtal Aawaalim*, Pg. 27

be presented before same type of man. Do you not know that Bani Israel killed seventy Prophets between dusk and dawn, and then conducted their business as if nothing happened? Even after this Allah did not take revenge immediately, but destroyed them in a short time.”

6- Will of Imam Husain (a.s.)

“In the name of Allah most Beneficent, most Merciful. This is a will and testament of Husain Ibne Ali (a.s.) to Muhammad Hanafiya. Husain (a.s.) testifies that Allah is One, having no partner. Muhammad is His servant and Messenger, his message is true, and Heaven and Hell all is true. Judgment Day is sure to come and there is no doubt that at that time Allah will take out all from the graves.

I am not going out for excursion, pride, sedition and injustice; I seek reformation of the followers of my ancestor. I aim to command piety and stop from evil. That I walk in the footsteps of my father and grandfather. After that whoever accepts my word, Allah is first in truth, and whoever rejects, I will endure patiently, to the extent that Allah will judge between me and him, and He is the best judge.

This is my will, and good sense is from Allah. I have faith in Him only and my determination is towards Him.”¹

7- Letter of Imam Husain (a.s.) to people of Basra

“Allah chose Prophet Muhammad (s.a.w.s.) and made him His Prophet and Messenger, and then called him back to His presence. He warned the servants of Allah and conveyed the message of the Lord. We are his household, Awliya and his heirs. The people took precedence over us and we tolerated it as we don't like disunity and desire prosperity for all and we

¹ *Maqtal Awaalim*, Pg. 54

know that are most eligible for it. I invite you all through this message to Quran and Sunnah. Sunnah had been made extinct and innovation is been enlivened. If you listen to what is say, I would guide you to truth.”¹

8- Reply to letter of Kufians

“I come to know about your eagerness regarding my arrival. Presently I am sending Muslim Ibne Aqeel, my cousin, who is also a reliable person from my family to survey the true circumstances. If the situation is as described by you; very soon I will join you.”²

9- While setting out from Mecca

“Thanks be to Allah. All strength depends on him only. Salutations and peace be on the Messenger (s.a.w.s.). Death is a necklace for children of Adam. I am eager to meet my ancestors, just as Yaqub was eager to meet Yusuf. I will, anyhow, reach my ultimate centre. On the contrary, I am seeing that Bani Umayyah beasts are cutting me into pieces between Nuwawees and Kerbala, and filling the bellies of their tyranny and injustice. Will of Allah is in fact will of us, Ahle Bayt (a.s.). We are patient on His trial, He is the best giver of reward, which may please and Allah’s promise is fulfilled. Whoever wants to come with me should know that I am leaving in the morning. If the soul is desirous to meet God, you may accompany me, otherwise don’t.”³

10- Imam Husain (a.s.) and Ibne Saad

“Ibne Saad, do you want to fight with me? Do you have no

¹ *Tabari*, Pg. 200

² *Tabari*, Vol. 6. Pg. 198

³ *Lahoof*, Pg. 33

fear of God? Don't you know whose son I am? Even now leave them and come to me, as in this is divine proximity.

If you fear demolition to your house, I will give you a nice house in Hijaz.

God knows what has happened to you! May Allah slaughter you in your bed, and may He not forgive you on Judgment Day. By God, you won't be able to enjoy even a grain of wheat from Iraq.”¹

11- Night of Ashura

“I praise and glorify God and thank Him on every calamity and comfort. Thanks to You O Lord that You honored us with Prophethood, gave knowledge of Quran, understanding of religion. Gave us eyes, ears and heart and did not create us as idolaters.

So to say: I don't know of any companion more loyal than my companions and any household more pious than my household. My grandfather informed me that I will be made to halt in Kerbala in Iraq and will be martyred there only, and time has arrived for it. Tomorrow I will be martyred. I permit you all that in the veil of night, hold the hand of each of my family member and go wherever you like; the people is demanding my blood, after getting me they won't pursue you.”²

12- Day of Ashura

“People, listen to my words and do not hurry to attack me so that I may remind you of the duties you have towards me and so that by telling you the true circumstances I may free

¹ *Maqtal Khawarizmi*, Pg. 225

² *Irshad Mufeed; Tabari*, Vol. 6, Pg. 239

myself from any blame in your attacking me. If you give me justice, you will become happier through that. If you do not give me justice of your own accord as individuals, then agree upon your affairs and your associates; let not your affair be in darkness to you. Then carry it out against me and do not reflect any further. Indeed my guardian is God, Who created the Book, He takes care of the righteous.

All praise is for Almighty Allah who created the world and made it an abode of death and destruction. And it takes its inmates from one place to another. Then deceived is the one who is deceived by it. That is unfortunate who has been corrupted by it. Hence this world must not deceive you. As it cuts off the hope of all those who rely on it and whosoever is greedy about it, fails. I see you that you gathered upon a matter with which you have made the Almighty wrathful upon you, that He has turned away His merciful face from you and has decreed his revenge on you. The best lord is our Lord and the worst servants are you. You agreed to obey and brought faith in Muhammad, the Prophet and now you are the same people who marched against his progeny and intend to eliminate them. The Satan has you under his control and he has made you forgetful of the remembrance of Almighty God. Thus, woe be upon you and what you have intended. We belong to Allah and to Him we shall return. They are those who have disbelieved after their acceptance of faith. Keep aloof from these oppressors.

People, trace back my lineage and consider who I am. Then look back at yourselves and remonstrate with yourselves. Consider whether it is right for you to kill me and to violate the honor of my womenfolk. Am I not the son of the daughter of your Prophet, of his testamentary trustee (Wasi) and his cousin, the first of the believers in God and the man who first believed in what his Apostle, may God bless him and his family, brought from his Lord? Was not Hamzah, the lord of the martyrs, my uncle? Was not Ja'far, the one who flies in Heaven, my uncle? Have you not heard the words of the

Apostle of God, may God bless him and his family, concerning myself and my brother: ‘These are the two lords of the youths of inhabitants of heaven’?

Whether you believe what I am saying and it is the truth, for by God I have never told a lie since I learnt that God hated people who told it – or whether you regard me as a liar, there are among you those who, if you asked them, would tell you: Ask Jabir bin Abdullah Ansari, Abu Saeed Khudri, Sahl bin Sad Saidi, Zaid bin Arqam and Anas bin Malik to tell you that they heard these words from the Apostle of God, may God bless him and his family, concerning myself and my brother. Is there not sufficient in this to prevent you from shedding my blood?

If you are in any doubt about this, you are in doubt that I am the son of daughter of your Prophet. By God there is no son of a prophet other than me among you and among the peoples from East to West. Shame on you, are you seeking retribution from me for one of your dead whom I have killed, or for property of yours which I expropriated, or for a wound which I have inflicted?”¹

13- Second sermon on Ashura day

“Be you destroyed O deviated people and may you remain constantly in sorrow and grief. You sought justice from us with extreme distress and called upon us to help you. We speedily rose to help you. These swords, which are now in your hands, must have swung in favor of us, not against us. This fire, which you have ignited to harm us, should have engulfed our enemies and your foes. Now you have befriended your foes without getting any justice from them or you are hopeful from them! Beware! Woe unto you. You left us even before the battle begins and the storm of tyranny has not subsided. This is

¹ *Tabari*, Vol. 6. Pg. 243

absurd. Yet you rushed to them like the forest locusts and have gathered around them like moths! Go away, O slaves of bondmaids and of the evil sects and O those who have banished the Book and who have tampered with the Word and O germs of sin and tails of devil and omitters of traditions. Have you imagined that the enemy is strong and so have turned away from us? Yes. By Allah! Your trickery is indeed old and the roots of boast are upon it and your branches are covered by it. You are the worst sorrow for one who sees and the most unpalatable morsel for the extortioner.

Behold! Verily the bastard and the son of bastard have cornered me between two things, either death with honor or battle, or accepting abjectness and contempt. How far is disgrace from us? Allah does not like dishonor for us. Similarly His messenger and the faithful having pure bodies and souls and the personalities who are most precious always prefer martyrdom to slavery of mean people. Now, verily, despite dearth of men and few friends, I am proceeding towards Allah and martyrdom along with my family members.”¹

14- Last Supplication

“O God! O High, great in domination, intensely powerful, needless of creatures, owner of grandeur, dominant over everything, proximate from the aspect of mercy, true to His word, perfecter of bounties, the best examiner. If You are called upon, You are very close, You encompass the creatures, acceptor of repentance, gets what He wants, accepts the thanks of the thanks givers, remembers those who remember Him; I am calling You with my needs, and coming with poverty and hunger to Your court, I am in distress and asking for Your help. I rely on You, considering You sufficient.

O Lord! Do judge between me and this community. They

¹ *Lahoof*, Pg. 56

betrayed me, ignored me and killed me. We are posterity of Your Messenger, whom You made trustee for Messengership and revelation. Bestow us with ease. You are the most Merciful of the merciful ones. I am patient on Your judgment. There is no god other than You, no deity other than You. You alone are the Hearer of appeals of all. I am patient on Your command. O refuge of helpless, ever-living...deliver the best judgment between me and them, as there is no better judge than You.”¹

¹ *Riyazul Masaib; Misbah Kafami; Iqbal*

Martyrs of Kerbala

1- Children of Abu Talib (a.s.)

Imam Husain (a.s.), Imam Ali Akbar (a.s.), Ali Asghar (a.s.), Abbas (a.s.), Abdullah bin Ali, Uthman bin Ali, Ja'far bin Ali, Abu Bakr bin Ali, Abu Bakr bin Hasan bin Ali, Qasim bin Hasan, Abdullah bin Hasan, Aun and Muhammad bin Abdullah bin Ja'far, Abdullah bin Muslim bin Aqeel, Muhammad bin Muslim, Muhammad bin Saeed bin Aqeel, Abdur Rahman bin Aqeel, Ja'far bin Aqeel.¹

2- Martyrs of Bani Asad

Anas bin Harth Asadi, Habib bin Mazahir Asadi, Muslim bin Awsaja Asadi, Qays bin Musahhar Asadi.

3- Martyrs of Hamadan

Abu Thamama Amr bin Abdullah, Burair Hamadani, Abis Shakiri, Hanzala bin Asad, Abdul Rahman Rajabi, Saif bin Harth, Amr bin Abdullah Hamadani.

4- Mazhaji Martyrs

Janadah bin Harth, Majrna bin Abdullah, Nafe bin Hilal, Hajjaj bin Masrooq.

¹ *Damatus Sakiba; Manaqib*

5- Ansari Martyrs

Amr Ibne Qarza, Abdur Rahman bin Abdur Rabb, Janadah bin Kaab, Amr bin Janadah, Noman bin Ajlan, Saad bin Harth.

6- Martyrs of Bijilli and Khathami

Zuhair bin Qayn, Sulaiman bin Muzarib, Sadeed bin Amr, Abdullah bin Bashir.

7- Kindi and Ghiffari Martyrs

Yazid bin Ziyad Kindi, Harb bin Imrul Qays, Zuhair bin Amri, Bishr bin Amri, Abdullah bin Amr Ghiffari, Jaun. slave of Abu Zar Ghiffari.

8- Kalbi Martyrs

Abdullah bin Umair, Abdul Ala bin Yazid, Saalim bin Amri.

9- Azadi Martyrs

Qasim bin Habib, Zuhair bin Salim, Noman bin Amri.

10- Abadi Martyrs

Yazid bin Thabit, Aamir bin Muslim, Saif bin Malik.

11- Taymi and Tayi Martyrs

Jabir bin Hajjaj, Masud bin Hajjaj, Abdur Rahman bin Masud, Bakr bin Hayy, Ammar bin Hayyan Tayi.

12- Taghlabi Martyrs

Zarghama bin Malik, Kanana bin Ateeq.

13- The Jahni and Tamimi Martyrs

Uqbah bin Salat, Hurr bin Yazid Tamimi.

14- Different Martyrs

Jaballa bin Ali Shaibani, Qanab bin Amr, Abdullah bin Yaqtar.¹

¹ *Absarul Ayn; Nasikhut Tawarikh; Biharul Anwar; Jilaul Uyun; Hadiyan Barhaq; Damatus Sakiba; Ahsanul Maqal*

Revolution of Kerbala

Generally today revolution is considered to be as dethroning of an unfit person from the same system and replacing him with another.

And a greater revolution is that a partial change be brought in the system, and according to new manifesto of party, a new system of rule of the country be prepared.

The third type of revolution is that the basic form of the system is called different and in fact various people of the same category are placed in the seat of power under different names. In the beginning a person is made to occupy this chair as emperor, and later on changing circumstances the same kind of person or same person be appointed as President of a republic, and this process be termed as “fundamental revolution”.

The fourth type of revolution is that border security forces enter the country and speedily regulate old system by force, believing that the previous regime has failed to implement it, and due to it only violence has spread in the country; this is called military revolution. In this revolution there is no basic change in governing system and constitution, only act of implementation is geared up, and in order to add popularity to their selves some pleasant changes are named, otherwise the national rule is same, whose implementation was necessary, and as if it did not occur under the previous regime.

The fifth type is a mixed revolution, which is political as well as military at one and the same time. That is military rulers in order to pose their revolution to be general, hold mock elections and then the same military revolution is named as general and political revolution.

The common thing found in all is that all leaders are of same type, whether they have public support or not, but, under no circumstances do they have divine support; and consequently all those weaknesses, which were present in previous system are also found in their revolution.

In some places a new kind of revolution has come into being; it is apparently called religious revolution, but in fact it is also a semi-political revolution, which is seen in most present Islamic movements that under the pretext of Islamic revolution reliance is laid on East or West, who are in no way related to Islam. Or the present ruler is made to keep Islamic system in force; and inherent in this movement is that a ruler who has not implemented Islam till today and held this post even after being ignorant of Islam, and has not even read few books on Islam; his authority is acceptable, only his system is not; and this is the consequence of that mental slavery and unscrupulousness which is inherited by revolutionaries. Otherwise the meaning of Islamic revolution is that, initially the unfit rulers be removed, who has ruled overlooking Islam until now, and conducted divine kingdom in evil ways, and now under compulsion wants to implement Islamic system. To allow the authority of such rulers and to demand from them to implement Islamic rule is a political fraud, which is given the name of Islamic revolution. It is in no way related to Islam.

Imam Musa Ibne Ja'far (a.s.) mentioned this same point to the ruler of his time when he wanted to show off his nobility and justice by saying that as he wishes to restore all rights of deprived and since he also wishes to return Fadak; would the Imam please draw up the boundaries of Fadak, so that he may return it and in this way relieve me from his right? Imam (a.s.) drew up the extent of complete Islamic territories of that time and said that Fadak was in fact the name of entire Islamic kingdom from east to west and north to south. The ruler was shocked as he had not even imagined such a vast property; he thought it to be a garden or a small property, after giving up

which, his authority would not be affected. But Imam was drawing the boundaries of the entire kingdom of Islam, after which nothing would remain for him to govern.

Imam Musa Ibne Ja'far (a.s.) only wanted to emphasize that as long as the tyrant was in power, fulfillment of rights of deprived was impossible. Islamic rule itself is also included in our rights, which we should have got as legacy from Prophet and according to testimony of Quran; and after having possession of this kingdom, restoration of our rights was out of question.

This in fact was clarification that keeping authority of tyrants in force, imagination of Islamic revolution was a fallacy having no meaning at all.¹

Effects of Revolution

All types of revolutions are different in accordance to their effects. In some only partial practicability is present and the actual system is suspended, and in some practicability is increased, but effects of rule are retained as before. In some there is difference among people about respected personalities or respectability. But there is no effect on the conditions of society; in some only terror is increased and remaining conditions remain same.

Islam does not support such revolution. It desires revolution in all sections of society under divine rule, and its purpose is such that wherever it steps, there should be change in beliefs and thoughts; culture and civilization should change, values of life should alter, ways of life should differ, regimes must change, ruler should be replaced, public lifestyle should be transformed, and the old world should appear as some other world. Like the revolution brought by Holy Prophet (s.a.w.s.).

¹ *Khawasul Ummah*, Allamah Sibte Ibne Jauzi, Pg. 416

He mentally elevated worshippers of stone to such an extent that there remained no god other than One and only God. A community divided under hundreds of gods was united under the banner of monotheism. The proud were turned to worshippers, leaders made habitual of Zakat and Khums, voracious eaters were made used to fasting, killers were made true soldiers, and after that made habitual to pay Khums on war booty; usury eaters were turned generous, gamblers became worshippers, wine-drinkers became devout and abstemious, lewd became pure-sighted; and in this way animals were made into humans, humans to Muslims and Muslims, faithful.

In fact such revolution is worthy of being called revolution, it is different that such revolution is never acceptable to an ill mind; consequently all idolaters, idol worshippers, wine-drinkers, gamblers, usurers, unlawful consumers and lewd united, and a kind of “a cold war” started in the streets of Mecca. Holy Prophet (s.a.w.s.) faced this whole storm with the help of his firm commandments, resolute steps and support of his Lord; and at last a big group was converted to Islam. He received thorns, filth, abuses, threats, conspiracy of his death, false propaganda, blame and allegations; he was exiled, but ultimately was successful. Finally a day came when the same Prophet who was expelled from Mecca, entered Mecca with such pomp that even Abu Sufyan became a Muslim, and this style of victory became an example for every revolutionary, revolutionary movement from the Lord, as in the path of an Islamic revolution one should not expect ease and comfort all the way; in this path there are abuses, accusations, threats, false propagandas, groupism, verbal attacks and attacks of the pen; there is exile, but if there is determination, success is also there; victory is also there, welfare is there and salvation too and a clear victory is also there. After steadfastness that day can also arrive when Abu Sufyan can start reciting Kalimah and even infidelity seeks

refuge of Islam.¹

Islamic revolution was a comprehensive revolution, revolution of culture and civilization, revolution of beliefs and views, revolution of concepts and values, revolution of life and servitude and then revolution in every section of life.

Obviously those who could not tolerate this revolution, who could not bear to see its increasing success; they started to act to its detriment and began to oppose it in every manner.

Steps of the enemy are always of two types. In the beginning he used his strength and when it fails, he infiltrates into the system and tries to destroy it from inside. After the Battle of Badr, Uhud and conquest of Mecca, Abu Sufyan displayed this same gradual reaction that now he had to subvert Islam from inside.

Thus after the Prophet of Islam (s.a.w.s.) he first adopted the medium of helping Imam Ali (a.s.), and when he openly snubbed his offer for help and said: I can tolerate a deviant rule for the sake of Islam, but I cannot tolerate the help of infidelity, as this would enable infidelity to work in the Islamic world a second time. So after his refusal, he turned to the seat of power, so as to express sincerity and begin the task of destroying Islamic values. Thus within four days there was such a manifest difference that a person declaring support for Imam Ali (a.s.) became so proximate to the opposition party that he succeeded in making the favorite member of his clan as an Islamic ruler and then directly had his son appointed as a governor of a part of kingdom; after which he (Muawiyah) rose against one to whom (Ali), his father (Abu Sufyan) had promised every sacrifice.

At that point Islam came to a highly dangerous turn and due to subversive activities, all those values suddenly changed, which the Messenger of Allah (s.a.w.s.) had established after

¹ *Hayatul Qulub*

pains and toils of 23 years. Previously even a drop of wine was absent in country, but now it came to the throne of Caliphate. Where previously looking at Namehram ladies was a crime, but now adultery with step-mother became customary. Previously knowledge was excellence, but now mocking and insulting religious scholars come into vogue. In Islamic court, Messengership was being labeled as a game of Bani Hashim and Islam was said to be a baseless ideology, and in this way the unworthy son of an unfit father filled up the shortcoming of his father and the entire society changed altogether. Now the situation was such that evil was there, but no one could dare to criticize it; impiety was there, but no one could stop it; debauchery was there, but none to condemn it. Scholars were busy in guarding their positions, court scholars were issuing decrees against Nahy Anil Munkar and Islam was hastening on the path of destruction.¹

At this juncture there was need of a brave one, “to make an advent and snatch force of speed from wheel of greed and pull out the sword from its sheath in the battlefield.”

Thus grandson of the Prophet, Imam Husain (a.s.) arose and resolved to surmount every difficulty and dam this flood. He sacrificed his populous family, but brought an Islamic revolution for the second time in such a way that sentiments fired up against Yazidiyyat in the entire Islamic world, and in a few days such a situation was created that in a family where kingdom was based only on inheritance, Yazid’s son refused to sit on his father’s throne.

The ladies of Kerbala, especially Lady Zainab (s.a.) had a great share in this revolution of Imam Husain (a.s.). In presence of Yazid, where even great persons did not dare to breathe, Zainab (s.a.) delivered a sermon that shook up the court and once more the idea of dissent against a tyrant ruler

¹ *Manaqib Ibne Shahr Ashob; Rauzatus Safa; Asim Kufi*

was created anew among people.¹

The event of Kerbala came to an end. Family members conquered markets and palaces of Kufa and Sham. But that Christianity and idolatry, which had made Yazid their common representative, turned back on their heels and prepared for hidden revenge, and subversion against Islam began in every period. The infallible Imams in their presence fully confronted these subversive activities and unmasked falsehood in every age and continued trying to establish an Islamic society.

But as if the period of occultation was the best opportunity for powers of falsehood to flex their muscles and from every side the act of Islam's destruction began. Polytheists, idolaters, Jews, Christians all became united, and the aim of all was one and the same: to annihilate Islam; and if it is not possible, its teachings should be made soul-less, lifeless and ineffective as happened during the period of Yazid, that Islam was called a drama and mockery; and prayers were also held at the same time. As if forces of evil wanted that both experiments should be conducted at the same time, so that if the perception of community is dead, Islam would become a drama, and if any conscientious person survives in the community, at least the laws would be rendered spiritless and lifeless.

In our countries, for a long period of time under its rule, Christianity performed this task and if it was unable to eliminate Islam, it has definitely made it lifeless and mostly changed all values. (Yazid was also son of a Christian mother and brought up in Christian atmosphere, and Christianity was expert in this subversion.). The result is that Mosques are populated but hearts deserted. There are Prayers, but they cannot stop from evil. Love for chaste people is for namesake, but there is no purity in one's own character. There are many speeches, but effect is absent. Religion is discussed everywhere, but unawareness of divine laws is common, and

¹ *Damatus Sakiba*

the limit is that people are ready to sacrifice themselves on Imam (a.s.) and Prophet, but are ignorant of their laws. They accord respect to scholars by picking up their shoes, but they cannot bear the weight of their laws. They are servants of Prophet, but not servants of his religion. They admit that knowledge is criterion of excellence, but follow the ignorant. Thus every act of life has become lifeless, and servitude is deprived of its effects, and those who should have awakened it are themselves asleep. On the contrary they are narrating virtues of sleep of ignorance, so that the sleeping ones may sleep more deeply. And perhaps they are afraid that if society is awakened the opportunity of undermining would be lost and their dream of becoming millionaires overnight may not be realized.

O Lord, grant the Islamic community Taufeeq for awakening and bestow to community leaders competence of enlightening others.

And peace be on those who follow the guidance.

Life Sketch

- 1- His blessed name: Husain (a.s.) (This name was chosen by Almighty Allah Himself.)¹
- 2- Kunniyat: Abu Abdillah²
- 3- Titles: Sayyid, Sibte Asghar, Sayyidush Shohada etc.³
- 4- Noble father: Imam Ali Ibne Abi Talib (a.s.)
- 5- Noble mother: Lady Fatima Zahra (s.a.)
- 6- Birth: 3rd Shaban 4 A.H.
- 7- Martyrdom: 10th Mohurram 61 A.H.
- 8- Birthplace: Medina Munawwara
- 9- Burial place: Kerbala
- 10- Wives: Lady Shaharbano, Lady Umme Laila, Lady Rabab.
- 11- Children: Imam Zainul Abideen (a.s.), Ali Akbar, Ali Asghar, Sakina, Fatima. (as per general belief).⁴

Imam Husain (a.s.) – Medium to act on Quran

- 1- He gave a practical lesson on command of worship upto his last breath.
- 2- He was himself a perfect example to practice on command of piety.

¹ *Arjahul Matalib*

² *Matalibus So-ool*, Ibne Talha Shafei, Pg. 321

³ *Matalibus So-ool*, Ibne Talha Shafei, Pg. 321

⁴ *Elamul Wara*, Shaykh Tabarsi, Pg. 127

- 3- He sacrificed his household to act on the command of spending for Allah.
- 4- Taught the way of Jihad through every manner and style.
- 5- Made piety a provision for every devotee.
- 6- On its command gave away everything in Allah's path.
- 7- He became an eternal medium of uttering *Labbayk* at the behest of Allah and His Messenger (s.a.w.s.).
- 8- He presented all in Allah's path on the command of Quran.
- 9- He became a cause of redemption for all on command of Quran.
- 10- He became a medium for acceptance of supplication on command to supplicate.
- 11- He was considered a path to Allah's help on the command of help from Allah.
- 12- He became a perpetual motive of Allah on the command of acceptance of Allah's motive.
- 13- He became a medium of salvation for entire community on the command for a search for a medium (of salvation).
- 14- He became the best arrangement and shortest channel to adopt command of Allah's arrangements.

Imam Husain (a.s.) and Quran

1- Life History

“And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast

bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit.”¹

2- Silence till the death of the ruler of Damascus

“O believers! Fulfill your promises...”²

3- News of death of ruler of Damascus

“The glory of enduring ones is such that in calamities they say: We belong to Allah and unto Him is our return...”³

4- In court of Walid

“If they are ready for a compromise; you also be ready and have faith in Allah.”⁴

5- Demand for allegiance

“Beware! Do not be inclined towards tyrants, so that you be the rightful owners of Hell.”⁵

6- Leaving Homeland

“Whoever migrates from his home in Allah’s path, even if he dies, his reward is with Allah.”⁶

¹ Surah Ahqaf 46:15

² Surah Maidah

³ Surah Baqarah

⁴ Surah Anfal

⁵ Surah Hud

⁶ Surah Nisa

7- Heading to Mecca

“Whoever enters Kaaba is secured and protected.”¹

8- Dispatching Muslim Ibne Aqeel (a.s.)

“If they ask your help for religion; it is your duty to help them.”²

9- Leaving Mecca

“And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.”³

10- Destination Iraq

“O Prophet! Say that, even if you all sit in your homes, so they will, under any circumstances, come out whose purpose is martyrdom...”⁴

11- Examination

“Allah will try you through a stream; one who will not drink from it will be from Me.”⁵

12- Holy war (Jihad)

“Those who are deliberately fought with, they are permitted by Allah to fight back.”¹

¹ Surah Aale Imran

² Surah Anfal

³ Surah Hajj

⁴ Surah Aale Imran

⁵ Surah Baqarah

13- End of war

“O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him).”²

14- Martyrdom

“Beware! Do not consider those killed in Allah’s path as dead – they are alive and getting their sustenance in Allah’s court...”³

Imam Husain (a.s.) and statements of Holy Prophet (s.a.w.s.)

- 1- O Lord, I love Husain (a.s.); do love him and his friends.⁴
- 2- I am at war with those who fight with Ahle Bayt (a.s.) and am positively at peace with those who are at peace with them.⁵
- 3- Husain is from me and I am from Husain, God loves those who love Husain (a.s.).⁶
- 4- Hasan and Husain (a.s.) are the leaders of youth of Paradise.⁷
- 5- Whoever wants to look at leader of the youth of Paradise should look at Husain (a.s.).⁸

¹ Surah Hajj

² Surah Fajr

³ Surah Aale Imran

⁴ Musnad Ahmad

⁵ Musnad Ahmad

⁶ Musnad Ahmad

⁷ Musnad Ahmad

⁸ Musnad Ahmad

- 6- Hasan and Husain are my two flowers in this world.¹
- 7- The most beloved to me in my entire family are (a.s.) Hasan and Husain.²
- 8- I named them as Hasan and Husain (a.s.) because these are Heavenly names.³
- 9- Friend of Hasan and Husain (a.s.) is my friend and whoever bears a grudge against them is my enemy.⁴
- 10- I am hurt by Husain's crying.⁵
- 11- Those who will love the parents of Hasan and Husain (a.s.), will be in Paradise with me.⁶
- 12- O Husain! You are Sayyid, son of Sayyid and brother of Sayyid; you are Imam, son of an Imam and brother of an Imam; A Hujjat, a son of Hujjat and brother of Hujjat.⁷
- 13- Husain (a.s.) is a part of my heart, whoever loves him and his children, for him is Tuba; and Hell is there for his killers.⁸
- 14- My Husain will be martyred at Taff and this community will be involved in sedition after me.⁹

Manners of expressing sorrow for Imam Husain (a.s.)¹⁰

- 1- Heart becomes sorrowful.

¹ *Musnad Ahmad*

² *Tirmidhi*

³ *Eezaah Baghwa*

⁴ *Abu Saad*

⁵ *Ibne Majah*

⁶ *Musnad Ahmad*

⁷ *Mawaddatal Qurba*

⁸ *Mawaddatal Qurba*

⁹ *Jamiull Faraid*

¹⁰ *Kanzul Ummal; Abaratul Musftafain, Vol. 1; Kamliuz Ziyarat*

- 2- Rising of pain in the heart.
- 3- Eyes becoming moist (with tears).
- 4- Tears come out.
- 5- Flowing of tears.
- 6- Tears on cheeks.
- 7- Raising of lamentation.
- 8- Crying with hiccups.
- 9- Moaning and wailing aloud.
- 10- Beating chest and head.
- 11- Creating a situation of grief and sorrow.
- 12- Drying of tears whilst crying.
- 13- To forsake water and food because of grief.
- 14- Coming out of blood instead of tears.

Causes of lamentation for Imam Husain (a.s.)¹

- 1- When Adam (a.s.) saw the picture in the celestial world he cried.
- 2- If he is mentioned before a believer, he will cry.
- 3- When the Messenger of Allah (s.a.w.s.) saw him, he wept.
- 4- Looking at the land of Kerbala is a cause for crying.
- 5- Prophets mentioned the name of Husain (a.s.) and cried.
- 6- Holy Prophet (s.a.w.s.) kissed his lips and teeth and cried.
- 7- Attributing to Husain (a.s.) is a motive for crying. Nuh (a.s.)

¹ *Tafsir Durre Thameen; Amanul Akhtar; Uyun Akhbar Reza, Biharul Anwar Muntakhab; Kamaluddin; Amali Saduq; Kamliuz Ziyarat*

cried when he picked up a nail in the name of Husain (a.s.).

8- Tears flow as soon as the month of Mohurram begins.

9- A believer cries as soon as he reaches Kerbala.

10- Tears flow at the mention of Kerbala.

11- When Imam Sadiq (a.s.) drank cool water, he began to weep.

12- Zainab (s.a.) began to cry when she smelt the dust of Kerbala.

13- When any poor and oppressed is mentioned one weeps on Husain (a.s.).

14- Tears flow by contemplating on tragedies of Kerbala.

Virtues of weeping¹

1- Weeping is a medium of connection to Holy Prophet (s.a.w.s.).

2- Weeping is cause of comfort for Lady Fatima Zahra (s.a.).

3- Weeping is fulfilling the rights of Holy Prophet (s.a.w.s.).

4- Weeping is emulation of character of the Prophets.

5- Weeping is recompense of Prophethood.

6- Weeping is a condolence for Infallibles.

7- Weeping is a help of Husain Ibne Ali (a.s.).

8- Weeping is an all-time worship act.

9- Weeping is cause for intercession.

10- Weeping is a medium of extinguishing Hellfire.

¹ *Muntakhab Aamaal; Biharul Anwar; Damatus Sakiba; Kamliuz Ziyarat; Amali Saduq*

11- The eyes that weep for Husain (a.s.) will not weep on Judgment Day.

12- A drop of tear is dear to Almighty Lord.

13- Angels collect drops of tears in a bottle.

14- Tears for Imam Husain (a.s.) are treasure trove for Hereafter, and cause for unspecified reward.

Beware! No one should object to these traditional reports that it implies that there is no need of performing any deeds, because weeping itself is invitation to deeds. Weeping is a sign of a connection to Imam Husain (a.s.), and a connection to Husain (a.s.) is perpetual invitation to practical religious deeds. Imam Husain (a.s.) is related to righteous deeds and not to inaction.

Mourning Assemblies (*Majalis*) before birth of Imam Husain (a.s.)¹

1- When Adam (a.s.) supplicated in the name of the Holy Five (*Panjetan Pak*) on the field of Arafat he was in tears at the mention of Husain (a.s.), and Jibrael related the tragedies.

2- Houries of Paradise described the tragedies to Holy Prophet (s.a.w.s.) on Night of Meraj and the Prophet of Islam (s.a.w.s.) listened.

3- Jibrael narrated the tragedies of Imam Husain (a.s.) in Paradise on seeing two red and green palaces, and Holy Prophet (s.a.w.s.) wept.

4- When Adam (a.s.) passed through Kerbala, he struck his foot and it started bleeding; a revelation came saying that this was the soil of Kerbala and Adam (a.s.) cried.

¹ *Biharul Anwar; Tafseer Durre Thameen; Amanul Akhtaar; Muntakhab Aamaal; Uyun Akhbar Reza*

- 5- When Nuh's Ark jerked at a place, a voice of Providence proclaimed: The Ark is passing through Kerbala, and Nuh (a.s.) cried.
- 6- When Prophet Musa (a.s.) and Khizr met, Khizr (a.s.) narrated the tragedies of Aale Muhammad (a.s.) and both cried.
- 7- When the Flying Carpet of Sulaiman (a.s.) passed by Kerbala, it made him faint and bearers of the carpet narrated the tragedies of Kerbala.
- 8- When Ibrahim (a.s.) saw replica of Imam Husain (a.s.) in the ethereal sphere, he started weeping.
- 9- At the time of breaking idols, due to visualizing the tragedies of Husain (a.s.), Ibrahim (a.s.) said that he was unwell.
- 10- When at the time of sacrifice of Ismail (a.s.) the mention of Husain (a.s.) came, he cried all of a sudden.
- 11- When Ibrahim (a.s.) passed through Kerbala, he fell down from his horse and lamented.
- 12- When Ismail (a.s.) was grazing sheep at the banks of Euphrates and when the animals did not drink water, he wept at the mention of tragedies of Kerbala.
- 13- Isa (a.s.) narrated the tragedies of Kerbala among his disciples and all wept and lamented.
- 14- Musa (a.s.) cried again and again on mount Sinai.¹

Mourning Assemblies (*Majalis*) after birth of Imam Husain (a.s.)

- 1- Almighty Allah narrated the tragedies of Husain (a.s.) to ten thousand angels who had come to offer their congratulations on his (Husain's) birth.

¹ *Khasaaisal Husayniya*

- 2- The tragedies were narrated in the chamber of Lady Sayyida.
- 3- Same tragedies were narrated in chambers of wives of Prophet.
- 4- Sometimes the Prophet himself narrated the tragedies Masjidun Nabi, sometimes Jibraeel, and sometimes the twelve angels who came to visit Imam Husain (a.s.).
- 5- The narration of Prophet of Islam while handing the soil of Kerbala to Lady Umme Salma.
- 6- Narration of tragedies from pulpit of Kufa by Imam Ali (a.s.).
- 7- Narration of Imam Ali (a.s.) at Kerbala while returning from Siffeen.
- 8- Mourning assemblies of Siddiqah Tahira, Lady Fatima Zahra (s.a.).
- 9- Narration of Lady Ummul Baneen in Medina.
- 10- Narration of Imam Hasan (a.s.) in his last moments, whose audience was Imam Husain (a.s.) himself.
- 11- Narration of tragedies on leaving Medina at the Prophet's grave, whose orator was the Prophet and audience, Imam Husain (a.s.).
- 12- Narration of tragedies by Imam Husain (a.s.) to Hashemite ladies while leaving Medina.
- 13- Narration of tragedies by Imam Husain (a.s.) to angels and Jinns while leaving Medina.
- 14- Imam Husain's narration of tragedies to Hajj pilgrims in the holy sanctuary.¹

¹ *Khasaaisal Husayniya*; Also refer to the sources mentioned above.

Mourning Assemblies after martyrdom of Imam Husain (a.s.)¹

- 1- Narration of Zainab (s.a.) in accounts of Kerbala tragedy.
- 2- Nauha of Jinns around the purified body of Imam Husain (a.s.).
- 3- Narration of Imam's household in Kufa markets.
- 4- Narration of Ahle Bayt (a.s.) in Damascus and Medina.
- 5- Narration of tragedies in Yazid's palace.
- 6- Sermon of Imam Zainul Abideen (a.s.) in Umayyad Mosque.
- 7- Narration of Zainab (s.a.) among Damascus ladies.
- 8- Narration of Imam Sajjad (a.s.) at outskirts of Medina.
- 9- Nauha of Lady Umme Kulthum near Medina.
- 10- Mourning and Nauha of angels on the grave of Imam Husain (a.s.).
- 11- Mourning assembly of Siddiqah Tahira (s.a.) in Heavens.
- 12- Mourning assemblies by the Infallible Imams (a.s.).
- 13- Mourning assemblies of angels.
- 14- Mourning assemblies by mourners of Imam Husain (a.s.).

Ranks of Martyrdom²

- 1- A martyr is related to truth.
- 2- A martyr has right on the community; gives up his life to enliven the entire community.

¹ *Damatus Sakiba; Biharul Anwar; Ahsanul Maqal; Uyun Akhbar Reza; Kitabul Ghadeer; Amali Shaykh Tusi; Tabari*

² *Wasailush Shia; Damatus Sakiba*

- 3- A martyr is a model of sacrifice.
- 4- The physical body of a martyr is also sacred.
- 5- Each drop of blood of a martyr is dear to Almighty Lord.
- 6- Martyr is the ultimate rank of piety.
- 7- A martyr testifies on Judgment Day.
- 8- A martyr intercedes on Judgment Day.
- 9- Dust of a martyr is a pure and clean.
- 10- Martyr is respectable in every community.
- 11- A martyr is the buyer of Paradise.
- 12- A martyr is the seeker of content self (*Nafse Mutmainnah*) and Almighty's pleasure.¹
- 13- A martyr is owner of bounties and divine favor.
- 14- A martyr is eternal and is sustained by Allah.

Lessons from Kerbala

- 1- No matter how dear the native place is; when Islam is facing crisis it should be forsaken.
- 2- Every sacrifice is necessary to achieve ones aim.
- 3- Actual love is that even life should be sacrificed for a friend.
- 4- The Islamic perception of freedom is to attain independence from service of a tyrant.
- 5- The meaning of jurisprudence is that one should step forward in helping Husain (a.s.), and tyrants also should be called to Prayers.
- 6- Real equality is that even the head of a slave be kept on ones lap.
- 7- Valor is gaining control on sentiments and making them

¹ Surah Bayyinah

obedient to divine will.

8- Demands of loyalty is that one should reject offer of security also.

9- Real Sacrifice is sacrifice of sentiments not sentimental sacrifice.

10- True propagation is serving water even to one who blocks the way.

11- Islamic Jihad is that you don't start hostilities under severe atrocities.

12- No matter how hell-bent the enemy is on rebellion, you must go on inviting him to Allah.

13- Be determined in the battlefield, do not recede even before hundreds of thousands.

14- The true glory of servitude is that ones should prostrate before Allah even under the sword.

Translation of Dua Arafah of Imam Husain (a.s.)

Imam Husain (a.s.) on the Plains of Arafat

It was 9th Zilhajj. Hajj pilgrims were busy praising and supplicating on plains of Arafat near holy Mecca, when the narrator glanced at that part of the mountain where the Chief of martyrs, Imam Husain (a.s.) was engrossed in supplication and confidential hymns with his companions, supporters and family members. There were sentences of praise and eulogy, requests and supplication on his blessed tongue and tears were flowing from the eyes.

He was glancing at the sky and hands were raised.

Such was style of supplication and fervent pleading as an unidentified beggar was begging in the court of an emperor.

There is no better prescription of salvation for the Ummah and no better style of supplication and training of community. May the Merciful Lord bestow Taufeeq to all believers to be present on plains of Arafat, or at least get the honor of reciting this supplication on Arafa Day.

Jawadi

Dua Arafah

In the name of Allah the Beneficent the Most Merciful

Praise belongs to God whose decree none may avert, and whose gift none may prevent. No fashioner's fashioning is like His fashioning, and He is the Generous, the All-embracing.

He brought forth the varieties of unprecedented creatures and perfected through His wisdom all He had fashioned. Hidden not from Him are harbingers, nor lost with Him are deposits.

He repays every fashioner, feathers the nest of all who are content and has mercy upon all who humble themselves. He sends down benefits and the all-encompassing Book in radiant light.

He hears supplications, averts afflictions, raises up in degrees, and knocks down tyrants. For there is no god other than He, nothing is equal to Him, "Like Him there is naught, and He is the Hearing, the Seeing" (XLII, II), the subtle, the Aware, and "He is powerful over all things" (V, I20 etc.).

O God, I make You my quest and bear witness to Your Lordship, acknowledging that You are my Lord and to You is my return.

You originated me by Your blessing before I was a thing remembered. You created me from dust, then gave me a place in the loins (of my fathers), secure from the uncertainty of Fate and the vagaries of the ages and the years.

I remained a traveler from loins to womb in a time immemorial of past days and bygone centuries. In Your tenderness, bounty and goodness toward me You did not send

me out into the empire of the leaders of disbelief, those who broke Your covenant and cried lies to Your messengers. Rather, You sent me out to that guidance which had been foreordained for me, the way which You made easy for me and in which You nurtured me.

And before that You were kind to me through Your blessed fashioning and abundant blessings. You originated my creation from a sperm-drop spilled and made me to dwell in a threefold gloom among flesh, blood and skin. You gave me not to witness my creation, nor did You entrust me with anything of my own affair.

Then You sent me out into the world for the guidance that had been preordained for me, complete and unimpaired. You watched over me in the cradle as an infant boy, provided me with food, wholesome milk, and turned the hearts of the nursemaids toward me. You entrusted my upbringing to compassionate mothers, guarded me from the calamities brought by the jinn and kept me secure from excess and lack. High are You, O Merciful! O Compassionate!

When I began to utter speech, You completed for me Your abundant blessings. You nurtured me more and more each year until, when my nature was perfected and my strength balanced, You made Your argument incumbent upon me by inspiring me with knowledge of You, awing me with the marvels of Your wisdom, awakening me to the wonders of Your creation which You had multiplied in Your Heaven and Your earth, and instructing me in Your thanks and remembrance. You made incumbent upon me Your obedience and worship, made me to understand what Your messengers had brought and made easy for me the acceptance of Your good pleasure. You were gracious to me in all of this, through Your succor and kindness. Then, since You created me from the best soil, You were not satisfied, my God, that I should have one blessing without another. You provided me with varieties of sustenance and kinds of garments and Your tremendous, most tremendous,

graciousness to me and Your eternal goodness toward me.

And finally, when You had completed for me every blessing and turned away from me all misfortunes, You were not prevented by my ignorance and audacity from guiding me toward that which would bring me nigh to You or from giving me success in that which would bring me close to You.

For if I prayed to You, You answered, if I asked of You, You gave, if I obeyed You, You showed Your gratitude, and if I thanked You, You gave me more. All of that was to perfect Your blessings upon me and Your goodness toward me.

So glory be to You; Glory be to You, who are Producer and Reproducer, Laudable, Glorious. Holy are Your Names and tremendous Your bounties.

So which of Your blessings, my God, can I enumerate by counting and mentioning? For which of Your gifts am I able to give thanks? Since they, O Lord, are more than reckoners can count or those who entrust to memory can attain by knowledge. But the affliction and hardship, O God, that You turned and averted from me is more than the health and happiness that came to me.

I witness, my God, by the truth of my faith, the knotted resolutions of my certainty, my pure and unadulterated profession of Unity, the hidden inwardness of my consciousness, the places to which the streams of light of my eyes are attached, the lines on my forehead's surface, the openings for my breath's channels, the parts of my nose's soft point, the paths of my ears' canals, what my lips close upon and compress, the movements of my tongue in speaking, the joint at the back of my mouth and jaw, the sockets of my molars, the place where I swallow my food and drink, that which bears my brain, the hollow passages of my neck's fibers, that which is contained in my breast's cavity, the carriers of my aorta, the places where my heart's curtain is attached, the small pieces of flesh around my liver, that which the ribs of my sides

encompass, the sockets of my joints, the contraction of my members, the tips of my fingers, my flesh, my blood, my hair, my skin, my nerves, my windpipe, my bones, my brain, my veins, and all of my members, what was knitted upon them in the days when I was a suckling baby, what the earth has taken away from me, my sleep, my waking, my being still, and the movements of my bowing and prostrating, that had I taken pains and had I striven for the duration of the epochs and ages were my life to be extended through them to deliver thanks for one of Your blessings, I would not have been able to do so, except by Your grace, which alone makes incumbent upon me never-ending and ever renewed gratitude to You, and fresh and ever present praise.

Indeed, and were I and the reckoners among Your creatures ever so eager to calculate the extent of Your bestowal of blessings, whether past or approaching, we would fail to encompass it through numbers or to calculate its boundaries. Never how could it ever be done! For You announce in Your eloquent Book and truthful Tiding,

“And if you count Allah’s favors, you will not be able to number them.” (Surah Ibrahim 14: 34)

Your Book, O God, Your Message, has spoken the truth! And Your prophets and messengers delivered Your revelation that You had sent down upon them and the religion that You had promulgated for them and through them. And I witness, my God, by my effort, my diligence, and the extent of my obedience and my capacity, and I say as a believer possessing certainty, “Praise belongs to God, who has not taken to Him a son” that He might have an heir, “and who has not any associate in His dominion” who might oppose Him in what He creates, “nor any protector out of humbleness” who would aid Him in what He fashions.

So glory be to Him, glory be to Him! “Why, were there gods in earth and heaven other than God, they would surely go

to ruin” and be rent. Glory be to God, the Unique, the One, “the Everlasting Refuge” who “has not begotten, nor has He been begotten, and equal to Him there is none”.

Praise belongs to God, praise equal to the praise of the angels stationed near to Him and the prophets sent by Him. And God bless His elect, Muhammad, the Seal of Prophets, and his virtuous, pure and sincere household, and give them peace. Then he began to supplicate. He occupied himself with prayer as tears ran from his blessed eyes.

O God, cause me to fear You as if I were seeing You, give me felicity through piety towards You, make me not wretched by disobedience towards You, choose the best for me by Your decree (Qadha) and bless me by Your determination (Qadr), that I may love not the hastening of what You have delayed, nor the delaying of what You have hastened.

O God, appoint for me sufficiency in my soul, certainty in my heart, sincerity in my action, light in my eyes, and insight in my religion. Give me enjoyment of my bodily members, make my hearing and my seeing my two inheritors, help me against him who wrongs me, show me in him my revenge and my desires, and console thereby my eyes.

O God, remove my affliction, veil my defects, forgive my offence, drive away my Satan, dissolve my debt, and give me, my God, the highest degree in the world to come and in this world.

O God, to You belongs the praise, just as You created me and made me to hear and to see; and to You belongs the praise, just as You created me and made me a creature unimpaired as a mercy to me, while You had no need of my creation. My Lord, since You created me and then made straight my nature; my Lord, since You caused me to grow and made good my shape; my Lord, since You did good to me and gave me well-being in my soul.

My Lord, since You preserved me and gave me success; my Lord, since You blessed me and then guided me; my Lord, since You chose me and gave me of every good; my Lord, since You gave me to eat and drink; my Lord, since You enriched me and contented me; my Lord, since You aided me and exalted me; my Lord, since You clothed me with Your pure covering and smoothed the way for me by Your sufficient fashioning:

Bless Muhammad and the household of Muhammad, aid me against the misfortunes of time and the calamities of nights and days, deliver me from the terrors of this world and the torments of the world to come and spare me from the evil of that which the evildoers do in the earth.

O God, as for what I fear, spare me from it, and as for what I seek to avoid, guard me against it. in my soul and my religion watch over me, in my traveling protect me, in my family and my property appoint for me a successor, in what You have provided for me bless me, in my soul humble me, in the eyes of men magnify me, from the evil of jinn and men preserve me, for my sins disgrace me not, for my inward secrets shame me not, for my action try me not, of Your blessings deprive me not and to other than You entrust me not.

My God, to whom wouldst You entrust me? To a relative? He would cut me off. Or to a stranger? He would look at me with displeasure. Or to those who act toward me with arrogance? But You are my Lord and the sovereign over my affair. I would complain to You of my exile and the remoteness of my abode, and that he whom You have made sovereign over me despises me.

My God, so cause not Your wrath to alight upon me. If You become not wrathful with me I will have no care, glory be to You But Your protection is more embracing.

So I ask You, O Lord, by the Light of Your Face by which the earth and the heavens are illuminated, shadows are

removed, and the affairs of the ancients and the later folks are set aright, not to cause me to die when Your wrath is upon me, nor to send down upon me Your anger. The pleasure is Yours. The pleasure is Yours, to be satisfied with me before that. There is no god but You, Lord of the Holy Land, the Sacred Monument, and the Ancient House, upon which You caused blessing to descend and which You made a sanctuary for mankind. O He who pardons the greatest sins by His clemency! O He who lavishes blessings by His bounty! O He who gives abundance by His generosity! O Sustenance to me in my adversity! O Companion to me in my solitude! O Aid to me in my affliction! O Benefactor to me in my blessing!

O my God and God of my fathers, Abraham, Ishmael, Isaac and Jacob! Lord of Gabriel, Michael and Israfil! Lord of Muhammad, the Seal of the Prophets, and his household, the chosen ones! Revealer of the Torah, the Gospel, the Psalms and the Criterion, and Sender down of Kaf Ha' Ya' Ayn Sad, Ta' Ha', Ya' Sin, and the Wise Quran! You are my cave (of refuge) when the roads for all their amplitude constrict me and the land for all its breadth is strait for me. If not for Your mercy, I would have been among the perishing, and You annul my slip. If not for Your covering me, I would have been among the disgraced, and You confirm me with help against my enemies. And if not for Your helping me, I would have been among those overcome. O He who appropriated loftiness and exaltation to Himself, so His friends (Awliya) are mighty through His might! O He before whom kings place the yoke of abasement around their necks, for they fear His overwhelming power! "He knows the treachery of the eyes and what the breasts conceal" and the unseen brought by time and fate. O He about whom none knows how He is but He! O He about whom none knows what He is but He! O He whom none knows but He! O He who squeezed the earth onto the water and held back the air with the sky! O He to whom belong the noblest Names! O He who possesses kindness, which will never be cut off! O

He who assigned the cavalcade to Joseph in the barren land, brought him out of the well and made him a king after slavery! O He who returned him to Jacob after “his eyes were whitened with sorrow that he was suppressing” O He who removed affliction and tribulation from Job and restrained Abraham’s hands from the sacrifice of his son after he had reached old age and his life had passed by! O He who answered the prayer of Zachariah and bestowed upon him John, not leaving him childless and alone! O He who brought Jonah out from the stomach of the fish! O He who parted the sea for the Children of Israel, then saved them and drowned Pharaoh and his hosts! O He who sends winds heralding His mercy! O He who does not hurry (to act) against those of His creatures who disobey Him! O He who rescued the sorcerers after (their) long denial! They had early benefited from His blessing, eating His provision and worshipping other than Him; they had opposed, denied and cried lies to His messengers.

O God! O God! O Beginner, O Creator with no compeer! O Everlasting who has no end! O Living when nothing was alive! O Quickener of the dead! O “He Who is aware of the deserts of every soul!” O He toward whom my gratitude was little, yet He deprived me not! My transgression was great, yet He disgraced me not! He saw me committing acts of disobedience, yet he made me not notorious! O He who watched over me in childhood! O He who provided for me in my adulthood! O He whose favors toward me cannot be reckoned and whose blessings cannot be repaid! O He who has confronted me with the good and the fair, and I have confronted Him with evil and disobedience in return! O He who led me to faith before I had come to know gratitude for His blessed bestowal O He upon whom I called when I was sick and He healed me, when naked and He clothed me, when hungry and He satisfied me, when thirsty and He gave me to drink, when abased and He exalted me, when ignorant and He gave me knowledge, when alone and He increased my number,

when away and He returned me, when empty-handed and He enriched me, when in need of help and He helped me, and when rich and He took not from me. I refrained from (calling upon You in) all of that and You caused me to begin (to call). Yours are the praise and the gratitude! O He who overlooked my slip, relieved my distress, heard my prayer, covered my defects, forgave my sins, caused me to reach my desire, and helped me against my enemy! If I were to count Your blessings, favors and generous acts of kindness I would not be able to reckon them. O my Protector! You are He who was blessed, You are He who blessed, You are He who worked good, You are He who was kind, You are He who was bounteous, You are He who perfected, You are He who provided, You are He who gave success, You are He who bestowed, You are He who enriched, You are He who contented, You are He who sheltered, You are He who sufficed, You are He who guided, You are He who preserved (from sin), You are He who covered (my sins), You are He who forgave, You are He who overlooked, You are He who established (in the earth), You are He who exalted, You are He who aided, You are He who supported, You are He who confirmed, You are He who helped, You are He who healed, You are He who gave well-being, You are He who honored - blessed are You and high exalted! So Yours is the praise everlastingly, and Yours is gratitude enduringly and forever! Then I, my God, confess my sins, so forgive me for them. I am he who did evil, I am he who made mistakes, I am he who purposed (to sin), I am he who was ignorant, I am he who was heedless, I am he who was negligent, I am he who relied (upon other than You), I am he who premeditated, I am he who promised, I am he who went back on his word, I am he who confessed (my sins) and I am he who acknowledged Your blessings upon me and with me and then returned to my sins.

So forgive me for them, O He who is not harmed by the sins of His servants nor needs He their obedience. He gives

success through His aid and His mercy to whomsoever of them works righteousness. So praise belongs to You, My God and My Lord! My God, You commanded me and I disobeyed and You forbade me and I committed what You had forbidden. I became such that I neither possessed any of guiltlessness that I might ask forgiveness nor any power that I might be helped. Then by what means shall I turn toward You, O my Protector!? What, by my ears? Or my eyes? Or my tongue? Or my hand? Or my leg? Are not all of them Your blessings given to me? And with all of them I disobey You, O my Protector! Yours is the argument and the means against me. O He who veiled me (my sins) from fathers and mothers lest they drive me away, from relatives and brothers lest they rebuke me, and from kings lest they punish me! If they had seen, O my Protector, what You have seen from me, they would not have given me respite, they would have abandoned me and cut me off.

So here I am, O my God, before You O Lord, humbled, abased, constrained, despised, neither possessing guiltlessness that I might ask forgiveness nor possessing power that I might be helped. There is no argument with which I might argue, nor can I say I committed not (sins) and worked not evil. And denial, were I to deny-my Protector-could hardly profit me. How could it ever do that? For all of my members are witness against me for what I have done. And I acted with certainty and without any doubt that You wilt ask me about great affairs, and that You are the equitable Judge who does no wrong. Your justice is deadly for me and I flee from Your every just act.

If You chastises me, O my God, it is for my sins after Your argument against me; and if You pardons me, it is by Your clemency, generosity and kindness. "There is no god but You, glory be to You! Truly I am one of the wrong-doers". There is no god but You, glory be to You! Truly I am one of those who pray forgiveness. There is no god but You, glory be to You I Truly I am one of those who profess Your Unity. There is no god but You, glory be to You! Truly I am one of

the fearful. There is no god but You, glory be to You I Truly I am one of those who are afraid. There is no god but You, glory be to You! Truly I am one of the hopeful. There is no god but You, glory be to You! Truly I am one of those who yearn. There is no god but You, glory be to You! Truly I am one of those who say "There is no god but You". There is no god but You, glory be to You! Truly I am one of the petitioners. There is no god but You, glory be to You! Truly I am one of the glorifiers. There is no god but You, glory be to You! Truly I am one of those who magnify. There is no god but You, glory be to You, my Lord, and the Lord of my fathers, the ancients!

My God, this is my praise of You exalting Your majesty, my sincerity in remembering You by professing Your Unity, and my acknowledgment of Your bounties by enumeration, even though I acknowledge that I cannot reckon them for their multitude, their abundance, their manifestation and their existence from ancient times until a present in which You have never ceased to care for me through them from when You created me and brought me into existence in the beginning of (my) life, by enriching from poverty, relieving affliction, bringing ease, removing hardship, dispelling distress, and (giving me) well-being in body and soundness in religion. Were all the world's inhabitants, both the ancients and the later folk, to assist me in attempting to mention Your blessing, I would not be able, nor would they, to do so. Holy are You and high exalted, a generous, mighty, merciful Lord. Your bounties cannot be reckoned, nor Your praise accomplished, nor Your blessings repaid.

Bless Muhammad and the household of Muhammad, complete Your blessings upon us and aid us in Your obedience. Glory be to You! There is no god but You. O God, truly You hear the destitute, remove the evil, succor the afflicted, heal the sick, enrich the poor, mend the broken, have mercy upon the young and help the old. There is no support other than You and none powerful over You. And You are the Sublime, the Great.

O Freer of the prisoner in irons! O Provider of the infant child
O Protection of the frightened refugee! O He who has no
associate and no assistant!

Bless Muhammad and the household of Muhammad, and
give me this evening the best of what You have given to and
bestowed upon any of Your servants, whether a blessing You
assign, a bounty You renew, a trial You avert, an affliction You
remove, a prayer You hear, a good deed You accept or an evil
deed You overlook. Truly You are gracious, Aware of what
You wilt, and Powerful over all things!

O God, truly You are the nearest of those who are called,
the swiftest of those who answer, the most generous of those
who pardon, the most openhanded of those who give and the
most hearing of those who are asked of.

O Merciful and Compassionate in this world and the next!
Like You none is asked of; and other than You none is hoped
for. I prayed to You and You answered me, I asked of You and
You gave to me, I set You as my quest and You had mercy
upon me, I depended upon You and You delivered me, I took
refuge with You and You sufficed me, O God, so bless
Muhammad, Your servant, messenger and prophet, and his
good and pure household, all of them. And complete Your
blessings upon us, gladden us with Your gift and inscribe us as
those who thank You and remember Your bounties.

Amen, amen, O Lord of all beings! O God, O He who
owned and then was all-powerful, was all-powerful and then
subjected, was disobeyed and then veiled (the sin of
disobedience), and was prayed forgiveness and then forgave. O
Goal of yearning seekers and utmost Wish of the hopeful! O
He who “encompasses everything in knowledge” (LXV,12)
and embraces those who seek pardon in tenderness, mercy and
clemency!

O God, truly we turn towards You this evening, which
You honored and glorified through Muhammad, Your prophet

and messenger, the elect of Your creation, the faithful guardian of Your-revelation which bears good tidings and warning and which is the light-giving lamp which You gave to those who surrender (al-muslimin) and appointed as a mercy to the world's inhabitants.

O God, so bless Muhammad and the household of Muhammad, just as Muhammad is worthy of that from You, O Sublime! So bless him and his elect, good and pure household, all of them, and encompass us in Your pardon, for to You cry voices in diverse languages. So appoint for us a share this evening, O God, of every good which You divide among Your servants, every light by which You guidest, every mercy which You spreadest, every blessing which You sendest down, every well-being with which You clothest and every provision which You outspreadest.

O Most merciful of the merciful! O God, transform us now into men successful, triumphant, pious, and prosperous. Set us not among those who despair, empty us not of Your mercy, deprive us not of that bounty of Yours for which we hope, and set us not among those deprived of Your mercy, nor those who despair of the bounty of Your gift for which we hope. Reject us not with the disappointed, nor those driven from Your door. O Most Magnanimous of the most magnanimous! O Most Generous of the most generous! Toward You we have turned having sure faith, repairing to and bound for Your Sacred House. So help is with our holy rites, perfect for us our pilgrimage, pardon us, and give us well-being, for we have extended toward You our hands and they are branded with the abasement of confession.

O God, so give us this evening what we have asked of You and suffice us in that in which we have prayed You to suffice us, for there is none to suffice us apart from You and we have no lord other than You. Put into effect concerning us is Your decision, encompassing us is Your knowledge and just for us is Your decree. Decree for us the good and place us among the

people of the good!

O God make incumbent upon us through Your magnanimity the mightiest wage, the most generous treasure and the lastingness of ease. Forgive us our sins, all of them, destroy us not with those who perish, and turn not Your tenderness and mercy away from us, O Most Merciful of the merciful!

O God, place us in this hour among those who ask of You and to whom You give, who thank You and whom You increase, who turn to You in repentance and whom You accept and who renounce all of their sins before You and whom You forgive, O Lord of majesty and splendor!

O God, purify us, show us the right way and accept our entreaty. O Best of those from whom is asked! And O Most Merciful of those whose mercy is sought! O He from whom is not hidden the eyelids' winking, the eyes' glancing, that which rests in the concealed, and that which is enfolded in hearts' hidden secrets I What, has not all of that been reckoned in Your knowledge and embraced by Your clemency? Glory be to You and high indeed are You exalted above what the evil-doers say! The seven heavens and the earths and all that is therein praise You, and there is not a thing but hymns Your praise.

So Yours is the praise, the glory and the exaltation of majesty, O Lord of majesty and splendor, of bounty and blessing and of great favor! And You are the Magnanimous, the Generous, the Tender, the Compassionate. O God, give me amply of Your lawful provision, bestow upon me well-being in my body and my religion, make me safe from fear and deliver me from the Fire.

O God, devise not against me, lead me not on step by step, trick me not and avert from me the evil of the ungodly among jinn and men. Then he lifted his head and eyes toward Heaven. Tears were flowing from his blessed eyes as if they were two water skins, and he said in a loud voice: O Most Hearing of

those who hear! O Most Seeing of those who behold! O Swiftest of reckoners! O Most Merciful of the merciful! Bless Muhammad and the household of Muhammad, the chiefs, the fortunate.

And, I ask of You, O God, my need. If You grant it to me, what You hold back from me will cause me no harm; and if You hold it back from me, what You grant me will not profit me. I ask You to deliver Irse from the Fire. There is no god but You alone, You have no associate. Yours is the dominion, and Yours is the praise, and You are powerful over everything. O my Lord! O my Lord!

Then he said "O my Lord" over and over.

At the end of the day of Arafa, believers should repeat these two sentences of the infallibles (a.s.), and feel thus because Islamic guides have trained their devotees with such ways of repentance that kings and rulers could not even imagine of.

1. O Lord! There is no loss to You from my sins, and on forgiving me there will not be any deficit for You. Thus by which there is no danger of a deficit near You, do award me, and of the things from which there is no loss, do forgive them.

2. O God! Do not deprive me of Your good due to my misdeeds, and if You do not want to have mercy on my troubles and afflictions and grief and sorrow, then at least award me with recompense of the aggrieved and afflicted.

*Allaahumma s'alli a'laa Muh'ammadin wa aali Muh'ammadin waj a'lnaa min atbaa ihm, wa shia'tihim wa awliyaa ihm, wa Muh'ibbeehim. Wal h'amdu lillaahi awwalan wa aakhira.*¹

¹ *Mafatihul Jinan*, Amaal of Day of Arafah, Pg. 474

Imam Ali Ibnul Husain (a.s.)

Birth: 15th Jamadiul Awwal, 38 A.H.

Martyrdom: 25th Mohurrum 95 A.H.

Life Sketch of Imam Zainul Abideen (a.s.)

It was 15th of Jamadiul Awwal 38 A.H. when Almighty Allah bestowed the first son to Imam Husain (a.s.) who was named as Ali.¹

In this way the system of preserving Islam began in the house of Imam Husain (a.s.). Thus after that whichever son was born in his family, he was generally named as Ali so that this name can be kept alive, because the enemies of Islam would focus their efforts to wipe out this name from the surface of the earth as is fully seen from later circumstances.

His name was Ornament of worshippers (*Zainul Abideen*) Chief of those who prostrate (*Sayyidush Saajideen*), One who prostrates much (*Sajjad*) and One having marks of prostrations (*Zu Safanaat*). His Kunniyat was Abu Muhammad.²

The reason of his being Zainul Abideen is that the Messenger of Allah (s.a.w.s.) had given this title to him and in his lifetime had predicted that when on Judgment Day Zainul Abideen will be summoned, a descendant of mine, Ali Ibnul Husain would appear before the Almighty saying Labbaik, but this was further supported by the incident that is mentioned by the authors of *Manaqib* and *Shawahidun Nubuwwah* that he was engrossed in Midnight Prayer when satan appeared to him in form of a python and began to sting him and began to chew at his toe. But when he paid no attention, it left in

¹ *Elaamul Wara*, Pg. 51; *Manaqib*, Vol. 4, Pg. 131

² *Matalibus So-ool*, Pg. 261; *Shawahidun Nubuwwah*, Pg. 176; *Nurul Absar*, Pg. 126; *Al-Farah Nami*, Nawab Siddiq Hasan, Pg. 158; *Kashful Ghummah*, Vol. 2, Pg. 260; *Manaqib Ibne Shahr Ashob*, Vol. 2, Pg. 310; *Biharul Anwar*, Vol. 11, Pg. 2-3 etc.

disappointment and a voice came from unseen: You are Zainul Abideen! Obviously this voice didn't come from that python or Iblis; on the contrary it was a voice of Providence which arose at the time of that manifest victory like the slogan of Laa Fata Illa Ali...echoed from the sky.

With regard to title of Sajjad also it is mentioned that he used to perform the prostration of thanks even upon the receipt of the most minor divine bounty or the going away of the most minor trouble or when peace was effected between believers. Therefore he earned the title of Sajjad. So much so that even during the severe night of Kerbala, he did not forget the prostration for Almighty Allah and like his father had prostrated under the sword, he also prostrated on the scorching sands of Kerbala.¹

His respected father was Imam Husain (a.s.); honorable mother was Shaharbano; also called Shahezanaan, who passed away from this world within ten days of his birth.²

It is commonly known about Lady Shaharbano that she was brought as a hostage during conquests of the reign of Umar Ibne Khattab and he wanted to purchase her, but Amirul Momineen (a.s.) stopped him and instead purchased her himself and married her to his son, Imam Husain (a.s.).³ But the famous historian of India, Maulana Shibli has opposed this and another reason for it is that she was daughter of King Yazdgird who had come to the throne at the age of 21 years in 14 A.H. and the victory of Madayan in which Shaharbano is mentioned to have been taken hostage occurred in 16 or 17 A.H. when the age of Yazdgird was 23 or 24 so what would be the age of his daughter who should be married in order to save her from slavery? Moreover Zamakhshari has mentioned this

¹ *Ilalush Sharai*, Pg. 88; *Manaqib*, Vol. 3, Pg. 304; *Maaniul Akhbar*, Pg. 65

² *Ahsanul Maqal*

³ *Ahsanul Maqal*

incident in *Rabiul Abrar* and Zamakhshari is not reputed for his authority on history. The fact is that King Yazgird continued to roam homeless after conquest of Istakhar during reign of Uthman till he was put the sword. Till Imam Ali (a.s.) during his reign, in order to subdue rebellion of Iran sent Hareeth Ibne Jabir and he along with the war booty sent two princesses also, one of whom was married to Imam Husain (a.s.) and another to Muhammad Ibne Abi Bakr. Muhammad Ibne Abi Bakr's wife was Gehanbano. Allah knows best what is right. (Some scholars have denied that King Yazdgird even had a daughter named Shaharbano).

The period of birth of Imam Zainul Abideen (a.s.) was contemporaneous with caliphate of Imam Ali (a.s.) and in this way he spent the first two years of his life under the shade of his grandfather. After that when Imam Ali (a.s.) was martyred in 40 A.H. Imam Zainul Abideen (a.s.) lived under care of his respected uncle, Imam Hasan (a.s.) and his illustrious father; and later he married Fatima, daughter of Imam Hasan (a.s.). In 50 A.H. after martyrdom of Imam Hasan (a.s.) he lived for ten years with his respected father and from 10th Mohurrum 61 A.H., the period of his Imamate began.¹

During this period, he had to face different rulers and tyrants. Yazid remained in power till 64 A.H. Muawiyah Ibne Yazid and Marwan Ibne Hakam ruled in 65 A.H. From 65 to 86 A.H. Abdul Malik Ibne Marwan ruled. And then from 86 to 96 A.H. Walid Ibne Malik occupied the throne who had the Imam assassinated through poison.²

Some incidents of his childhood from which the majesty of his position can be estimated:

¹ *Irshad Mufeed, Shaykh Tusi, Tarikh Aaimma*, Pg. 272; *Damatus Sakiba*, Vol. 2, Pg. 403

² *Tarikh Aaimma*, Pg. 392; *Sawaiqul Mohriqa*, Pg. 12; *Nurul Absar*, Pg. 128

- Ibrahim Ibne Adham narrates: I saw an unaccompanied young child on road to Mecca and asked in anxiety: Who are you and where are you going. Why you don't have a mount and why are you not traveling with proper equipment? The child replied: My travel kit is my piety and my mount are my two legs and my destination is my Lord and Master.¹
- It is mentioned in another report that he was indisposed and his honorable father visited him and asked: Son, let me know if you want something. He replied: I only desire that I remain content with destiny and will of God and I have no other desire. That which He wills is the best, what can I decide which would be better than that? Imam Husain (a.s.) embraced him at this and said: My dear, your reply is very much like that of Ibrahim the Khalil, when he was offered help, he declined saying that the One I am needful of is well aware of my circumstances and our only responsibility is to remain submissive to Him.²
- His blessed age at the time of tragedy of Kerbala was 22 or 23 years and very few incidents of his life are recorded from that period and perhaps it was because he was spending his life under his elders and did not have a separate life to be given special attention. The period of his Imamate also begins after the incident of Kerbala as well as the period of his hardships and calamities. That is why numerous incidents of this period are recorded in history and in my view, in history of humanity no one had taken over the responsibility of Imamate in such sensitive circumstances. And the fact is that as he fulfilled this responsibility, its equal is also not found in history of leadership.

¹ *Manaqib Ibne Shahr Ashob*, Vol. 3, Pg. 280; *Biharul Anwar*, Vol. 2, Pg. 47

² *Biharul Anwar*, Vol. 11, Pg. 21

After Kerbala, when his family members were released from Syria and came to Medina, and people of Medina fully realized the extent of Yazid's oppressions, once the fire of protest flared and they deposed Yazid's governor, Uthman Ibne Muhammad and appointed Abdullah Ibne Hanzala, son of Hanzala, also known as one bathed by angels (*Ghaseelul Malaika*).

In order to subdue this uprising Yazid selected the harshest man in the world, namely Muslim Ibne Uqbah and he drew out a plan to attack Medina. The people of Medina decided to defend themselves and a furious battle was fought at Harra on outskirts of Medina as a result of which ten thousand Muslims including 700 memorizers of Quran were put to the sword and thousands of girls were raped. The whole town was plundered and for three days army of Yazid had a free hand to do whatever it liked and as a result of this, the following year one thousand illegitimate births took place. This event occurred on 27 and 28th of Zilhajj, 63 A.H. Imam Sajjad keeping these circumstances in view had relocated to a village, Anba where Imam Ali (a.s.) resided during reign of Uthman. The army of Yazid also even though having taken allegiance of slavery from entire Medina did not demand allegiance from him and its greatest secret was that Yazid had once seen the consequences of demanding allegiance and he knew that all the troubles of his reign were a result of that one demand for allegiance; therefore he must not repeat this mistake otherwise neither any nobility can be expected from the army of Yazid nor any cognition of Imamate.¹

On this occasion, even a terrible enemy like Marwan asked

¹ *Iqdul Farid*, Vol. 2, Pg. 216; *Serul Masoon, Jazbul Quloob Ilaa Dayaaril Mahboob*, Sharh Shaykh Abdul Haqq Dehlavi, *Tarikh Abul Fida*, Vol. 1, Pg. 191, *Tarikh Fakhri*, Pg. 86, *Tarikh Kamil*, Vol. 4, Pg. 49; *Sawaiqul Mohriqa*, Pg. 132; Allamah Jalaluddin Husaini Misri, *Kitab al-Husain*

for his refuge: Medina has changed its loyalties and I fear the safety of my children. Imam Zainul Abideen (a.s.) said: Send them to my village, I will ensure their security; and in this way he gave refuge to the family of the man who had been the first to mention the elimination of Imam Husain (a.s.).¹

- After taking over the city, Muslim Ibne Uqbah summoned the Holy Imam (a.s.) and when he appeared in his court he was speaking ill of Aale Muhammad (a.s.), but as soon as he saw the Imam, he stood to pay respect to him and offered him a seat in the most respectful manner. When the Imam went away people asked him why he had acted in that way, he said: It was not a voluntary act. I could not remain in my seat due to his awe and was compelled to stand up.²
- After sacking Medina Munawwara, Muslim Ibne Uqbah turned his attention to Mecca Mukarrama, but the angel of death stopped him before he could reach there and he appointed Husain Ibne Numair as his successor. Husain Ibne Numair besieged Mecca for forty days and showered the Holy Kaaba with burning missiles in order to apprehend Abdullah Ibne Zubair, but he could not be arrested and meanwhile Yazid also died and the scenario changed completely. Ibne Zubair became victorious and Husain Ibne Numair fled to Medina and he was traveling to a village in search of foodgrains when he met Imam Sajjad (a.s.) who provided rations to him and did not take any compensation. As a result of this he tried to appoint Imam Zainul Abideen (a.s.) as caliph of Muslims after Yazid, but he rejected unequivocally and it is clear that the caliphate, which even

¹ *Tarikh Kamil*, Vol. 4, Pg. 45

² *Murujuz Zahab*, Masudi, on the margins of *Tarikh Kamil*, Vol. 6, Pg. 105

the son of Yazid could not bear, how can son of Husain Ibne Ali (a.s.) had borne it?¹

- At the beginning of 64 A.H. after Yazid was dispatched to Hell, Ibne Zubair seized power and once more a plot was hatched to harass Bani Hashim. Thus persons like Muhammad Hanafiyyah and Ibne Abbas were also arrested and it was planned to confine them inside a house and burn them up. But at the same time Mukhtar initiated his uprising and these people were saved. Such was the ferocity of the oppressions of Ibne Zubair that Imam Sajjad (a.s.) used to supplicate the Almighty for security against the mischiefs of Ibne Zubair and used to be very much anxious of it. One day an elder approached him and comforted saying: Do not be anxious, Allah Himself arranges the means to escape the calamities for one who fears Allah. Saying this he disappeared from there. Immediately an unseen voice declared: This is His Eminence, Khizr (a.s.) who has come to offer help.²
- After the death of Yazid, his son, Muawiyah Ibne Yazid was appointed as the ruler, but his reign lasted only for forty days or at the most five months and at the same time Ibne Zubair seized power in Hijaz and Ubaidullah Ibne Ziyad occupied the throne in Iraq and a state of utter confusion reigned in the Islamic kingdom.³

Its mainly because Muawiyah Ibne Yazid in his sermon of caliphate emphasized that both his grandfather as well as his father were ineligible for Islamic caliphate and at the same time His Eminence, Ali Ibne Abi Talib (a.s.) and Imam Husain (a.s.) were definitely eligible, but they usurped rulership and today they lie in hollows of their graves suffering divine

¹ *Tarikh Tabari Farsi*, Pg. 644

² *Nurul Absar*, Pg. 129; *Shawahidun Nubuwwah*, Pg. 178; *Matalibus So-ool*, Pg. 264

³ *Tarikh Islam*, Pg. 37

chastisement; therefore I am not prepared to take over this usurped rulership when the successor of Husain, Ibne Husain is present among the people.

As soon as this sermon came to an end, a terrible chaos erupted and in order to suppress the matter, Marwan said: Perhaps you would like this matter to be decided through Shura committee like Umar. He replied: Shut up, what right do you have to interpret my statements? Umar had also through Shura committee done injustice on Ali (a.s.). And this injustice cannot be repeated. As a result of all this Muawiyah Ibne Yazid could not live for long and his special tutor was also buried alive as he was held responsible for having corrupted his views. (What can be said of the Lord who takes out the living from the dead?).¹

- When Muawiyah Ibne Yazid was killed at the age of twenty-one, Caliphate was transferred to the line of Marwan. In 65 A.H. Marwan took over the throne and after him his son continued. When Mukhtar and Abdullah Ibne Zubair were killed, in 73 A.H. he became the undisputed ruler of the whole kingdom. A bloodthirsty character like Hajjaj Ibne Yusuf was initially appointed as governor of Hijaz and later given control of whole area as a consequence of which he put 150000 persons to death and he could not get peace without shedding innocent blood.²
- Abdul Malik Ibne Marwan was also an absolutely cruel and bloodthirsty man and he had also issued orders for arrest of Imam Sajjad (a.s.), but his official scholar, Zuhri warned him of dire consequences as it would lead to more rebellion

¹ *Tahrirush Shahadatain*, Pg. 102; *Sawaiqul Mohriqa*, Pg. 122; *Hayatul Haiwan*, Vol. 1, Pg. 55; *Tarikh Khamis*, Vol. 2, Pg. 232; *Tarikh Aaimma*, Pg. 391

² According to the traditional report of *Mishkat*

in the country. Thus he left Bani Hashim alone but others continued to be victimized.¹

In 71 A.H. Abdul Malik had Musab Ibne Umair killed in Iraq and in 72 A.H. sent Hajjaj to eliminate Abdullah Ibne Zubair. When he took shelter in holy Kaaba, Hajjaj attacked it as well. Continuous boulders were tossed at Kaaba and at last Ibne Zubair was apprehended at the end of Jamadius Thani 73 A.H. and executed.²

With regard to arrest of Ibne Zubair, there were so many attacks on Holy Kaaba that the ceiling as well as walls were destroyed; so Hajjaj in order to justify his actions drew out a plan for its reconstruction. But when it was time to lay the foundation, a snake emerged from below the ground and did not allow anyone to approach. At last Imam Sajjad (a.s.) was called there. So soon as he arrived, the snake gave way and after placing the foundation stone, the Imam said: Now you may begin the construction, there will be no more problems.

After that when it was the turn of fixing Hajar Aswad, again he took steps and fixed it at its place like it was done by Holy Prophet (s.a.w.s.) at the time of first renovation and it became clear to all the relationship of Aale Muhammad (a.s.) to holy Kaaba and Hajar Aswad is very much different from the relations of others.³

Perhaps this was the reason that when after the martyrdom of Imam Husain (a.s.) people began to regard Muhammad Hanafiya as Imam as he was eldest in the family at that time, he proposed to Imam Sajjad (a.s.) that this matter should be decided through Hajar Aswad in holy Kaaba so that all may know what the truth is. So both gentlemen went there; first

¹ *Tarikh Islam*, Vol. 5, Pg. 79; Pg. 2019; *Shawahidun Nubuwwah*, Pg. 177; *Arjahul Matalib*, Pg. 422; *Hilyatul Awliya*, Vol. 2, Pg. 135

² *Abul Fida*, *Tarikh Ibnul Wardi*, *Ilalush Sharai*

³ *Damatus Sakiba*, Vol. 2, Pg. 437; *Kitabul Kharaij wal Jaraih*, Pg. 195

Muhammad Hanafiya saluted, but could not elicit any response; then Imam Sajjad (a.s.) saluted and got a reply. Thus Hajar Aswad testified to his Imamate and in this way the matter of Imamate became absolutely clear. It is another thing that even after that some stubborn persons continued to regard Muhammad Hanafiya as Imam even though he also tried to persuade them just as in spite of persuasion of Imam Ali (a.s.) the Nusairis cannot understand that he was a creature and not the creator and they continued to regard him as God.¹

Mukhtar was released from prison in 66 A.H., seized power and focused his attention to its real aim. He eliminated persons like Shimr, Khuli, Umar Saad, Qays Ibne Ashath, Yazid Ibne Salik, Imran Ibne Khalid, Abdullah Ibne Qays, Zuraa Ibne Shareek, Sinan Ibne Anas, Amr Ibne Hajjaj who had played important roles in the tragedy of Kerbala. Ibne Ziyad was the governor in Mosul. Mukhtar dispatched Ibrahim Ibne Malik Ashtar to apprehend him and executed Ziyad on Mosul. Through Minhal, Imam Sajjad (a.s.) requested the elimination of Hurmula and he was also killed and in this way the severed heads of Ibne Ziyad and Umar Ibne Saad were sent to the Imam earning his blessings and this in a way brought to an end the mourning period among Bani Hashim.²

Mukhtar, according to *Sharh Diwan Murtazvi*, put to sword 80300 enemies of Ahle Bayt (a.s.) and killers of Imam Husain (a.s.) and in this way displayed his devotion to Ahle Bayt (a.s.). Mukhtar was also martyred on 14 Ramadhan 67 A.H.³

In 86 A.H. Walid, son of Abdul Malik came to the throne

¹ *Dauhul Nazzar*, Ibne Numa, Vol. 10, Pg. 292; *Biharul Anwar*, Tabriz, Vol. 45, Pg. 347

² *Biharul Anwar*, Vol. 6, Chap. 3, Pg. 66; Quoted from *Kitabul Dalail in Kashful Ghummah*

³ *Wasilatun Najaat*, Pg. 310; *Habibus Sayr, Rauzatus Safa*, Vol. 3, Pg. 102

and on 25th Mohurrum 95 A.H. had the Imam poisoned. As a result of his martyrdom, there was chaos in Medina and orphans, widows and helpless people became engrossed in the mourning of their guardian. So much so that even his she-camel continued to thrash her head near his grave and at last departed from the world.¹

Children

He is reported to have had eleven sons and four daughters who were as follows: Imam Muhammad Baqir (a.s.), Abdullah, Hasan, Zaid, Umar, Husain, Abdur Rahman, Sulaiman, Ali, Muhammad Asghar, Husain Asghar, Khadija, Fatima, Aliyya, Umme Kulthum.²

Wives

History mentions his different wives, but the most prominent of them was Fatima binte Hasan who also had the honor to be the mother of Imam Muhammad Baqir (a.s.). The remaining were slave mothers and had earned great respect in the service of the Imam.

Zaid the martyr

After Imam Muhammad Baqir (a.s.), the most prominent personality is that of Zaid who was born in 80 A.H. and being fed up with oppression of Hisham in 121 A.H. was compelled to stage an uprising against him with 40000 men on 1st Safar 122 A.H. Abu Hanifah declared allegiance to him and in this

¹ *Nurul Absar*, Pg. 128; *Sawaiqul Mohriqa*, Pg. 120; *Fusulul Muhimma*, *Arjahul Matalib*, Pg. 444; *Manaqib*, Vol. 4, Pg. 131; *Shawahidun Nubuwwah*, Pg. 179

² *Irshad Mufeed*; *Sawaiqul Mohriqa*, Pg. 120; *Arjahul Matalib*, Pg. 444

way a nice army was mobilized, but the regime awarded him with the title of Imam Azam and won him to its side and dissension broke out in the army. The majority left the support of Zaid whom he called as Rafidis and this title had nothing to do with his loyalists.

There was a furious battle with the government forces and at last a spear hit on his forehead and he was martyred through it. His corpse was put into concealment, but the tyrants searched it out and hung it on the crucifix, which continued to hang in the same way for four years. After four years, it was brought down and consigned to the flames. Although it is worth noting that even during the four years no deterioration was seen in the body and this is the best proof that a martyr is alive. Zaid was residing in Wasit at that time; therefore his descendants are called as Zaidis Wasitis.

After him his son, Yahya Ibne Zaid was also martyred in 129 A.H. and his corpse was also mounted on the cross and was at last burnt and the ashes scattered in Euphrates.

The liver of Euphrates melted into water on hearing the stories of the tragedy of Aale Muhammad (a.s.) and it had no effect on the minds of the oppressors. ***“...and they who act unjustly shall know to what final place of turning they shall turn back...”***¹

Worship

His devotions were exceptional and that is why he was mostly called as the ornament of the worshipper and on Judgment Day also he would be called by the same title.² It is another thing that when Imam Muhammad Baqir (a.s.) tried to

¹ Surah Shoara 26:227; *Tarikh Khamis*, Vol. 2, Pg. 357; *Hayatul Haiwan, Umdatud Talib*, Pg. 248

² *Manaqib, Shawahidun Nubuwwah, Kashful Ghummah, Ahsanul Maqal*

restrain him from such abstinence and devotions, he remarked, “Just hand over to me the scroll in which the devotions of my grandfather, Amirul Momineen (a.s.) are mentioned and then he opened it and asked: Who can scale this position? And why it should not be so; if his devotions had earned him the title of Zainul Abideen, a single stroke of Imam Ali (a.s.) was heavier than the total worship of men and jinn.¹

One of his conditions was such that whenever he started performing ablution (*Wudhu*), he became absolutely pale in fear that he was going to present himself in court of Lord of the worlds.²

During prayers most of the time his body used to tremble like a stalk, as if he was standing in the court of the Lord of Judgment Day. Sometimes after reciting *Iyyaka Na’budu wa iyyaka Nastaeen* he used to repeat it a number of times. As if saying that although I have asked for help, it should be promised from that side as well.

Such was his sincerity and humility that even though his son fell into a well, he continued to remain engrossed in his prayers and after the prayer he asked the well to return his trust and removed the child from it in such a way that even his skirt had not become wet.³

Such was a condition of his piety that he was engrossed in prayers when a fire erupted in his house. He did not shorten the prayer; on the contrary he said, I was busy in putting out the fire of Hell, I had no concern at the fire of this world. It could have been extinguished by the neighbors as well.⁴

He owned an orchard of five hundred date trees in Medina. When he used to enter it, he used to pray two units of prayer

¹ *Manaqib*

² *Matalibus So-ool*, Pg. 262, *Sawaiqul Mohriqa*, Pg. 119

³ *Damatus Sakiba*, Vol. 2, Pg. 430; *Manaqib*, Vol. 4, Pg. 109

⁴ *Shawahidun Nubuwwah*, Pg. 177

below each tree as thanksgiving to Almighty Allah and to acknowledge the blessing of God that He has not allowed them to be destroyed by the accidents of time.

He had prepared a Sajdagah of Khake Shifa on which he used to prostrate as that dust would testify for those prostrations on Judgment Day.¹

Most of the time in prayers he used to while reciting Surah Hamd, repeat the phrase of 'Maliki Yaumiddeen' and tremble in the awe of one in whose court he stood; who is the master of Judgment Day whose entire kingdom is in His control and no had any power over it and neither wealth nor children are going to be of any use.²

Morals and Manners

Among the Aale Muhammad (a.s.) the morals of each of its members had an individual position, but Imam Sajjad (a.s.) along with display of ethical excellence had also inhabited a world of the philosophy of ethics, through which a person can build his character in the best way.

If any student approached him, he used to stand up in respect and say that it is the bequest of Prophet; so that in this way the value of religious knowledge in Islam also becomes clear and at the same time give encouragement to students. If only those who honor wealthy had once in while paid some attention to these students also.

Even when a beggar approached him, he used to welcome him and say: He is one who conveys my wealth from the world to the hereafter and does not even demand any recompense.³

He never lashed even once the she-camel on which he

¹ *Muntaihul Amaal; Misbahul Mutahajjid, Manaqib*, Vol. 2, Pg. 329

² *Isafur Raghibeen*, on the margins of *Nurul Absar*, Pg. 200

³ *Matalibus So-ool*, Pg. 263

went to Hajj twenty times, as a result of it after he passed away, she mourned him for three days at his grave and then left the world as after such an affectionate and kind man no pleasure was left in the world.¹

He never ate with his mother who had brought him up, and when someone asked him about it, he said: I don't want her to feel shy in partaking anything or that she may want to take something before me and I also stretch out my hand before her.

On the occasion of protests against Yazid in Medina when circumstances took a serious turn from persons like Marwan and Husain Ibne Numair, he gave refuge to children of Marwan in his house and provided Husain Ibne Numair with food grains free of charge.²

There were houses of four hundred poor people in Medina where the Imam used to supply food in dark of the night and in this way his back bore a clear mark of the same.³

Sahifa Kamilah

The importance commanded by prayers and worship acts in the life of Imam Sajjad (a.s.) is same as the importance of his supplications and perhaps such invocations have not been narrated even from any other infallible. Especially Dua Sahar of Abu Hamza Thumali, which in addition of being a lesson of religious cognition has a condition of pleading that neither a fallible can imagine nor create such a manner.

Sahifa Kamilah is the collection of his supplications, whose study clearly shows that the philosophy of his supplications was not that which is the usual philosophy of our supplications in which during times of need, a person spreads

¹ *Shawahidun Nubuwwah*, Pg. 179

² *Tarikh Kamil*, Vol. 4, Pg. 45; *Tarikh Tabari Farsi*, Pg. 644

³ *Matalibus So-ool*, Pg. 265; *Nurul Absar*, Pg. 126

his hands and begs the Almighty for some worldly thing and after he has achieved his aim he wraps up the prayer or stops supplicating. On the contrary he considered his supplications more than a means of asking from worldly needs a means for servitude as the philosophy of Dua is not only of getting ones needs fulfilled; on the contrary it is a collection of perception of greatness of Lordship and humiliation of servitude. That is till a person does not have complete perception of the greatness of the Lord and his own weakness; his Dua is not worth being called a Dua.

When this perception would be created, man would become Dua personified as the greatness of the Lord can never change into weakness nor ones own weakness can transform into needlessness. The Holy Quran has indicated this when it said that but for your supplications your Lord would never have paid any attention to you and from this aspect in traditional reports Dua is compared to the kernel of worship.

Another point worth attention in the supplications of Imam Sajjad (a.s.) is that he considered supplications as the best way of character building for believers and a way of protest against the unjust and through his supplications declared those matters which were not possible to be publicized in other ways. Or in other words it can be said that like Amirul Momineen (a.s.) used his sermons the same use was made by Imam Sajjad (a.s.) of his supplications. And in this way made it clear that the duty of Ali (a.s.) was only to convey the divine message and protest against injustice and that all. When conditions become favorable and there is someone willing to lend ear, this is done in form of a sermon and if conditions are unfavorable and times are bad, one should turn away and face the Almighty and supplicate Him. In this way the criticism of conditions is made as a document in form of supplications and preserved as is clear from his Friday supplication and other Duas.¹

¹ *Yanabiul Mawaddah*, Pg. 499, *Riyadhus Salikeen*, Pg. 1

Evidences of Imamate

Announcements and confessions

On Judgment Day that son of mine would be addressed as Zainul Abideen.¹

No one more pious and righteous than Imam Zainul Abideen (a.s.) was ever found.²

The report that Zuhri attributes to Imam Zainul Abideen (a.s.) is having the best chain of narrators.³

Imam Zainul Abideen (a.s.) was extremely precautionary in traditional reports, truthfulness and trust. He was considered among jurisprudents of Ahle Bayt (a.s.).⁴

Because of his majesty and awe, anyone who looked at him was compelled to regard him with respect.⁵

In knowledge, piety and worship acts, he was the living picture of Imam Husain (a.s.).⁶

No one was found to be more pious and deeply rooted in knowledge than Imam Zainul Abideen (a.s.).⁷

¹ The Messenger of Allah (s.a.w.s.)

² Saeed Ibne Musayyib, *Matalibus So-ool*, Pg. 267

³ Ibne Abi Shaibah, *Tabaqatul Huffaz* of Dhahabi; *Arjahul Matalib*, Pg. 435

⁴ *Hayatul Haiwan*, Dimyari, Vol. 1, Pg. 121

⁵ *Wasilatun Najaat*, Pg. 319

⁶ *Sawaiqul Mohriqa*, Pg. 119

⁷ *Nurul Absar*, Pg. 126

Miracle acts

Hababa Walibiya, a respectable lady of the time of Amirul Momineen (a.s.) and who has narrated from Amirul Momineen (a.s.) the report that he was chasing away those who sold prohibited fish and those who shaved their beards in Kufa market and saying at the same time: You are soldiers of the army of Bani Marwan as you shave the beard and allow mustaches to grow. This same lady once came to Amirul Momineen (a.s.) to seek evidence of Imamate. The Imam inscribed the seal of Imamate on pebbles and made it as a sign. After that she came to Imam Hasan and Imam Husain (a.s.) and took away the same proof. Till the time of Imam Zainul Abideen (a.s.) arrived. She came to him also. He was engrossed in prayers. When Hababa decided to return, the Imam stopped her with a gesture, as a result of which when she came back, her youth also returned and after that she remained alive till the period of Imam Ali Reza (a.s.).¹

- After martyrdom of Imam Husain (a.s.) when some people began to regard Muhammad Hanafiyyah as Imam, he came to Holy Kaaba with Imam Zainul Abideen (a.s.) in order to display the truth and saluted Hajar Aswad but it didn't elicit any response. After that when Imam Sajjad (a.s.) saluted, it testified to his Imamate and thus the truth became obvious.²
- A resident of Balkh used to visit him often and also bring with himself some presents for the Imam. Once his wife said: You always take gifts for the Imam, but he does not give you anything in return. By chance when he met the Imam this time, he was having his dinner; he asked that man to join him. After dinner he offered to wash his hands, but he declined saying that on the contrary he would wash the Imam's hands. When he began to pour water on Imam's

¹ *Kamaluddin*, Pg. 297

² *Damatus Sakiba*, Vol. 2, Pg. 437; *Kitabul Kharaij wal Jaraih*, Pg. 195

hands, he continued to ask about the washing product and he continued to say that it was water and he continued to change them into gems and ornaments; so much so that when the tub was full, the Imam said: Take this and give it to your wife so that she has no more complains. When he brought those valuable items to his wife, she was astonished how the Imam came to know what she had complained and the following year she accompanied the husband to visit the Imam; but on the way she passed away. The husband informed the Imam about it and he prayed to the Almighty and she returned to life and she came to the Imam and testified that he was the one who had asked the angel of death to return the soul he had previously captured.¹

We should know that nothing is unbelievable in this incident. The God who can have the soul captured through angel of death can also have it returned and one who can give the miracle of reviving the dead to Isa (a.s.) can give it to son of Zahra (a.s.) as well whereas his sacrifices for the religion of God were definitely more than the sacrifices of Isa (a.s.).

- When Hisham Ibne Abdul Malik came for Hajj during the reign of his father, he could not touch Hajar Aswad; after that when Imam Sajjad (a.s.) arrived, he was automatically allowed access to it. People began to wonder who this personality was, but the person who was asked didn't know. Farazdaq became furious at this and he extemporaneously composed a panegyric in favor of the Imam as a result of which he was imprisoned at Asfan and when the Imam came to know about it, he sent twelve dirhams as reward. Farazdaq said that he had composed the couplets for free. The Imam said: Your divine reward is secured, but this is extra from our own side.²

¹ *Biharul Anwar, Muntakhabul Aamaal*

² *Kitabul Kharaij wal Jaraih*, Pg. 195; Biharul Anwar, Vol. 6, Chap. 2, Pg. 41

Sermon of Imam Sajjad (a.s.) in the court of Yazid

After praise and glorification of the Almighty, the Imam said:

“O people! We were given six virtues and exalted with seven excellences: Knowledge, forbearance, generosity, eloquence, valor and love in the hearts of believers and we were given superiority by the fact that the Chosen Prophet, Muhammad is from us. And the truthful one is from us. And the winged one is from us. And from us is the lion of God and the lion of the Prophet. And from us is the chief of the ladies of the world, Fatima, the pure one. And from us are the two best grandsons of this nation and the two chiefs of youths of Paradise.

Those who know me, know me. Those who don't shall be informed of my family and lineage. I am the son of Mecca and Mina. I am son of Zamzam and Safa. I am offspring of one who carried Zakat in a corner of his cloak. I am the child of the best of those who donned the cloak and mantle. I am son of the best of those who sometimes put on shoes and sometimes walked barefoot. I am the offspring of the best of those who performed circumambulation of Kaaba or did Sayer. I am son of the best of those who went for Hajj and recited 'Labbaik'. I am child of one who was carried in space on back of Burraq. I am child of one who during the night was carried from Masjidul Haraam to Masjidul Aqsa. Thus Pure is the One Who took him during the night. I am the offspring of one who Jibreel took upto the Farthest Lote Tree (*Sidratul Muntaha*). I am the child of one who was at a distance of two bows or lesser. I am the

son of the person who led the angels of the sky in prayers. I am the child of one to whom Allah revealed what He revealed. I am son of Muhammad Mustafa. I am son of Ali Murtaza. I am son who hit the nose of creatures so that they may say: There is no god except Allah. I am son of the man who did Jihad in service of Prophet with two swords, struck with two spears, undertook two migrations, pledged two oaths of allegiance, recited prayer facing two prayer directions (Qibla), fought in battles of Badr and Hunain and did not deny Allah for the fraction of a second. I am son of righteous believers, the inheritor of prophets, the destroyer of apostates, leader of Muslims, effulgence of religious warriors, ornament of worshippers, crown of those who weep, the most patient of patient ones, the best of those who established prayers, from the family of Yasin and the Messenger of the Lord of the worlds. I am the offspring of whom Jibraeel supported and Mikaeel helped. I am the child of the defender of the honor of Muslims and the slayer of Nakiseen, Qasiteen and Mariqeen.¹ And the one who performed Jihad against the malicious enemies, the most dignified of those who walked among the Quraish and the first believer who responded to the call of Allah, the senior most of the preceders, punisher of criminals and liquidator of polytheists and an arrow of God on the hypocrites. The tongue of wisdom of worshippers, the helper of religion of Allah and master of affair of God, the guardian of divine wisdom, and treasure of knowledge of God was bestowed to him. Generous, elegant and pure, by whom the people of valleys of Mecca were pleased and delighted.

The bold warrior, the patient keeper of fast, the sincere worshipper of the night, the valiant one, cutter of the waists, disperser of the groups, who was the most powerful of heart and most victorious than them. With a tongue more daring, most determined of all, possessing the most powerful

¹ Those who fought Ali (a.s.) in the battles of Jamal, Siffeen and Nahrawan respectively.

determination, a brave lion and furious attacker. In the battles he used to hit upon them and dispersed and destroyed them like goats and sheep. Lion of Hijaz, possessor of miracle, leader of Iraq. Appointed Imam by right and religious texts, native of Mecca and Medina, a native of Bataha and Tahama, one of Kheef and Aqabah, one of Badr and Uhad, who was present in the pledge of the tree, a migrant among the Arabs, their master, lion-like in battles, heir of two signs, father of two grandsons, Hasan and Husain, displayer of miracles and disperser of armies. A shining star, effulgence personified. The victorious lion of God, aim of every wish-seeker, dominant on every victor, he is that same one who is our grandfather, Ali bin Abi Talib.

I am son of Fatima Zahra. I am son of the leader of women. I am son of that pure and chaste lady. I am son of the beloved one of the Prophet (s.a.w.s.).¹

After that he mentioned the calamities of Kerbala and chaos erupted in the court as he had delivered a complete speech in the court of tyrant consisting of *Fazail* and *Masaib*, which remained incomplete because Yazid ordered the Muezzin to begin the Azaan because he realized that it is easier to deny excellence, but not possible to hinder the sorrow of calamities.

In the above sermon, the point to be noted is that the Imam in the beginning mentioned all Islamic signs and stated his inheritance and after that declared that he was successor of Prophet and then mentioned the excellence of his elders to see which of them the tyrant challenges. But the history of Kerbala is a witness that Yazid could not challenge any part of sermon. On the contrary he had the Azaan started, which was declaration of manifest victory of Imam; that one who termed prophethood to be a drama enacted by Bani Hashim was ordering recital of "I witness that Muhammad is Messenger of

¹ Khwarizmi, *Maqtal* 2/69-70

Allah,” and the Imam declared his rights at that point and laid foundation of mention of Imamate along with prophethood; the practice which continues to this day and even after destruction of royal courts, foundations of victimization are still stable.¹

¹ *Maqtal Abi Mikhnaf*, Pg. 135; *Biharul Anwar*, Vol. 10, Pg. 233; *Riyadhul Quds*, Vol. 2, Pg. 328; *Rauzatul Ahbab* etc.

Imam Zainul Abideen (a.s.) in the court of Almighty

It is apparently very easy to supplicate, but the fact is that it is a very difficult job. Who in the world is not in need of something and who is that needy one that does not ask anyone for the fulfillment of his need. The same thing in fact is Dua. It is another thing that those who are not familiar of the secrets of asking pose their requests to those who are themselves needy and those who know the right way of asking focus their demands to a being that is needless. If pleas are made to those who are needful, it is known as flattery and sycophancy etc. whereas if one is asking from a needless being, it is known as Dua. The needless being has appointed someone as His representative, therefore if he is asked it is other than that which is mentioned above as it implies asking the needless being and the one who is asking knows that these personalities are not such that they would claim the power of fulfillment of prayers in place of the needless being; on the contrary they fulfill the function of answering supplications as representatives of this needless being and it is nothing surprising. If an angel can be appointed to capture the souls on His behalf, a man can be appointed to give life for Him as well. No sane person can deny this possibility, but it is another thing that world of such incidents is completely different and to discuss this topic requires much detail.

As much as Dua is easy that the demand of nature, human habit and mood of men as much it is difficult and the fact is that Dua is the easiest thing in the world, which is extremely easy from aspect of words, but extremely difficult from aspect of secrets.

It is not within the capacity of every man to fulfill requirements of Dua and the purity of self and imaginations that are necessary. The most important point is that acceptance of Dua is dependant on cognition of the focus of Dua and cognition is the greatest stage of life which Imam Ali (a.s.) had regarded as beginning of religion and foundation of faith. More difficult is the selection of the words after cognition and after all these stages to create sincerity of intention in demand is a more difficult stage. Generally the supplicant keeps his hands raised to God, but his sight rests on the power of ruler, the pocket of a wealthy and on generosity of a kind person. It is clear that this cannot be said to be Dua and if one pays attention to the subtleties it would be realized that this in fact is an affront to Dua. Dua implies reliance on God and reposing hopes on others is a sign of mistrust. Some traditional reports also state that if a person does not believe that his supplication would be accepted and he only supplicates by way of habit, he is in fact insulting the Almighty. Mistrust of any kind person is an insult to his generosity, so what a great insult this mistrust would be? And testing is originally out of the bounds of Islam. Who has the right to test the generosity of God by supplicating to Him? Such a thing may be allowed with other human beings, but such a thing cannot be possible in religion.

That is why some Islamic scholars have stressed that we must only use the statements of Infallible Imams in our supplications and try to create spirituality in it, because your words can be inappropriate for His majesty, but the words of Imams do not have this defect. They had perfect faith and divine recognition and the words that they use would definitely be in accordance with the honor of Almighty and prepare the way of acceptance of entreaties of the supplicant; on the contrary man can also learn the method of divine cognition.

In other words it can be said that our supplications are the products of cognition and supplications of Infallibles are lessons in cognition. We use the words which are a result of

our cognition and they have used words through which we can fix the paths of recognition of God. O the deity who has guided to His own being as He is the guide as well as the destination.¹

This statement is an ocean of divine recognition that if this statement had not appeared in Dua, man would have had only one way of recognition to distinguish the creator from creatures and through greatness of universe realize greatness and loftiness of the Lord, but this one statement of the Imam has opened a new way of recognition and clarified that creatures do not have the capability to introduce the creator in the way that cognition can be obtained through the creator. It is another thing that this position cannot be obtained by anyone else and Imam Ali (a.s.) had mentioned this in Dua Saba and after that its complete explanation is given by Imam Zainul Abideen (a.s.) in Dua Abu Hamza Thumali. Imam Husain (a.s.) has mentioned a number of points with regard to this in Dua Arafah and opened numerous ways of divine recognition.

With regard to supplications to praise the words of infallibles is same as comparing the sun to a lamp; who can dare to estimate the eloquence of those words and then say: These words are full interpretation of that cognition or they are in accordance to the position of the court of deity. According to people of insight only this much can be said that as much guidance Imam Zainul Abideen (a.s.) has provided in this field and as much as he had employed Dua as a method of imparting lessons and religious propagation, their examples are not found with other infallibles. Most probably it is so because other infallibles were having other means also and they employed those means for imparting moral lessons and for propagation of faith. Or in some cases they could not even get the chance to perform this feat through supplications.

The period of Imam Zainul Abideen (a.s.) after the tragedy of Kerbala was an extremely sensitive and difficult period of

¹ Dua Sabah

time. The greatest problem of this age was that no kind of armed tactics were possible and the effects of a great step were present for all to see. That is religion had asked for blood for its survival and that demand had been fulfilled. That sacred blood was sufficient for revolutionary movement and it required no further sacrifice; but it was not possible for Imam to sit quiet as an Imam is responsible for guidance; therefore he looked on the other side of picture that it is right that my uprising is unnecessary and for the time being Islam is not in need of my blood, but it is also true that people are prepared to lend a ear to victimization, but same words were capable enough to instigate an armed uprising if used in sermons, but the same words when used in Dua were enough to create a favorable response to victimization of the oppressed. Therefore the Imam adopted the way of Dua and through these Duas he also performed the duty of religious propagation.

So comprehensive, effective and according to the aim his words were that the supplicants trusted his Duas; so much so that one of his students even declared: If the aim is not fulfilled through this Dua, the supplicant has the right to curse me. That is it a tested Dua and whenever it was recited to ask for something, it was definitely fulfilled now it is the duty of man that to procure a pure tongue and a pure heart for those pure words so that he may benefit from its favorable results and the fact is that the tone and style of the Imam in this Dua is such that the supplicant becomes certain that his aim would be definitely fulfilled.

O God, how should I call You as You well know what my position is (I am I) and how I can cut off my hopes as I am also aware of Your kindness, that (You are You) O God, You bestow to me even though I don't ask You. Who is such that can fulfill my needs when I ask? O God, even if I don't call You, You accept the supplications; now who is it other than You who can give upon my asking. O God, even if I don't humiliate before You, You have mercy on me. Now who is it

other than You that is at least merciful when I humiliate myself before him? O God, just as you saved Musa (a.s.) by creating a path in the sea, it is my request that You send blessings on Muhammad and Aale Muhammad and save me also from my hardships and immediately open up for me a way of ease. O the most merciful of the merciful ones I beseech You in the name of Your favor and kindness.

You can conclude from these words that if man supplicates through these words with sincerity and really creates in his heart these sentiments and becoming needless of the world and whatever it contains, and before the Firon of the age relies only on Almighty Allah like Musa (a.s.) did. Then how is it possible that a path will not appear in the center of oceans and how one will not be saved from tyrants like Firon and how those unjust ones are not drowned?

Today when the whole world is full of calamities, and when seas instead of being a source of mercy have become sources of pains and calamities, there is more need of these supplications and divine cognitions. May the merciful Lord give us good sense (*Taufeeq*) to benefit from this style of supplicating and bestow acceptance to our supplications, the most important of them being supplication of reappearance of successor of Imam Zainul Abideen (a.s.) and supplication of renovation of tomb of Imam Zainul Abideen (a.s.). O Allah, hasten the reappearance of the Last Proof and restore the glory of the destroyed graveyard of Baqi.

Importance of Dua in Islam and method of Supplicating

Dua

“(O Prophet), Say: My Lord would not care for you were it not for your prayer...”¹

“And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.”²

“And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me...”³

“Shall I not tell about a weapon, which can protect you from the enemy and increase your livelihood? It is Dua.”⁴

“Dua is the shield of a believer and when a door is knocked for a long time, it would be opened at last.”⁵

“One who is living in prosperity is more in need to supplicate than the one involved in difficulties as the former is not secure from danger of a calamity. Both should supplicate with equal sincerity.”⁶

¹ Surah Furqan 25:77

² Surah Momin 40:60

³ Surah Baqarah 2:186

⁴ The Holy Prophet (s.a.w.s.)

⁵ Amirul Momineen (a.s.)

⁶ Amirul Momineen (a.s.)

“Dua is the most certain method of deflecting calamities.”¹

“Dua can postpone death.”²

“One who supplicates the whole night is superior to one who prays whole night.”³ (There is possibility of carelessness and show-off in Prayer, Dua requires sincerity and attention - author)

“Dua is more effective than the sharpest spear.”⁴

“Dua is a means of deflecting calamities.”⁵

“Adopt the weapon of the prophets, known as Dua.”⁶

Method of Supplicating

- 1- One should supplicate after being with Wudhu.
- 2- Use of perfume enhances the effectiveness of Dua.
- 3- Supplicate facing the Qibla.
- 4- Supplicate with presence of mind. Imam Muhammad Baqir (a.s.) says: Presence of mind is one of the six essential requirements of Dua.
- 5- One must have a good notion about Almighty Allah that He is kind, and He would not return the supplicant empty handed.
- 6- Give Sadaqah before supplicating.
- 7- Never supplicate for an unlawful thing or cutting off of relations.
- 8- One must supplicate fervently. Imam Muhammad Baqir

¹ Imam Zainul Abideen (a.s.)

² Imam Muhammad Baqir (a.s.)

³ Imam Ja'far Sadiq (a.s.)

⁴ Imam Ja'far Sadiq (a.s.)

⁵ Imam Musa Kazim (a.s.)

⁶ Imam Ali Reza (a.s.)

(a.s.) says: Such a Dua is definitely fulfilled. Imam Ja'far Sadiq (a.s.) says: Allah dislikes beseeching fervently before others and likes it when someone beseeches Him fervently.

9- He should mention the needs. Imam Ja'far Sadiq (a.s.) says: Almighty Allah knows the needs of all, but He likes that man should also mention it.

10- One should supplicate in concealed manner. Imam Ali Reza (a.s.) is reported to have said: One Dua in private is better than seventy Duas recited openly.

11- He must include others also in his supplications. Holy Prophet (s.a.w.s.) says: Include other believers in your supplications.

12- One should supplicate in congregation. Imam Ja'far Sadiq (a.s.) says: When forty believers supplicate for a thing it is definitely accepted and if it is not possible for forty persons to gather, four can recite that supplication ten times each and if that is also not possible, one person can recite that supplication forty times. Another method is that one person should recite the Dua and others should say: Amen.

It was the style of Imam Muhammad Baqir (a.s.) that he used to gather the children and ladies of the family and tell them: I will supplicate and you all say 'Amen' (Even though the supplication of the Imam was not needful of Amen, this was the best method of training the followers – Jawadi)

Imam Ja'far Sadiq (a.s.) says: One who recited the supplication and one who says Amen; both are considered partners of Dua.

13- One must express his humility and weakness before Almighty Allah as God has revealed to Musa (a.s.): Beseech Me in a trembling manner, place your face on the ground; prostrate before Me in the proper way and stand up and supplicate with your hands stretched and whisper confidential prayers to Me with a fearful heart.

14- Before Dua, one must recite the praise and glorification of Almighty Allah. Amirul Momineen (a.s.) says: Before Dua, confess to the greatness of Almighty Allah and say: 'O God who is nearer than jugular vein; one who comes between man and his heart; who is on an extremely lofty stage and who has no equal; O the best of those who bestow and the best of those who are asked. O most merciful of all.' If one supplicated through these words, there are most chances of its acceptance. (These words are proof of the cognition of the servant – Jawadi).

15- Recite Salawat before reciting supplication. Imam Ja'far Sadiq (a.s.) says: A Dua cannot reach to the court of God if it is not accompanied with Salawat. A Dua without Salawat continues to hover on the head of the supplicant. Recite Salawat before and after supplication, so that Almighty Allah may accept your supplication also for the sake of this Salawat, because the supplication for blessings of the Salawat cannot be rejected.

16- Recite Salawat after the supplication as well.

17- Beseech the Almighty in the name of Muhammad and Aale Muhammad (a.s.).

18- One must weep at the time of supplicating. Imam Ja'far Sadiq (a.s.) says: If you need to supplicate, you must first mentioned the qualities of Almighty Allah and then recite Salawat and then weep no matter if you shed only one tear. Imam Muhammad Baqir (a.s.) says: The best time of proximity for the servant is when he weeps in the position of prostration. Nothing is more effective than shedding tears in darkness of the night. Almighty Allah said to Isa (a.s.): Give Me tears from your eyes and humility from your heart.

Imam Ja'far Sadiq (a.s.) said: On Judgment Day except from three, all the eyes would be weeping: An eye which remained safe from seeing Namehram; the eye which remained awake in divine obedience and the eye which shed tears for fear of God

in the darkness of the night.

Ishaq Ibne Ammar said respectfully to Imam Ja'far Sadiq (a.s.): No tears come out when I want to weep for supplications, but they fall when I remember my departed relatives; what should I do? He replied: First remember your relatives and when your heart becomes soft, you must supplicate, as it would be accepted at such a time.

(We should know that weeping is of no use if one does not refrain from unlawful things as mentioned in the beginning; that to weep while supplicating for health of oppressors is equal to show off and it is not humiliation. Imam Zainul Abideen (a.s.) says: Weeping and shedding tears alone cannot constitute obedience of God till one does not refrain from unlawful and gives you disobedience of God, it is a false fear and is of no use – Jawadi)

19- One should confess to ones sins before supplicating as it would create fear of God and the heart would become soft and Dua would be accepted.

20- One should be absolutely attentive to Almighty Allah.

21- One should supplicate before the arrival of calamity. Holy Prophet (s.a.w.s.) says: You should recognize Almighty Allah during prosperity and He will come to your help when you are in trouble.

22- You should request brothers in faith to pray for you as the Almighty accepts the supplication of one believer for another.

23- One should supplicate with both hands raised. Holy Prophet (s.a.w.s.) says: Supplicate in a way like a beggar begs for food.

Imam Ja'far Sadiq (a.s.) says: When you raise your hands to seek refuge, your palm should face Qibla and when you pray for livelihood, your palm should face the sky and if you pray against the enemy, both your hands should be higher than your

head.

24- You must supplicate in favor of brothers in faith.

25- You must continue to supplicate regularly whether your supplication is answered or not; perhaps there is some divine exigency in the delay and Dua is loved by Almighty Allah thus one should never give up the most liked act.

26- After the supplication, pass both hands over the face; on the contrary one should pass them over the head and the chest as well.

27- Upon the conclusion of supplication recite: As Allah willed. There is no power or strength except by Almighty Allah.

28- After supplication, one should improve his character; it should not be that later acts hinder acceptance of supplication.

29- Along with supplication, one must abandon all disobedience and unlawful acts as bad intention, internal evil, hypocrisy, delay in ritual prayer and disobedience of parents hinder acceptance of supplications.

30- One must supplicate after fulfilling rights of others. One who owes something to others cannot have his supplication answered.

31- At the time of supplicating, one wear a ring of cornelian or turquoise.

32- The text of supplication should not be incorrect as it would also leave an effect.¹

¹ *Usul Kafi*, Kitabud Dua, *Sahifa Dua*, Ahmad Ibne Fahad Hilli; *Biharul Anwar*, Vols. 90-91; *Sharh Nahjul Balagha*, *Najdatud Daai* etc.

Causes of acceptance of Supplication

Along with the above techniques one must adopt following causes also, which makes Dua most likely to be accepted. Sometimes these factors are related to place and sometimes with time and sometimes with actions. For example the best time of Dua is Friday eve, Friday, last hours of Friday; dawn, the month of Ramadhan, Shabe Qadr, Arafah eve, Day of Arafah, eve of Besat, Day of Besat, eve of Eidul Fitr and Eidul Azha, eve of Eid Ghadeer, Days of Id, first eve of Rajab, eve of 15th Shaban, eve of 15th Rajab, Day of 15 Rajab, Day of birth of Prophet, sunset, when rain is falling, from early dawn till sunrise and time of Azaan.

(Alas, if only on such meritorious occasions, instead of celebrations and sinful acts more emphasis had been laid on recitation of supplications and benefit had been derived from its blessings. But our society is far from these truths. When we become free from ancient imperialist atmosphere these realities would come to the fore – Jawadi.)

From the aspect of place, the best places of supplicating are: Masjid, Holy Kaaba, Arafat field, Muzdalifah, tomb of Prophet, mausoleum of Imam Husain (a.s.) and other holy tombs. From the aspect of acts, the most effective is supplicating after ritual prayers, supplication of the patient for one who comes to visit him, Dua of an applicant in favor of one who has done a favor to him, Dua of one who is fasting, is ill, Haji, one who performs the Umrah, the oppressed, believer in need, at the time of Iftar, both good and bad supplications of parents are very much effective.¹

Some supplications are not accepted

One who sits at home and prays for increase in sustenance

¹ Ibid.

without making any practical effort.

One who supplicates against the wife although he is having power to divorce.

One who supplicates when his creditor refuses to repay although he had the power to bring witnesses.

One who destroys the livelihood that God has given once and then he prays once more for it.

One who can change the house and prays against the neighbors.

One who is bent on committing sins and oppresses the people; usurps unlawful wealth and after all this he supplicates, such supplicants are accursed and their Dua is never fulfilled.¹

After studying the above we realize why our supplications are not answered and also why supplications of Masoomeen (a.s.) are never rejected and how each of their demands is fulfilled. It is another thing that they have cognition of divine exigencies and are aware of the confidentialities of God's will. They do not use this powerful weapon when it is inappropriate; they are fully aware of the proper occasion of its use and don't use it without checking where the will of God lies. That is why when we receive even the slightest discomfort, we start praying for destruction and they in spite of being surrounded by enemies continue to pray for guidance of people. We want to use supplication to show off our greatness and they intend to have Mubahila to prove the veracity of faith.

If you want to see the most important need of Dua and see the greatest cognition of the supplicant, you should see the battlefield of Kerbala, where every trouble and calamity is inviting the victimized one to ill supplicate, where every sacrifice is compelling the mother to supplicate for the safety of her beloved child, and the death of every husband is

¹ *Miftahul Jannat*, Allamah Mohsin al-Amin Aalami

persuading the widow to ill supplicate, but neither any mother prays for the well being of her child without the permission of the Imam, nor any lady ill supplicates for one who has eliminated her child or her husband. On the contrary all displayed patience and steadfastness and supplicated only for acceptance of sacrifice and great victory and why it should not have been so; the leader of this caravan is himself cognizant of the secrets of divine exigencies who was brought up in the lap of the Prophet and who carried the corpse of his youthful son, mourned for his thirty-four year old brother, suffered the grief of his nephews and carried away the dead bodies of his friends and companions; he presented the sacrifice of his six-year-old child, left his little daughter crying and set out for the battlefield, heard the voice of the weeping of his mother, saw his father holding a cup of Kauthar, saw his grandfather bare headed and anxious; witnessed chaos in both the worlds and despite all these calamities when he placed his head in prostration of thanks, he only said: My Lord, I have fulfilled my promise, now you must also give salvation to the Ummah of my grandfather. A poet has nicely worded these circumstances:

When the son of Prophet fell among the enemies, and
when the moon of Zahra was concealed behind clouds of
Syrian armies and the eyes of sky began to search for Husain:

The sky asked where is the peace of the heart of the two
worlds?

Heavens said: Husain is engrossed in supplications.¹

¹ *Lahoof, Maqtal Abi Mikhnaf* etc.

**Dua Sahar Janab
Abu Hamza
Thumali**

Introduction to Dua Sahar of Janab Abu Hamza Thumali

The name of Janab Abu Hamza Thumali was Thabit Ibne Dinar. He was a resident of Kufa and considered among the pious personalities of that place.

He was from Thumala tribe, a branch of Bani Azd. That tribe is called Thumal, because it means the surviving one. This clan participated in a battle in which all were killed and only a few remained who were called as Thumala.

According to the traditional report of Fazl Ibne Shazaan Imam Ali Reza (a.s.) has called him as Salman Farsi of his time and said: He served four Imams: Imam Zainul Abideen (a.s.), Imam Muhammad Baqir (a.s.), Imam Ja'far Sadiq (a.s.) and Imam Musa Kazim (a.s.).

Imam Ja'far Sadiq (a.s.) told Abu Basir that when you meet Abu Hamza, you must convey my greetings to him and tell him that he would pass away on so and so day of so and so month. Abu Basir said: He is among your true followers (Shia). Imam (a.s.) said: Definitely, whatever I have is for your well being. Abu Basir asked: Maula, would your Shia remain with you? He replied: Indeed if they have fear of Allah and Prophet and they refrain from sins, they would definitely be with us in your grade. (Jawadi)

Dua Sahar Janab Abu Hamza Thumali

In the name of Allah, the Beneficent, the Merciful

O' my Lord! Do not discipline me by Your punishment, And do not plot against me in Your stratagem. From where do I obtain the bounties, O' Lord, while none can be found except with You, And how can I seek salvation while it can be granted by none but You, Neither can the good-doer do without Your help and mercy, nor can the sinful one who offended You (when sinning), and displeased You, bypass the realm of Your power and capacity.

O' my Lord, O' my Lord, O' my Lord...(repeat until out of breath) I knew of You by You, and You directed me to You and called me to You, and without You I would not have known what You are. All Praise is for Allah whom I call upon with my needs then He answers me, even though I was slow when He calls upon me. All Praise is for Allah whom I supplicate and He grants me (what I plead for) even though I was stingy when He sought a loan from me. All Praise is for Allah whom I call upon with my needs whenever I wish, and I entrust Him with my secrets without an intercessor, and He grants me my wishes.

All Praise is for Allah whom I do not plead to anyone but Him, for if I pleaded to others, they would not grant me.

All Praise is for Allah who dignified me by becoming the Disposer of my affairs, instead of making me rely on others who then would humiliate me.

All Praise is for Allah who endeared me even though He is not in need of me.

All Praise is for Allah who treats me with clemency, just as if I have no sin. So my Lord is the most praised by me of all, and most worthy of my praise.

O' Allah! I find the roads of wishes to You wide open, And the rivers of hope to You vast and running, And counting on Your bountifulness (in times of need) for those who wished You freely accessible, And the gates of prayer to those who are disparate, wide ajar, And I know that You are for those who ask You in the position of answer, And for those who are distressed, You are in a posture of rescue. And in disparately seeking Your generosity and being content with Your judgment, I find it compensating from the rejection of the misers, and more satisfying than the handouts of the selfish. And truly traveling to You is short in duration, and You do not veil Yourself from Your creatures unless their own misdeeds would block them from You. And I have sought You for my wish, and directed my need to You, and I depend on You for my rescue, and I assign my pleading to You by praying to You, doing this while knowing that I am not worthy of Your listening to me nor do I have a right on You to pardon me, but I do so because I trust in Your generosity, and I submit to Your true promise (to answer our prayers) and I take refuge through believing in Your unity, and through my certainty of knowledge about You, that indeed I have no other god or lord but You, only You; there is no partner for You.

O' my Lord! You did say and all of what You say is true and what You promise is unconditional that "O' (believers) ask Allah of His bounty, for Allah is Merciful towards you", And it is not from Your features, O' my Master, to order me to ask and prevent the answer, and You are the Grantor of all bounties on all residents of Your kingdom and the Giver of Your consoling tenderness.

O' my Lord! You have brought me up in Your gifts, and bounties since I was youthful, and elevated my designation as I grew older, So, O' the One who brought me up in this life with

His benevolence, bountifulness and blessings, and indicated to me His forgiveness and generosity in the hereafter. My knowledge, O' my Master, is that which guides me to You and my love is my intercessor to You, and I am trusting of my evidence with Your guidance and comfortable of my intercessor with Your intercession. I pray to You, O' my master, with a tongue that has been paralyzed by its sin, O' my Lord, I confide to You with a heart that has been doomed by its mischief; I pray to You, O' my Lord, frightened but wishful, hopeful but fearful If I contemplate my sins, O' my Lord, I become scared, but when I remember Your generosity I yearn, So, if You forgive, You are the most merciful and if You punish, You have not unjustly judged. My excuse, O' Allah in my daring to ask You, even though I have committed what You hate, is Your benevolence and generosity, and my preparation for my adversity, given that I lack shyness (in committing sin), is Your forbearance and mercy. And I am wishful that my hope will not be disappointed, so fulfill my ambition and accept my prayer, O' The Best who was ever prayed to! O' The Most bountiful who was ever wished! My hope, my Master is ever great, but my deeds have worsened, so grant me from Your pardon by as much as I had hoped, and please, do not judge me by my worst mischief, for Your generosity is greater than punishing the sinners, and Your forbearance and patience is higher than recompensing the inadequate.

I am, my Master, seeking refuge through Your bountifulness, I am escaping from You to You, while anticipating Your promise to forgive those who possessed good convictions toward You. Who am I, my Lord, and what is my danger! Provide me with Your bounties and grant me charity with Your pardon, O' my Lord, cover me with Your protection and pardon me of my punishment by the honor of you face. For if any one today other than You would have known of my sin, I would not have sinned, And if I feared that You may hasten my punishment, I would have avoided sinning, Not because You

are not an important watcher, nor an unworthy onlooker, but because You, my Lord, are the best secret keeper, and the Wisest of all rulers, and Most generous of all generous.

O' Protector of secrets! O' Oft-forgiver of sins! O' Knower of all that is hidden! You protect the secretive sin with Your generosity and You delay my punishment with Your patience, So to You extends all the Praise for having known and yet been patient, and for having pardoned even though You are capable (of punishing). And what motivates and dares me to disobey You is Your patience with me, and what invites me to the lack of shyness (from You) is Your protection of my (concealed) sins. And what rushes me towards Your forbidden actions is my awareness of the vastness of Your mercy and the greatness of Your forgiveness.

O' Forbearer! O' Generous! O' One who is living and self-subsisting! O' Forgiver of sin! O' Acceptor of repentance! O' Greatest giver of all good! O' Ancient in bountifulness! I call upon Your beautiful protection of secrets, I call upon Your abundant pardon, I call upon Your neighboring relief, I call upon Your quick rescue, I call upon Your vast mercy and compassion, I call upon Your bountiful gifts, I call upon Your blessed awards, I call upon Your splendid favors, I call upon Your immense bountifulness, I call upon Your enormous endowments, I call upon Your ancient benefaction, I call upon Your benevolence, O' Most Generous. By it (what I mentioned of Your features) I seek Your rescue, and by Your compassion, please relieve me.

O' Benevolent! O' Creator of beauty! O' Benefactor! O' Bountiful! I do not depend on our (good) deeds to achieve salvation from Your punishment, rather I trust it to Your bountifulness toward us, for You are the Lord of righteousness and the Lord of forgiveness. You initiate Your giving through Your graciousness and You pardon sin with Your generosity, and we do not know what we should praise more, is it the beauties that You distribute or the sins whose secretiveness

You protect, or the greatness of what You have granted and fulfilled or the many misfortunes You have averted and ills You have cured. O' The lover of whomever endeared You! O' The delight of the eye of who sought You for refuge and dedicated himself to You! You are the well doer and we are the sinners, So pardon, O' my Lord, the ugly that we have with the beauties that You have, And what ignorance, O' my Lord, can not be accommodated by Your benevolence? And what era is longer than Your patience? And what significance is our deeds compared with Your awards? And how can we hail our good deeds when we observe Your generosity? Yet how can sinners despair when they are encompassed by Your vast mercy?

O' Vast Forgiver! O' Extender of both hands with mercy! I swear with Your exalted might, O' Master, that if You rebuked me, I would not depart from Your door, and I won't cease to compliment You since I have indeed come to grasp the knowledge of Your generosity and benevolence, And You are the doer of whatever You desire, You punish whomever You wish, with whatever You wish, and however You wish, and You bestow Your mercy on whomever You wish, with whatever You wish, and however You wish, You are never questioned about Your doings, neither is there any struggle in Your kingdom, nor is there any partnership in Your command, or conflict in Your judgment, and no one can oppose You in Your disposition of affairs, To You belongs all of the creation and command, Indeed Allah, the Most Glorious, is the Cherisher and Sustainer of the worlds.

O' my Lord! This is the posture of the one who sought refuge through You and allied himself with Your generosity, and became accustomed to Your forbearance and favors, And You are the benevolent whose forgiveness is never strained, neither are Your bounties ever decreasing, nor is Your mercy ever lacking, And we have known with certainty of Your ancient pardon, great bountifulness and vast mercy, Would You, O' Allah, ever disappoint our thoughts or let down our

hopes? No never, O' Most Generous! for it is not what we expect of You, nor is it what we aspire for, O' Allah, we have a greater and ever lasting hope in You, We anticipate prolonged and immense prospect in You, We anticipate great desire in You, We disobeyed You and now we wish that You protect our secret (sins), And we prayed to You and we hope You would answer us, So fulfill our aspiration, O' our Master, for otherwise, we realize (the punishment) we deserve as a result of our bad deeds, But Your awareness of our conduct and our knowledge that You indeed won't send us away from You, has motivated us to seek You, and even though we are not worthy of Your mercy, You are worthy of bestowing Your generosity on us and on all the sinners due to Your vast compassion, So, award us with what You are worthy of, and grant us for we are in need of Your bounty. O' Most Forgiving!

With Your light we were guided and with Your bounties we became richer, and with Your favors we are encountered mornings and evenings, Our sins are before You and we ask You, O' Master, for forgiveness and we hereby repent, You befriend us with Your gifts but we reward You by sins, Your bounty to us is ever descending, but our mischief to You is (ever) ascending. And from before and until now, Your honored angel still brings You the news of our ugly deeds but that does not prevent You from continuing to surround us with Your grace, and kindly provide us with Your holy features. So, I glorify and praise You for the extent of Your patience, greatness and generosity as a Beginner (of creation) and eventual Claimer of this world. Holiest are Your names, And glorified is Your praise, And honored are Your favors and good deeds. You, my Lord, are more vast in bounty and greater in patience and clemency than to judge me according to my wrong doing and fault, So I beg You: Forgiveness, forgiveness, forgiveness, O' my Master, O' my Master, O' my Master.

O' Lord! Occupy our time with Your remembrance, And guard us from Your wrath, And protect us from Your

punishment, And grant us from Your rewards, And award us from Your bounties, And provides us the means to conduct pilgrimage to Your house (Kaaba), and to visit the tomb of Your Prophet, may Your peace, mercy, forgiveness and graciousness be bestowed upon him and his family, Indeed, You are close and forthcoming with Your answer (to our prayers). And assist us in abiding by Your obedience, and claim our souls while we are in Your (righteous) congregation and followers of the tradition of Your Prophet, may peace of Allah be upon him and his family.

O' Lord! Forgive me and my parents and grant them mercy as they have raised me since I was youthful, reward their good deeds with bountifulness and (pardon) their sins with forgiveness.

O' Lord! Forgive the believers, be they men or women, living or dead, and let us follow on their path with good deeds.

O' Lord! Forgive (for) the living or deceased of us, (believers) the present and the absent, our male and female, our young and old, our free and our slave, Indeed the antagonists of Allah lied and enormously wandered astray, and incurred a major loss.

O' Lord! Bestow Your peace on Muhammad and his family, and conclude my life in virtue, and resolve what worries me from the affairs of this life and in the hereafter, and do not allow anyone who won't treat me justly to come in contact with me, and provide me with Your everlasting protection and do not deprive me of the best of the amenities. You graced me with, and confer on me from Your bounties, vast awards that are lawful and good.

O' Lord! Guard me with Your safeguard, And protect me with Your protection, And ally me with Your alliance, And award me the ability to conduct pilgrimage to Your sacred house (Kaaba) in this year and in every year, and to visit the tomb of Your prophet and the Imams, peace be upon them, and

do not deprive me, Oh Lord, from visiting these honorable sanctuaries and noble positions.

O' Lord! Accept my repentance so that I may not disobey You, And inspire me with righteousness and its implementation, And the observance of Your presence in the night and the day as long as You let me live, O' Allah and Cherisher of the worlds.

O' Lord! I, whenever I thought I was prepared and ready and rose to pray, before Your hands, and confided to You, You cast sleep on me when I prayed, and You prevented me from confiding to You when I confided, Why is it that whenever I felt content about the goodness of my core, and my companionships have neared that of the repentants, a sin would occur and cause my feet to stumble, and deprive me from Your service, O' my Master, Maybe You have expelled me from Your door, and retired me from Your service, or maybe You observed my disregard of Your right on me and thus distanced me, or maybe You saw me headed away from (Your path) and thus You withdrew me, or maybe You found me to be in the position of the liars so You rejected me, or maybe You saw that I was not grateful of Your rewards so You deprived me, or maybe You observed my absence from the assembly of the scholars and thus put me down, or maybe You found me to be one of the unheeding so You despaired me from Your mercy, or maybe You found me frequenting the assembly of the unfaithful, so between me and them You deserted me, or maybe You did not like to listen to my prayers so You distanced me, or maybe You equated me with my crime and sin, or maybe You punished me for my lack of shyness from You. So if You forgive, O' Lord, You have forgiven the many sinners before me. For Your generosity, O' Lord, is higher than punishing the delinquents, and I am seeking refuge with Your bountifulness, and I am escaping from You to You, and anticipating Your promise to pardon those who possessed good convictions about You.

O' My Lord! You are vaster in bountifulness and greater in patience than to judge me according to my deed, or to stumble me with my sin. And who am I, my Master, and what is my danger? award me Your benevolence, O' my Master! And render me Your pardon, and cover me with the protection of my secrets, and pardon me from Your chastisement with Your benevolent face.

O' Master! I am the young one whom You raised, And I am the ignorant whom You educated, And I am the misled whom You guided, And I am the humiliated one whom You elevated, And I am the frightened one whom You safeguarded, And the hungry one whom You fed, And the thirsty whose thirst You quenched, And the naked whom You dressed, And the poor whom You made wealthy, And the weak whom You strengthened, And the insignificant whom You honored, And the sick whom You cured, And the beggar whom You provided charity to, And the sinner whose secret You have protected, And the wrong doer whom You aided, And I am the little (creature) You made more significant, And the oppressed whom You made victorious, And I am the escapee whom You gave refuge to, I am the one, O' Allah, who did not revere You (when I committed sins) in my seclusions, nor observed Your (commands) in public, I am the possessor of the great craftiness (bad intentions), I am the one who dared His Master, I am the one who disobeyed the Commander of the skies, I am the one who awarded the bribes upon the disobeying of the Magnificent (Allah), I am the one who when I was forewarned about it (sins), I hastily raced to it, I am the one whom You awaited (His reverence) but I did not comprehend, and You veiled my secret (sins) but I did not become demure, and I committed sins until I belligerently insisted, and You then disregarded me but I did not care, but with Your benevolence, You postponed my punishment, and with Your veil, You safeguarded my secret (sins) as if You have overlooked me, and You shielded me from punishment called upon me by my sins

all to the extent that it appeared as if You shied off from me.

O' my Lord! I did not disobey You when I did because I rejected Your divinity, or because I belittled Your commands, or that I was daringly challenging Your punishment, or that I did not appreciate Your forewarning, Yet the mistake has occurred, and my self misled me, and my sinful desires won over me, and my misery helped me to it, and Your protective veil over my sins lured me, For I have disobeyed You and opposed You with my own will, and now from Your retribution who would rescue me, and from the hands of Your angels of punishment tomorrow (in the hereafter), who would redeem me, and with whose rope do I hold on to if You cut off Your rope from me, so what a pity for what Your book has recorded on me, Indeed, if it was not for my anticipation of Your generosity and vast mercifulness as well as Your ordering me not to lose hope (in Your salvation) that I would have despaired whenever I remembered it (my sin).

O' the Best of whom a worshiper has ever prayed, and the Foremost of whom anyone has wished! O' Lord! In the name of the esteemed Islam, I implore You, And with the holy Quran I take witness to You, And with my love for the unschooled Prophet (Muhammad) The Quraishian (the main tribe in Mecca) The Hashemite (The family name of Prophet Muhammad), The Arabian, The Tuhamian (the name of the region where Quraish is located) The Meccan, The Medinan (tracing prophet Muhammad's roots to the city of Medina where He migrated to), I seek to be closer to You (I seek favor to You) So please do not disrupt the serenity of my faith, And please do not cause my ultimate destiny to be similar to that of those who worshipped other than You. For, indeed there are some who believed only to the extent of their tongues so that they may save their lives and they gathered what they wished, But we have believed in You with our tongues and with our hearts so that You may pardon us, So grant us what we wish for, And anchor our hope in You, in our hearts, And do not let

our hearts go astray after You have guided us, And grant us Your mercy, Indeed You are the Utmost Granter. And I swear with Your glory, that even if You send me away that I would not depart from Your door, and I would not cease to compliment You, for my heart has been fully inspired with the knowledge of Your benevolence and vastness of compassion. To where would a slave go but to his master, To where would a creature seek refuge but to his Creator.

O' my Lord! Even if You tied me with the chains of hell, And You deprived me Your flowing stream (of favors) from between the witnesses (of the day of Judgment), And You pointed out my scandals to the eyes of Your worshipers, And You ordered me to hell, And You isolated me from the company of the faithful, I would not end my hope in You, and I would not dismiss my reassurance of Your pardon, and my love to You would not depart from my heart, I do not forget the helping hand You bestowed upon me, and Your protection of my secrets in life.

O' my Master! Remove the adoration of worldliness from my heart, And unite me with Mustafa (Muhammad: the chosen messenger) and his family, the dearest of Your creatures and the last of the prophets, Muhammad, Peace from Allah upon him and his family, And transfer me to the level of repentance to You, And help me to cry for myself for I have wasted my life away with procrastination and false hopes, And now I have come to You hopeless of my goodness, Who is more worse off than me, if now I am passed on in my present state to a grave that I have not prepared for my repose and I did not line with good deeds for my drowse, And why would I not weep for I have no knowledge of my fate and I observe my self deceiving itself, and my days are fading away, and the wings of death have flapped close by, So why wouldn't I cry! I cry for surrendering my life, I cry because of the darkness of my grave, I cry because of the narrowness of my grave, I cry for the questioning of Munkir and Nakeer of me (the names of the

two angels that question the dead after being laid in the graves), I cry from my leaving my grave (in the hereafter) naked, humiliated and carrying my book (of deeds) on my back, I look to the right once and to the left once and I discover that people today have other concern than mine, for every person that day has a concern of his own, some faces today are bright, laughing and joyful, while other faces that day are dusty, loaded with submission and humility.

O' Master! I settle my destination, dependence, hope and reliance upon You, And with Your mercy, I cling; You bestow Your mercy on whomever You please and You guide with Your benevolence whomever You like, So praise to You for Your purifying my heart from taking false partners to You, And praise to You for releasing my tongue, Is it with this heavy tongue of mine I thank You or with the utmost effort of mine do I satisfy You? And what is the value of my tongue, O' Lord, when it comes to thanking You? And what is the value of my good deeds beside Your gifts and fortitude with me?

O' my Lord! Indeed Your generosity has expanded my hope (in You), And your acceptance has led to the taking of my deed.

O' my Master! To You I direct my aim, fear, and meditation, And my hope has driven me to You, And on You O' Mighty One, I concentrate my initiative, And upon what You possess I unfolded my desire, And my ultimate hope and fear rest upon You, And with You, I cheerfully contemplated Your adoration And I spread my hands wide open to You, And with the rope of Your obedience I eased my fear.

O' my Lord! In Your remembrance, my heart flourished, And in confiding to You, I relieved my pain of fright. So, O' my Lord! And O' the One whom I hope! And O' the One who is the Ultimate Destination and Grantor of my request! Separate between me and this sin of mine that disables me from abiding by Your obedience, For I only ask You due to the ancient and long resting of hope upon You as well as the great coveting of

You, in what You obliged yourself with from compassion and mercy. Evidently, the command is yours, for You are the only One without partners, and all creatures are in Your maintenance and within Your grip, and everything submits to You, blessed You are O' Lord and Cherisher of the worlds.

O' my Lord! Bestow Your mercy upon me when my excuses have failed and when my tongue has ceased to be able to answer to You (on judgment day) and my intellect has subsided upon Your questioning, So O' to whom I submit my utmost hope, do not disappoint me when my tragedy has intensified, and do not reject me due to my ignorance and conceit, and do not deprive me (Your mercy) due to my lack of patience, and provide for me for I am poor, and bestow Your mercy upon me for I am weak.

O' my Master! Upon You I rest my dependence, destination, hope and reliance, And with Your mercy I cling, And on Your grounds, I conclude my journey, And to Your generosity I direct my request, And with Your generosity, O' Allah, I commence my prayer, And with You I seek relief from my indigence, And with Your wealth I mend my poverty, And under the shadow of Your pardon, I stand, And to Your generosity and benevolence, I raise my eyesight, And to Your favor, I prolong my vision, So, burn me not in the hell fire because You are where I place my hope, And, reside me not in the bottomless pit (hell) for You are indeed the comfort of my eye.

O' my Master! Disappoint not my expectation in Your benevolence and known favor because You are my Confidant and Security, And do not deprive me of Your reward for You are Aware of my poverty. O' my Lord! If the end of my life has neared and my deeds did not bring me near You, then I hereby render my admission of sin as my justification.

O' my Lord! If You pardon (me), then no one is more worthy of pardoning than You, And if You punish (me), then no one is more just than You in judgment, (O' Lord) have

mercy toward my expatriation in this life, and my tragedy upon death, and my solitude in the grave, and my loneliness in the grave, and because whenever I am dispatched for judgment before Your hands, my situation is humiliated, and forgive what is concealed from the humans of my (secretive bad) deeds, and prolong for me what You veiled my (secret sins) with, and confer Your benevolence on me when I am (laying) motionless on the (death) bed so that the beloved of my relatives surround me, and grant me Your bountifulness when I am stretched on the funeral bath so that the good-deeded of my community may wash me, and bestow Your kindred tenderness upon me when I am carried while my relatives hand over the extremities of my coffin, and award me Your generosity when I am transported and finally delivered and left alone in my grave, and have mercy on my solitary confinement in this new residence so that I may not be comforted by anyone but You.

O' my Master! If You entrusted me (with my affairs), I would perish My Master, then whom do I seek rescue with if You would not avert my stumble, To whom would I seek shelter with if I lost Your kindred care in my dormancy, To whom would I resort to if You did not relieve my destitution. My Master! Who will be on my side and who will bestow mercy on me if You do not? And whose bounties would I anticipate if I lacked Your grants on the day of my destitution (judgment day)? And to where shall I run away from my sins when my fate is concluded? My Master! Punish me not while I am pleading to You!

O' my Lord! Fulfill my desire and secure my fright because I can not avert (the result of) my numerous sins except with Your pardon. My Master! I am asking You for what I do not deserve, but You are the Lord of righteousness and the Lord of forgiveness, So, forgive for me and veil me from Your sight with a cloak that masks all my liabilities, thus forgiving me so that I may never be reclaimed with it, Indeed, You are the possessor of ancient favor, great pardon and generous

forgiveness.

O' my Lord! You are the One who overflows the streams (of favors) on those who do not even implore You and on those who rejected Your divinity, So how would You not, O' Master, grant the same to the one who implored You and submitted with certainty that the creation is yours and the command is to You? Praised and glorified You are, O' Lord and Cherisher of the worlds.

O' my Master! Your slave is at Your doorstep. His desperate need has rooted him before Your hands. He knocks on the gate of Your generosity with his prayer, and he solicits Your blessed consideration (in relieving his dilemma) through his hearty anticipation (in You), So please do not turn Your honorable face away from me and accept from me what I plead for, For I have pleaded with this prayer and I am hopeful that You would not turn me down, since I have always known of Your benevolence and mercy.

O' my Lord! You are the one who is never burdened by the pleas of the beseecher, nor are You ever encumbered in rewarding (Your) grantee, Verily, You are how You describe Yourself and above what we describe.

O' my Lord! I ask You (to grant me) a rewarding patience, a neighboring relief, a true affirmation, and a great reward; I ask You, O' my Lord, for all the good whether I know of it or not, I ask You, O' my Lord, for the best of what have asked You Your righteous believers. O' the Foremost of whom was ever asked! and the Most Generous that has ever given, Fulfill my quest in myself, my family, parents, children, proximate community, and my brothers (and sisters) in You, And enrich my living, and ascend my bravery and improve all of my affairs, And cause me to be a (person) whom You have destined to have prolonged his life, and improved his deeds, and consummated Your gifts upon him, and accepted his performance, and made live a good life in permanent joy

utmost integrity, and complete living, Indeed, You do as You please, and not as others please.

O' Lord! Distinguish me with Your distinctive remembrance, And do not allow any of what I seek closeness to You with (of good deeds), in the midst of nights or the extremes of days, to be an object of pretension, seeking of reputation, arrogance, or extravagance. And cause me to be of those who humble themselves to You.

O' my Lord! Award me vastness in sustenance, And security in my homeland, And the comfort of the eye in family, finances and offspring, And the continued enjoyment of Your bounties, And health and strength in the body, And safeguard in faith, And forever utilize me in (establishing) Your obedience and that of Prophet Muhammad peace of Allah upon him and his household, as long as You advance my age, And compel me to have the biggest share among Your worshipers in whatever good You ever caused to descend and especially what You award in the month of Ramadhan, in the Night of the Decree, and what You are awarding every year from mercy that You dispense, and good health that You harness, and crises that You deter, and good deeds that You accept and bless, and sins that You acquit. And allot me with the ability to conduct pilgrimage to Your holy house in this year and every year thereafter, And grant me vast sustenance from Your vast bounties, And protect me, O' my Master, from encountering the misfortunes (of life) And fulfill on my behalf all my borrowing and satisfy any injustice (I committed to others) so that I may not be harmed by any of it, And preoccupy the hearing and sight of my enemies and the jealous and those who oppress me and award me victory over them, And comfort my eye, And delight my heart, And award me relief and resolution in all of my misfortunes and extremities, And compel any one who wishes me harm from all Your creatures, to be beneath my feet, And guard me from the evil of Satan and the evil of the monarch as well as the evil brought about by my wrong doings,

And cleanse me from all sins, And salvage me from the hell fire with Your (divine) pardon, And award me paradise with Your mercy, And marry me to the companions with the beautiful, big and lustrous eyes with Your bountifulness, And reunite me with Your righteous servants Muhammad and his household, the righteous, the virtuous, the pure and the elite, Your peace, mercy and blessings be upon them, their bodies, and their souls.

O' my Lord and my Master! I swear with Your exalted might and majesty that if You reclaim my sins that I will call upon Your mercy, and if You reclaim my meanness, I will call upon Your generosity, and if You forward me to the hell fire, I will inform its inmates about my adoration of You.

O' my Lord and my Master! If You were to not forgive but Your devotees and constant obeyers, then to whom would the sinners resort to? And if You were to not honor but the people of loyalty to You, then to whom the offenders would resort to?

O' my Lord! If You cause me to enter the hell fire, it will be to the pleasure of Your enemy, But if You cause me to enter paradise, it will be to the pleasure of Your Prophet, And verily, Oh Allah, I know that the pleasure of Your Prophet is more favorable to You than the pleasure of Your enemy.

O' my Lord! I ask You to saturate my heart with Your love, fearing and observing You, believing in Your (holy) book, faith in You, fright from You, and longing to You. O' the one who is full of majesty, bounty and honor! Render me loving of Your meeting and love my meeting, And grant me in meeting You comfort, happiness and honor.

O' my Lord! Unite me with the virtuous of those who preceded me, And render me to be among the virtuous of who remained, And lead me to the way of the virtuous, And aid me in restraining myself (from sin) with whatever You aid Your righteous believers with, And culminate my deeds with their best, And make my reward from it heaven with Your mercy,

And assist me in implementing the virtues that You granted me, And anchor me (on the right path) O' Lord! And return me not to an error You rescued me from before, O' the Lord and Cherisher of the worlds!

O' my Lord! I ask You to grant me a faith that has no maturity until I meet You, Prolong my life as long as You maintain me on it, and claim my soul as long as You claim my soul while it is on it (faith), and resurrect me as long as You resurrect me on it; And purify my heart from pretension, doubt, and seeking reputation through Your religion so that all my deeds would be solely intended for You.

O' my Lord! Award me insight in Your religion And understanding in Your judgment, And awareness in Your knowledge, And surety in Your mercy And piety that shields me from committing sin, And brighten my face with Your light, And render my affinity solely in what You possess, And claim my soul on Your path and on the religion of Your Prophet, Peace of Allah upon him and his household.

O' my Lord! I seek refuge with You from laziness, failure, misery, cowardliness, stinginess, unawareness, cruelty, humility, poverty, indigence and every calamity; and the exorbitant of sins whether they are apparent or concealed, And I seek refuge in You from a self that is never content, and a stomach that is never satisfied, and a heart that is never pious, and a prayer that is not accepted, and a deed that is not beneficial (if committed). And I depend upon You O' Lord, to safeguard my self, my religion, my finances, and all of what You awarded me, from the evil of the cursed Satan; Indeed, You are the One who hears and knows all things.

O' my Lord! Indeed no one can shield me from Your (punishment) and I can not find before You any other shelter, So leave not in me any deed worthy of Your punishment and lead me not back into jeopardy and lead me not into painful retribution.

O' my Lord! Accept my prayer And renown my commemoration, And elevate my degree, And forgive my sin. And remember me not with my bad deed, And culminate the reward of my convening, my speaking, and my prayer in Your satisfaction and heaven. And award me, O' Lord, all of what I asked You and increase it with Your bountifulness; Indeed, I am truly full of desire toward You, O' Lord and Cherisher of the worlds.

O' my Lord! You have revealed in Your (holy) book for us to forgive those who committed injustice toward us, and we have committed injustice (by sinning) toward ourselves so pardon our conduct, for You are more worthy of pardoning than we are; And You commanded us not turn away the needy who knock on our doors, and I hereby come to You needy, so turn me not away until You fulfill my need; And You commanded us to treat justly those whose freedom reins we hold, and You hold our reins of freedom, so liberate our necks from the hell fire.

O' the Shelter I seek whenever I am in misfortune! O' my Guardian from my hardship! To You I resort, and with You I appealed for help and sought refuge, And I would never seek anyone but You, nor would I ever request relief but from You, So come to my aid, and relieve me.

O' One who liberates the captives, accepts the little (of good deeds), and pardons the numerous (of sin), accept from me the little (good) I have done, and forgive for me the numerous (sins I have committed); Indeed, You are the Most Merciful and Oft-forgiving.

O' my Lord! I ask You to grant me a faith that You endure my heart on, And a true certainty in believing so that I may ascertain that indeed nothing will happen to me except for what You have destined for me, And award me contentment in my present living (and circumstances) with whatever You have apportioned for me, O' the Most Merciful of the merciful ones.

Imam Muhammad Baqir (a.s.)

Birth: 1st Rajab, 57 A.H.

Martyrdom: 7th Zilhajj 114 A.H.

Life Sketch of Imam Muhammad Baqir (a.s.)

It was the 1st of Rajab, 57 A.H. when this fifth moon arose on the horizon of Imamate and the whole of Medina was illuminated.¹ It was a special arrangement of Providence that he was made the fifth Imam and the seventh Infallible and the year of birth also happened to be 57 A.H. so that it may show both the facts and after that his lifespan also happened to be 57 years, which made it very easy to calculate the year of his passing away and the relationship between Imamate and infallibility remained intact till the end.²

He was named Muhammad in accordance with divine commands, which was the first instance this name was used after Holy Prophet (s.a.w.s.) and it became a sign that the teachings of the Prophet, which had been destroyed by Bani Umayyah, a reviver of them has arrived and now those teachings cannot be destroyed.³

He got the Kunniyat of Abu Ja'far and titles of Baqir, Shakir and Hadi etc. Baqir or Baqir Uloomin Nabiyyin and Baqir Uloomil Awwaleen became most well known. And it was because Baqar means to split and he widened the secrets of arts and sciences to such an extent and expounded them so much that its example is not found in the history of other personalities. The limit is that the Imam Azam of Muslim

¹ *Jannaatul Khulud*, Pg. 25

² *Elamul Wara*, Pg. 155; *Misbahul Mutahajjid*, Pg. 557; *Jilaul Uyun*, Pg. 260

³ *Kashful Ghumma*, Vol. 6, Pg. 318; *Matalibus So-ool*, Pg. 269; *Shawahidun Nubuwwah*, Pg. 181

world was among his beneficiaries. The Imam dispensed most useful advices to him on appropriate occasions.¹

His respected father was Imam Zainul Abideen Ali Ibnul Husain and his mother was Fatima binte Hasan and that is why Imam Muhammad Baqir (a.s.) is also called as Ibnul Khairtain as he is an Alawite and Hashemite from both the sides.²

At the time of his birth, Muawiyah Ibne Abi Sufyan was on the throne and when he died in 60 A.H., Yazid came to power. In 64 A.H. when Yazid was dispatched to Hell, in 65 his son, Muawiyah Ibne Yazid and Marwan ruled the Islamic dominions. From 65 A.H. to 86 A.H. Abdul Malik Ibne Marwan remained in power. In 86 A.H. when Abdul Malik died, for ten years upto 96 A.H. Walid Ibne Abdul Malik ruled. After Walid, Sulaiman Ibne Abdul Malik remained in power from 96 to 97 A.H. In 97 A.H. Umar Ibne Abdul Aziz came to power, but the community could bear his equitable style and very soon he was dethroned. After which, on 100 A.H. Yazid Ibne Abdul Malik became the ruler and then in 105 A.H. Hisham Ibne Abdul Malik came to power who remained till the end of tenure of Imam Muhammad Baqir (a.s.). It was him that had the Imam assassinated through poison. Hisham died in 123 A.H.³

Imam Muhammad Baqir (a.s.) spent the first three and a half years of his life under care of his respected grandfather, Imam Husain (a.s.) after which till 95 A.H. he remained with his honorable father. And after 95 A.H. he was at the helm of affairs for 19 years during which all the responsibility of Islam rested on his shoulders and he fulfilled it in the best way.⁴

¹ *Al-Munjid*, Pg. 41; *Sawaiqul Mohriqa*, Pg. 120; *Matalibus So-ool*, Pg. 669; *Shawahidun Nubuwwah*, Pg. 181; *Majalisul Momineen*, Pg. 117; *Ilalush Sharai*, Vol. 1, Pg. 233; *Maniul Akhbar*, Pg. 65

² *Sawaiqul Mohriqa*, Pg. 120; *Matalibus So-ool*, Pg. 269

³ *Elamul Wara*, Pg. 156

⁴ *Hadiyan Barhaq*, Vol. 2, Pg. 654; *Tarikh Aimma*, Pg. 300

Some incidents of his childhood are mentioned in books of biography and the mention of remaining details was destroyed because of the oppressions of Bani Umayyah.

1- Once due to demands of divine exigencies, he fell into the well. At that time Imam Sajjad (a.s.) was engrossed in prayers and family members were greatly distressed, but when the Imam concluded the prayers and brought out the boy from the well, even his clothes had not become wet because the Imam is the controller of the dry as well as wet and without his will no one can affect him.¹

2- According to Allamah Jami when a person saw a seven year old boy traveling alone towards the Holy Mecca he was astonished and he asked: Son, who are you, where are you headed and what provisions are you carrying for your journey? The boy replied: My journey is from God to God; my provision is piety and my name is Muhammad Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib.²

His merits include the fact that when Holy Prophet (s.a.w.s.) told the names of his successors and those vested with authority to Jabir Ibne Abdullah Ansari, he mentioned his name and said: When you meet this successor of mine, convey my greetings to him. After which Jabir continued to search for him everywhere inspite of his old age and one day, met him on the way in company of Imam Sajjad (a.s.). As per his father's order, Imam Muhammad Baqir (a.s.) kissed the forehead of Jabir and Jabir embraced him and conveyed the greetings of Messenger of Allah (s.a.w.s.).³

With regard to this salutation it is sufficient to say that the

¹ *Manaqib*, Vol. 4, Pg. 109; *Damatus Sakiba*, Vol. 2, Pg. 430

² *Shawahidun Nubuwwah*, Pg. 183

³ *Sawaiqul Mohriqa*, Pg. 80; *Tabari*, Vol. 13, Pg. 96; *Rauzatul Ahabab*, Pg. 338; *Nurul Absar*, Pg. 142; *Matalibus So-ool*, Pg. 272; *Wasilatul Najaat*, Pg. 338; *Shawahidun Nubuwwah*, Pg. 181; *Rijal Kishi*, Pg. 27

Prophet whom the whole world of Islam is saluting and millions of Muslims are anxious to convey their salutations to his court, he has sent salutations to Imam Muhammad Baqir (a.s.) thus making it clear that whether anyone else can be called Alaihis Salaam or not, the Holy Imams and progeny of the Prophet can be definitely called as such. It is so because Holy Prophet (s.a.w.s.) came to their door to salute them for ten months and conveyed salutations to one who was to be born after he had passed away.

At this young age, from 28th Rajab 60 A.H. to 8th Rabiul Awwal 62 A.H. he bore the hardships of Kerbala and Kufa and did not lose patience and forbearance at any point of time. Although even great men cannot bear such calamities; so what can be said about children? He especially underwent thirst for three days in the field of Kerbala and then continuous hunger and thirst on roads and prisons of Kufa and Syria.¹

In 75 A.H. he accomplished the first historical feat, which cannot be erased from history of Islam. Till that year Roman coins were accepted as currency in Muslim dominions and Christians were propagating their beliefs through these coins. Abdul Malik during his rule discontinued the use of these coins and ordered that Muslim Kalimah should be inscribed on the coins henceforth. The Caesar of Rome heard of this; he restrained it and also tried to bribe them. But Abdul Malik did not accept; after which he threatened him that if you deface my coins and inscribe Kalimah on them, I would have abuses on Islam and Prophet of Islam inscribed on coins and make them current. Abdul Malik did not know what to do and under advice of some of his friends consulted Imam Muhammad Baqir (a.s.) and the Imam said: Restrain the ambassador of Rome and mold new coins of such and such and design and such and such weight. Testimony of oneness of God should be inscribed on one side and on the other testimony of

¹ *Manaqib* and other books.

prophethood and the year of issue should be mentioned. And they should be introduced as currency immediately and the Roman coins should be declared as useless. Thus Abdul Malik followed this advice and after all this was accomplished, the Roman ambassador was released and the Caesar informed that Roman coins have become defunct in Islamic territories and new coins have been introduced so Islam does not face any kind of risk and all this was accomplished according to the advice of Imam Muhammad Baqir (a.s.). The Caesar was absolutely bewildered and he realized that other than the family of Prophet no one can be successor of this divine policy which has once again defeated Christianity and declared the truthfulness of Mubahila.¹

Despite all these favors, when Walid the son of Abdul Malik ascended to the throne, he wrought untold persecutions on Bani Hashim and even decided that their house should be demolished and added to the Prophet's mosque and if they are not willing to hand them over willingly they should be torched. Thus once more, the scene of historical fire and wood was seen at the door of Hasan Muthanna, after which Bani Hashim vacated the houses and they were razed, whereas the family members of Umar were not made to surrender Hafasa's house and their possession was allowed to be continued. This occurred in 91 A.H.²

- The martyrdom of Imam Sajjad (a.s.) occurred in 95 A.H. after which the academic contributions of Imam Muhammad Baqir (a.s.) began, which shall be mentioned under the heading of miracles and excellence.³

¹ *Hayatul Haiwan*, Dimyari, Vol. 1, Pg. 63

² *Jazbul Quloob*, Pg. 173; *Wafaul Wafa*, Vol. 1, Pg. 363

³ *Allamah Jami*, *Nurul Absar*, *Fusulul Muhimma*, *Arjahul Matalib* etc.

Good manners and morals

Muhammad bin Munkadar belonged to the Sufi sect. He saw Imam (a.s.) in his old age going out with the support of two persons. He remarked in derision: Even the aged of Bani Hashim are dying for material wealth. The Imam said: Gaining livelihood does not imply running after worldly things. It is obedience of God; even if die at this moment, my death will be in obedience of God.¹

- Whenever he used to laugh he used to immediately remark: O Allah, do not be infuriated with me. This world is not really worth that any person should be happy in it. Especially one who is aware of death; his laugh can also be for the sake of the well being of the Ummah, otherwise there is no laughter and happiness in his life.

Martyrdom

On 7th Zilhajj, 114 A.H., Hisham Ibne Abdul Malik had him martyred through poison and like his ancestors, he drank the cup of martyrdom and bid farewell to the world.²

Before his passing away, he made a bequest to his son, Ja'far Sadiq (a.s.) about his last rites and especially willed that 800 dirhams from his funds should be reserved for his mourning ceremonies and that he should be mourned in the Mina fields in Mecca for ten years.³ Since on this date, Hajj pilgrims usually remain in that vicinity and Muslims of the world gather for Hajj of Holy Kaaba, in this manner, people can be informed about the persecutions of tyrannical rulers and

¹ *Al-Irshad*, Pg. 284

² *Rauzatush Shohada*, Pg. 434; *Kashful Ghumma*, Pg. 93; *Jilaul Uyun*, Pg. 264; *Jannaatul Khulud*, Pg. 26; *Damatus Sakiba*, Vol. 2, Pg. 449; *Anwarul Husainia*, Pg. 48; *Shawahidun Nubuwwah*, Pg. 181

³ *Jannaatul Khulud*, Pg. 27

the excellences, laws and teachings of Aale Muhammad (a.s.); and this is also the best method of religious propagation. This incident also clarifies points related to the arrangement and expenses of Azadari.¹

Inscription on finger ring

“Honor is only for Allah”² or “All honor is only for Allah”³

Imam Muhammad Baqir (a.s.) had received a ring from his respected grandfather, Imam Husain (a.s.) and its inscription said: “Surely Allah attains His purpose”.⁴

¹ *Nurul Absar*, Pg. 131; *Shawahidun Nubuwwah*, Pg. 181; *Jilaul Uyun*, Pg. 264

² *Al-Kafi*, Vol. 6, Pg. 473

³ *Makarimul Akhlaq*, Pg. 102; *Ibid*, Vol. 6, Pg. 473; *Tahzeeb*, Vol. 1, Pg. 23

⁴ *Amali Saduq*

Proofs of Imamate

Submissions

- Imam Muhammad Baqir (a.s.) was an exact replica of his father, Imam Zainul Abideen (a.s.) in worship, knowledge and piety.¹
- He was having such a rank in knowledge, piety, purity and other merits that those merits gained superiority because of his being.²
- He was from the level of Tabiin and was a great scholar, worshipper and trustworthy narrator of traditions.³
- In comparison to no other person were the scholars seen to be so small as before him. So much so that even a scholar like Hakam had gained knowledge from him.⁴
- A separate book is needed to write about the merits of Imam Muhammad Baqir (a.s.).⁵
- He was a majestic Imam and a collection of elegance and perfections.⁶
- As many gems of knowledge of religion, traditions and prophetic practice and exegesis of Quran were contributed by Imam Muhammad Baqir (a.s.) as were not even received

¹ *Sawaiqul Mohriqa*, Pg. 120

² *Matalibus So-ool*, Pg. 269

³ Ibne Shahab Zuhri, Imam Nasai

⁴ *Arjahul Matalib*, Pg. 446

⁵ *Rauzatus Safa*

⁶ *Faslul Khitab*

from any descendant of Imam Hasan (a.s.) and Imam Husain (a.s.).¹

- None but the blind and insane could deny his academic contributions and perfections.²
- He was the most learned and the most awe-inspiring person of his time. He was deeply rooted in knowledge and awareness.³
- He was leader of Bani Hashim and became famous as Baqir because of his exceeding knowledge as he used to go into the depths of sciences and bring out its realities.⁴
- His academic excellence is famous the world over and Malik Jehni has written couplets in his honor as well.⁵
- A major part of the knowledge of Imam Abu Hanifah was derived from company of the holy Imam. Abu Hanifah also gained much from Imam Ja'far Sadiq (a.s.) son of Imam Muhammad Baqir (a.s.).⁶

Like human beings, the Jinns also used to gain knowledge from the Imam. When the narrator saw twelve persons and asked the Imam, he said that they were in fact Jinns.⁷

Academic excellence

- Allamah Shabrawi said that Imam Muhammad Baqir (a.s.) told Imam Abu Hanifah that if he can use analogy for deriving laws of Shariah he must answer the following questions:

¹ *Nurul Absar*, Pg. 131; *Al-Irshad*, Pg. 286

² *Sawaiqul Mohriqa*, Pg. 120

³ *Wafayatul Ayan*, Vol. 1, Pg. 450

⁴ *Tadkiratul Huffaz*, Dhahabi, Vol. 1, Pg. 111

⁵ *Al-Ittihaf*, Shabrawi, Pg. 52; *Tarikhul Aaimma*, Pg. 413

⁶ *Seerat Noman*, *Elamul Moqineen*, Vol. 1, Pg. 93

⁷ *Shawahidun Nubuwwah*

1- What is more impure, urine or semen? He replied: Urine. Imam (a.s.) asked: Why then urine is cleaned only through washing and why Ghusl is needed in the case of semen?

2- What is more serious: murder or fornication? He replied: Murder. Imam (a.s.) asked: Why only two witnesses are sufficient to prove a murder and why four witnesses are needed to prove fornication.

3- What is having more significance: Namaz or Fasts. He replied: Namaz. Imam (a.s.) asked: Why then a woman in menses is supposed to make up for missed fasts and why she is not supposed to make up for missed prayers?

Imam Abu Hanifah confessed his ignorance and asked the Imam to explain. The Imam said: I am replying, but never employ analogy in religion of God. You should remember that urine is only related to urinary bladder and semen is the extract of the whole body. That is why Ghusl of the whole body is required when semen comes out. In the same way, in a murder you have one killer and one victim. So only two witnesses are sufficient; but in fornication there are two criminals so four witnesses are required.

The lady in menses has to fast only for one month; therefore making up for it is easy and prayers are missed every month so its making up is difficult. While a person is fasting he or she can perform other tasks as well, but nothing else can be done along with prayers.¹

- According to Allamah Shablanji, Alaa Ibne Umar Ibne Ubaid asked the meaning of the following verse from Imam (a.s.):

أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

¹ *Al-Ittihaf*, Pg. 88 (Egypt)

“...the heavens and the earth were closed up, but We have opened them...” (Surah Anbiya 21:30)

He replied: The paths to both of them were closed when they were opened, rain began to fall from the sky and grain began to grow from the earth.¹

- Tawus Yamani asked him: What it is whose little quantity is lawful and excess is unlawful: He said it was the water of the Talut's river, which was lawful only to the extent of one handful and more of it was unlawful. He asked: Which fast was such in which eating and drinking was allowed? He replied: The fast of lady Maryam (s.a.), in which only talking was restricted.

Then he asked: What it is that goes on decreasing and does not increase? He replied: Lifespan of man. He asked: What it is that goes on increasing and never decreases? He replied: Sea water. He asked: What it is that rose up in the atmosphere only once? He replied: It was Mt. Tur, which was raised over the heads of Bani Israel. He asked: Who are those whose true testimony was considered false? He replied: They were hypocrites whom Almighty Allah has declared to be liars. He asked: When will one-third of humanity perish? He replied: Never; although one-fourth part of it perished when Habil killed Qabil as at that time the total human population was only four persons. He asked: How did human generations progress? He replied: Hawwa gave birth to Sheeth and he was the progenitor of human beings.²

Miraculous acts

- A person knocked at the door and the maidservant came to the door to open it first. Imam (a.s.) said from inside:

¹ Nurul Absar, Pg. 130; Ittihaf, Pg. 53; Kashful Ghumma, Pg. 54

² Damatus Sakiba, Vol. 2, Pg. 498; Al-Ihtijaaj, Pg. 177

Beware, a wall does not obstruct our vision. Fear God and do not take such steps.¹

- A person complained to the Imam about his grey hair. The Imam passed his affectionate hand over his head and his complete hair turned black.²
- Abu Basir was his visually handicapped companion. When he asked the Imam to restore his vision, the Imam passed his hand over his eyes and made him seeing again.³
- A man from Kufa asked: Do angels come to you who inform you who is a friend and who is an enemy? Imam (a.s.) asked: What is your profession? He replied: I trade in wheat. Imamate (a.s.) said: It is wrong. He said: I trade in barley also sometimes. Imam (a.s.) said: This is also incorrect, you only deal in dates. He said: How did you come to know about it? The Imam said: The same angel told me who informs about friend and enemy. And see that you would die in three days.⁴
- One day he said: Next year Nafe Ibne Arzaq would attack Medina and you would not be able to defend yourself and this is certain. And it really happened.⁵
- He had remarked at Zaid and predicted that he would rise up in revolt in Kufa and would be finally put to death and his head would be displayed as a trophy and it happened exactly in the same way.⁶
- Hisham Ibne Abdul Malik went to Hajj in the final period of his rule and by chance Imam Muhammad Baqir (a.s.)

¹ *Basair, Damatus Sakiba*, Vol. 2, Pg. 456

² *Basair*, Vol. 6, Chapter 3, Pg. 75

³ *Ibid*, Vol. 6, Pg. 473; *Manaqib*, Vol. 3, Pg. 318; *Elamul Wara*, Pg. 262; *Al-Kharaij wal Jaraih*, Pg. 196; *Rijal Kishi*, Pg. 116

⁴ *Shawahidun Nubuwwah*, Nurul Absar

⁵ *Kitabul Kharaij wal Jaraih*, *Damatus Sakiba*, Vol. 2, Pg. 459

⁶ *Shawahidun Nubuwwah*, Nurul Absar

and Imam Ja'far Sadiq (a.s.) were also present there. When Imam Ja'far Sadiq (a.s.) recited a sermon on the excellence of Aale Muhammad (a.s.), Hisham was infuriated and when he came back to Syria he had the Imams summoned to his court. When they arrived, he did not give audience to them for three days. When they came on the fourth day, he challenged them to a competition of archery. Imam Muhammad Baqir (a.s.) said that he was aged, but Hisham was adamant. So he took the bow and shot the arrow at the target accurately and said: We Aale Muhammad (a.s.) cannot be compared to anyone. Hisham said: You people make such claims. Your grandfather Ali, also claimed to have unseen knowledge. Imam asked: What is surprising about it? Everything is mentioned in Quran and Quran is placed in the heart of the manifest Imam and he was the manifest Imam.¹

- Hisham said to his courtiers that he would insult Muhammad Baqir and when I fall silent, you should start insulting him. Thus the same thing happened. When all had concluded their antics, the Imam said: O King, God has given us honor and none can insult the one whom God has honored and the end is only for the pious. Hisham was enraged and he ordered that the Imam should be imprisoned. In the prison, the Imam delivered such a sermon among the prisoners that its echo was heard outside as well and people said to Hisham: If he remains in this area, there would be a revolution. So he sent the Imam to Medina and ordered that no food or water should be given during the journey. Imam (a.s.) started the journey and when he reached Madain, people refused to give him provisions. He decided to climb the mountain and curse the people. A man reminded the people: Prophet Shuaib had invoked curse at the same place; beware divine punishment

¹ *Jilaul Uyun*, Pg. 262

is about to fall. So the people were frightened and they gave the rations and the Imam continued his journey.¹

- After being released from the prison in Syria, he was going to Medina when at one place he found that a great crowd had gathered. So the Imam went and asked for its reason. People said: It is the day of the audience of the Christian scholar. After sometime that monk came out of the hermitage and was bewildered on seeing the Imam. He asked: To which community do you belong? Imam (a.s.) replied: The mercified community. He asked: Are you from its scholars or ignorants? He replied: I am not ignorant. He asked: Have you come to ask something? He replied: No. He said: Can I ask you some questions? He replied: Sure.

He asked: What time of the day is not counted among the hours of the world? He replied: It is the time between the rising of dawn and sunrise, which is counted both a part of a day as well as the night. It is the time when the ill gets some relief and the one who had spent the night wakefully gets sleep and religious people become more eager to worship the Almighty.

He said: You say that despite enjoying foods and drinks of Paradise one would not excrete; is there an example of this in the world? Imam (a.s.) replied: The unborn child gets nourishment in the womb and he does not excrete. Then he asked: The bounties of Paradise would not decrease by using them. Is there an example of this? He replied: One lamp illuminates thousand of lamps and there is no decrease in light. He asked: Who are those two persons who were born together and died together, but the age of one of them was fifty years and the age of the other was a hundred and fifty years? He replied: They were Aziz and Uzair, Almighty Allah made Uzair die for a hundred years and then made him alive again, and now when both died together there was a difference of a hundred years between them. The monk fell silent at this reply

¹ *Jilaul Uyun*, Pg. 262

and he said: In his presence no one has the right to say anything and now I would not reply to anyone's query. Saying this he declared his acceptance of Islam.¹

Wives and Children

According to Shaykh Mufid, he had seven issues.

Imam Ja'far Sadiq (a.s.) and Abdullah; their mother was Fatima Umme Farwa binte Qasim Ibne Muhammad Ibne Abu Bakr.

Ibrahim and Abdullah; their mother was Umme Hakim binte Asad Ibne Mughira Thaqafi.

Ali and Zainab; their mother was a slave wife.

Umme Salma, her mother was also a slave wife.²

Apparently his generations continued only through Imam Ja'far Sadiq (a.s.), although history mentions Ismail, a son of Abdullah also, who is counted among companions of Imam Ja'far Sadiq (a.s.) and he had a daughter called Umme Khair. Fatima, a daughter of Ali Ibne Baqir is also mentioned in some sources whom Musa Ibne Ja'far had married and a son of Umme Salma, Ismail Ibne Muhammad Ariqt is also mentioned who rose up in revolt in the company of Abu Saraya, and God knows best.

Companions and students

Among the companions of Prophet who narrated traditions from Imam Muhammad Baqir (a.s.) is Jabir Ibne Abdullah and among Tabiin is Jabir Ibne Yazid Jofi, Kaisan Sajistani. Among the jurists, there are Ibne Mubarak, Zuhri, Abu

¹ *Jilaul Uyun*, Majlisi, Pg. 261

² *Irshad Mufeed*, Pg. 294; *Manaqib*, Vol. 5, Pg. 19; *Nurul Absar*, Pg. 131

Hanifah, Maalik, Shafei, Awzai, Ziyad Ibnul Mundhir and many other exegetes and historians. But the following companions are worth special mention:

Jabir Ibne Abdullah Ansari, Jabir Ibne Yazid Jofi, Zurarah, Amir Ibne Abdullah Ibne Shuraik Amiri, Fuzail Ibne Yasar Basri, Salam Ibnul Mustansir, Buraid Ibne Muawiyah, Hakeem Ibne Abi Naeem, Muhammad Ibne Muslim Thaqafi, Abdullah Ibne Abi Yafur, Ziyad Ibnul Munshir Abul Jarud, Ziyad Ibne Abi Raja Abu Ubaidah Al-Hadha, Ziyad Ibne Sauqa, Ziyad Ibne Abi Ziyad Munqiri, Ziyad Al-Ahlam, Abu Basir Yahya Ibne Abil Qasim Makfuf (Ishaq), Humran, Bukair, Abdul Malik, Abdur Rahman Ayyin, Muhammad Ibne Ismail Ibne Bazi, Abdullah Ibne Maimoon Kadha, Muhammad Ibne Marwan Kufi, Ismail Ibne Fazal Hashimi, from the sons of Naufal Ibne Harith Abu Harun Makfuf, Zarif Ibne Nasih, Saeed Ibne Iskaf Duali, Ismail Ibne Jabir Khathami Kufi, Uqbah Ibne Bashir Asadi, Aslam Mulki, Abu Basir Laith Ibne Bakhtari Muradi, Kumayt Ibne Zaid Asadi, Najiya Ibne Umara Saidawi, Maaz Ibne Muslim Nahwi, Bashirur Rijal, etc.¹

From the above, after Muhammad Ibne Ismail Ibne Bazi all are included among companions of Imam Ja'far Sadiq (a.s.) as well and they had gained knowledge from both Imams.

Below, we shall mention some brief biographical sketches of some of the companions:

1- Jabir Ibne Abdullah Ansari

He is included among companions of Holy Prophet (s.a.w.s.) and was the bearer of the Prophet's greetings for

¹ For more details and the companions of Imam Muhammad Baqir (a.s.) refer to the following books: *Al-Iktisaas*, Pg. 83, 98, 161; *Rijal Kishi*, Pg. 6, *Biharul Anwar*, Vol. 86; *Majalisul Momineen*; *Imam Sadiq Mazahib Arba*, Vol. 2; *Tahzeebut Tahzeeb*, Ibne Hajar Asqalani

Imam Muhammad Baqir (a.s.). Jabir was present in the Battle of Badr and other battles along with Holy Prophet (s.a.w.s.). His father was present in the allegiance of Aqbah. In the second allegiance of Aqbah, Jabir himself was present. He was considered among the devotees of Amirul Momineen (a.s.). His greatest excellence is that in 61 A.H. on the day of Arbaeen, he was the first visitor to the grave of Imam Husain (a.s.) and his Ziarat Arbaeen is mentioned in books of Ziyarat and books of Kerbala Tragedy (*Maqatil*).

2- Abdul Basir Laith Ibne Bakhtari Muradi

He was absolutely reliable in narrating traditions and was an honest personality. Imam Ja'far Sadiq (a.s.) is supposed to have said: Four individuals have preserved the jurisprudence of my father: Abu Basir, Zurarah, Muhammad Ibne Muslim and Buraid Ibne Muawiyah Ajali.

3- Abu Basir Abdullah Ibne Muhammad Asadi

He is among those six companions called as Afqah (experts in jurisprudence): Abu Basir Asadi, Muhammad Ibne Muslim, Fuzail Ibne Yasaar, Buraid Ajali, Zurarah and Abu Basir Muradi.

4- Abu Basir Yahya Ibne Qasim Asadi

His father was Ishaq; he was himself visually handicapped and was an extremely reliable narrator of traditions and well versed in Islamic jurisprudence. Some people have included him in the six great experts of jurisprudence and narrated that Imam Ja'far Sadiq (a.s.) had ordered people to refer to him in his absence.

5- Zurarah Ibne Ayyin

He was an extremely intelligent person, a jurist, a theologian, litterateur and a reliable tradition scholar. Once, when he was mentioned in the gathering of Imam Ja'far Sadiq (a.s.), the Imam mentioned him in a negative manner. When he learnt of this, he sent his son to the Imam to find out the truth. The Imam said: You are my true friend, but what can I do, the world is the enemy of my friends; so I mention them in such a way that my friendship is not revealed and in this way my followers remain safe from the mischief of enemies.¹

It should remain clear that Zurarah was one of the four brothers: Zurarah, Humran, Bukair and Abdur Rahman and all were very sincere Shia and there is no doubt about the honesty of anyone them.

6- Muhammad Ibne Muslim Thaqafi Kufi

He was a very sincere companion of Imam Baqir and Imam Sadiq (a.s.). He had recorded thirty-thousand traditions from Imam Muhammad Baqir (a.s.) and sixteen thousand traditions from Imam Ja'far Sadiq (a.s.). Once when Imam Muhammad Baqir (a.s.) ordered him humility, he took up the profession of selling dates and then later started milling flour, which is why sometimes he is also called as Tahhan.²

Abu Kahmash says that I came to Imam Ja'far Sadiq (a.s.) and the Imam said: I have heard that Qazi Abu Laila has rejected the testimony of Muhammad Ibne Muslim. When you go to Kufa you should meet Abu Laila and ask three questions and tell him that the condition is that he should reply from the traditions of Prophet:

¹ *Majalisul Momineen*

² *Majalisul Momineen*

- 1- What one should do if he gets doubt in the first two rakats of Obligatory Prayers?
- 2- If the body or clothes become impure due to urine, how they should be purified?
- 3- What is to be done if one pebble is dropped from the seven during the stoning of satans (Ramee Jamarat)?

Abu Kahmash obeyed the instructions of the Imam and when Abu Laila could not reply, he said: Imam Sadiq (a.s.) had taught these questions to me and said that when you have no knowledge of Sunnah of Prophet, what right you have to reject the testimony of Muhammad Ibne Muslim. Abu Laila was extremely ashamed and he accepted the testimony of Muhammad Ibne Muslim.

- The second time, two representatives of the Imam went to Qadi Shuraih and posed two questions: What is the distance of Qasr (shortening of prayers etc) and what are the conditions necessary for Friday prayer? And they asked him to reply from traditions. When he could not reply, they said: Muhammad Ibne Muslim has narrated to us this tradition of the Prophet from Imam Muhammad Baqir (a.s.): Qasr becomes obligatory at a distance of two *bareed* and Friday prayers becomes obligatory in the gathering of five persons, one of whom is the Imam. Shuraih was astonished at this academic brilliance.

7- Jabir Ibne Yazid Jofi

He was a resident of Kufa, but he came into the service of Imam Muhammad Baqir (a.s.) and started living in Medina. Imam told him that he must not say that he was from Kufa or people would harass him. He asked the Imam: would it not imply falsehood. Imam said: Never, as long as you are in Medina you a Medinan. What is the question of falsehood in that?

Noman Ibne Bashir narrated that a person brought a letter to Jabir. He touched it to his eyes, opened it and started reading. He was highly pleased and soon he departed to Kufa. On reaching Kufa, he began to act in a strange manner. He put a stick between his legs and mimicked riding a horse and ran here and there with children. People said that Jabir has become insane. After some days a proclamation of Hisham Ibne Abdul Malik came to the governor of Kufa to cut off the head of Jabir and dispatch it to Hisham. When he made inquiries, he was told that he was an Islamic jurist but now he had become insane, so what is the use of executing him? So he changed his mind and the wisdom behind Imam's letter became clear and it came to be known how the Holy Imams (a.s.) used to protect the lives of their followers and how difficult life had become for Aale Muhammad (a.s.). Jabir passed away in 128 A.H. That is fourteen years after martyrdom of Imam Muhammad Baqir (a.s.).

Wise sayings¹

No mixture is better than the mixture of clemency and knowledge.

The whole perfection is knowledgeability of the religious affairs, steadfastness against misfortunes and moderation in living.

A twenty-year friendship is kinship.

Three manners are the charities of this world and the world to come: they are to pardon him who oppressed you, regard him who ruptured relations with you, and possess yourself when one's ignorance inflicts you.

It happens that you address to a man, 'May God fling your enemy,' while that man's only enemy is God.

¹ Refer to *Tohafful Uqul*, Pg. 284, 292-294; *Ahsanul Maqal* etc.

A scholar whose knowledge is advantageous (for people) is better than seventy thousand worshippers.

We should know that among the sayings of Holy Imams (a.s.) ranks of scholars are highly emphasized and association and learning from there is greatly stressed. So much so that when Holy Prophet (s.a.w.s.) was asked: What is more preferable, attending a funeral or attending the gathering of a scholar? He replied: If others are available to complete the funeral rites attending the gathering of scholar is more preferable than attending a thousand funerals, visiting a thousand patients, a thousand nights of worship, a thousand days' of fasting, a thousand dirhams of Sadaqah and thousand optional Hajjs.

To pray with scholar in other than Masjid Jame is equal to a thousand units of prayers and in Masjid Jame it is equal to a hundred thousand units.

Giving Sadaqah to a scholar is a thousand times more preferable.

To ask something from the neo-rich is same as taking out a dirham from the mouth of a serpent. It is needed as well as it is dangerous.

There are four treasures of good deeds: concealment of need, giving Sadaqah secretly, not to express pain, not mentioning the hardship.

It is mentioned in *Majmua Waraam* that when Ahnaf complained to his uncle about pain in the heart, he said: Son, never complain about your conditions; if you mention them to a friend he would be aggrieved; if you tell them to an enemy he would be elated. Thus what is the use of telling those who cannot cure their own pains? If you want to tell anyone, tell it to the one who has given you this pain and who is also capable to remove it. See, one of my eyes is blind since the last forty years, but I have not even mentioned this to my wife.

Beware, keep away from laziness and restlessness as the lazy person cannot fulfill the rights of anyone and the restless person cannot remain patient on truth.¹

There is a famous traditional report about Abul Hajjaj Aqsari that he was asked who his teacher was and he said that it was Abu Jaraan (Abu Jaraan is a worm, which pushes the dirt upto the hole). People were astonished and they said: Don't make jest! He said: I am speaking the truth and its story is that one night I saw that worm climbing on a lamp pedestal, but it was again and again falling down since it was slippery. I continued to watch this for a long a time and he tried seven hundred time and failed. Finally, I got up for the Morning Prayer and when I returned I found it near the flame and I learnt that nothing can be achieved through laziness and continuous efforts definitely yield results one day.²

- Modesty is acceptance to sit in a place other than the first row of a session, to greet whomever you meet, and to avoid argument even if you are right.
- Modesty and faith are knotted in one bind; whenever one (of them) goes, the other will follow.

We should know that Islam has stressed modesty too much; Holy Prophet (s.a.w.s.) has said: Islam is naked and its garment is modesty. One who has no modesty, has no religion. Judgment Day cannot arrive as long as modesty of women and children endures.

- With regard to Imam Muhammad Baqir (a.s.) it is narrated that a hypocrite ridiculed him saying that some of his followers imbibe wine; so the Imam began to perspire in shame.

If only those who are related to Imam and those who claim

¹ *Ayanush Shia*, Vol. 1, *Hulyatul Awliya*

² *Tohafful Uqool*, *Muntahiul Aamaal* etc.

to be devoted to him, had realized it in the right manner and had not shamed the Imam through their bad deeds. The period of Imam Muhammad Baqir (a.s.) is over; but a living Imam of the time is present and he is continuously monitoring our deeds and is also listening to the criticism of Imams from enemies of Ahle Bayt (a.s.) due to our bad behavior.

- Give alms as early as possible. Almsgiving blackens the Shaitan's face and stops the unjust ruler's resentment against you on that day.
- The Imam told Jabir Ibne Yazid Jofi: Is mere claim sufficient for our love? Never! By Allah, our Shia is not one who does not obey God and does not adopt piety. Jabir, there was a time when our Shia were recognized through humility, remembrance of God, prayer and fasting; concern for neighbors, helping the poor and orphans and recitation of Quran.

Jabir said: Sir, such people are not to be seen these days. Imam said: Jabir, in any case, this is the sign of our love; otherwise if anyone verbally claims loving Holy Prophet (s.a.w.s.) and does not act on his Sunnah, even that love is of no use even though the rank of Holy Prophet (s.a.w.s.) is higher than that of Amirul Momineen (a.s.).¹ And peace be on those who follow the guidance.

¹ *Tohafful Uqool* etc.

Imam Ja'far Sadiq (a.s.)

Birth: 17th Rabiul Awwal, 83 A.H.
Martyrdom: 25th Shawwal 148 A.H.

Life Sketch of Imam Ja'far Sadiq (a.s.)

- It was 17th of Rabiul Awwal 83 A.H. when the second sun of truth of history of infallibility was rising on the horizon of humanity just as approximately 135 years before, on the same date in lieu of birth of Holy Prophet (s.a.w.s.) this universe had received the honor of becoming the horizon of rising of the first sun of truthfulness.¹
- It seemed as if 17th of Rabiul Awwal was most auspicious for truthfulness and Providence chose this auspicious date for sending every truthful one and in this way the date of truthfulness of grandson and grandfather also became same. And since the sect of Aale Muhammad (a.s.) is not a result of personal opinions, on the contrary it is a collection of divine news, and reports depend only on veracity of reporters so veracity of the school of thought depends on veracity of true reporter and in this the best sect would be that whose principles are either explained through the truthful Prophet and further explanations are attributed to Imam Sadiq (a.s.).²

His father was Imam Muhammad Baqir (a.s.) and his mother was Umme Farwa, daughter of Qasim Ibne Muhammad Ibne Abi Bakr and regarding whom Imam Ja'far Sadiq (a.s.) said that he was among the faithful, righteous and pious; and whom Almighty Allah promised His love. He was brought up in the lap of Qasim, considered among the seven great jurists of Medina and he in turn grew up in the lap of the Muhammad about whom Amirul Momineen (a.s.) said: Even though he is

¹ *Wasilatun Najaat*, Pg. 348; *Irshad Mufeed (Persian)*, Pg. 413; *Elamul Wara*, Pg. 159; *Jame Abbasi*, Pg. 60

² *Ahsanul Maqal*, Life of Imam Ja'far Sadiq (a.s.)

born from loins of Abu Bakr, he is deserving to be called as my son and it was the consequence of the sonship of Ali (a.s.) that the ruler of Syria punished him in such a severe manner by having him burnt alive in a donkey skin.¹

- Such was the personal academic excellence of Umme Farwa that once when she touched Hajar Aswad with her left hand someone objected to it saying that it was against prophetic practice; she said: We belong to the family that is needless of knowledge of people like you.²
- The name of Imam Sadiq (a.s.) was Ja'far, which means 'river' and it is also the name of a great river in Paradise, through which Providence wanted to imply that through his knowledge and perfections a world is going to benefit and the vastness of his sciences are like gardens of Paradise and one who really benefits from him is like one who is in Paradise.³
- His Kunniyat was Abu Abdullah and titles were: Sabir, Fazil and Sadiq etc. of which the title of Sadiq, Holy Prophet (s.a.w.s.) had gifted when he mentioned his successors and he said: That successor of mine will be called Sadiq.⁴ And another wisdom of this is revealed because a person called Ja'far Kazzab also appeared in Aale Muhammad (a.s.); who raised a false claim of Imamate against the Imam of the time and became famous as Kazzab. Therefore to avoid this misunderstanding the sixth Imam was always referred to as Sadiq although the second Ja'far later became Tawwab (repentant), but he is generally called as Kazzab.⁵

¹ *Ahsanul Maqal*, Pg. 704; *Tabari, Masudi, Tarikh Kamil*, Vol. 3, Pg. 143

² Traditional report of Abdul Aala; *Ahsanul Maqal*, Pg. 704

³ *Arjahul Matalib*, Pg. 361

⁴ *Jilaul Uyun*, Pg. 264

⁵ *Muntahiul Aamaal; Al-Kharaij wal Jaraih*, Pg. 195

- Regarding him, his mother has said that when he was in the womb he used to speak to his mother regularly and even after his birth the first words that he uttered were the two testimonies of Muslim faith and once more clarified that Imam does not embrace Islam, he brings it with himself.¹

The inscription on his finger ring said: *Allahu Walyyi wa ismati min khalqihi*. (Allah is my Wali and my infallibility is divinely bestowed).²

Allahu Khaaliqu kulli shayyin. (Allah is the creator of everything).³

Anta thiqati fa-simni minan naas (Only You are my trusted one so protect me from the people).⁴

Maa shaa Allah Laa quwwata illa billaah Astaghfirullah (As Allah willed. There is no strength except by Allah. I seek the forgiveness of Allah).⁵

- Another excellence of the date of his birth is that this date is included among those four days of the year when it is most excellent to observe fast and in which important dates like 17th Rabiul Awwal, 25th Zilqad, 27th Rajab and 18th Zilhajj, day of Ghadeer Khum are also included.⁶
- He was born during the rule of Abdul Malik Ibne Marwan who ruled till 86 A.H. In 86 A.H. when Abdul Malik died, for ten years upto 96 A.H. Walid Ibne Abdul Malik ruled. After Walid, Sulaiman Ibne Abdul Malik remained in power from 96 to 97 A.H. In 97 A.H. Umar Ibne Abdul Aziz came to power for sometime after which on 100 A.H. Yazid Ibne Abdul Malik became the ruler and then after

¹ *Jilaul Uyun*, Pg. 265

² *Amali*, Shaykh Saduq, Pg. 458

³ *Misbah*, Kafami, Pg. 522; *Al-Kafi*, Vol. 6, Pg. 473

⁴ *Makarimul Akhlaq*, Pg. 95

⁵ *Fusulil Muhimma*, Pg. 209

⁶ *Jannaatul Khulud*, Pg. 27; *Ahsanul Maqal*, Pg. 307

five years 105 A.H. Hisham Ibne Abdul Malik came to power who remained in power for twenty years. In 125 A.H. Walid Ibne Yazid Ibne Abdul Malik came to the throne, but he died within a short time in 126 A.H. Yazid Naaqis came to power who also died after some days and the kingdom went to Ibrahim Ibne Walid and after that Marwan Himar came to power and with his death the Umayyad dynasty came to an end and Abu Abbas Saffah seized the throne in 132 A.H. and the Abbasid rule began. After four year rule of Abul Abbas Saffah, Mansur Dawaniqi came to the seat of power and ruled till 158 A.H. in which he had Imam Ja'far Sadiq (a.s.) poisoned in 148 A.H.¹

It becomes clear from history of Umayyads and Abbasides that there was no connection of Islamic rulership and caliphate had no connection with faith and character; and the whole system was running according to dynastic power. Thus its most interesting and edifying proof is that in the list of Muslim caliphs, we find names like Yazid Naaqis (defective), Walid Fasiq (transgressor), Abul Abbas Saffah (blood shedder), Mansur Dawaniqi (greedy) and Marwan Himar (donkey). Even after all this they were all considered as caliphs of Muslims and it is the result of this Islamic taste that to this date Muslims rulers are seen to be irreligious, ignorant, wine lovers, gamblers and wantons and the Muslim world calls them Ulil Amr and considers their commands to be sanctioned by faith. How can that irreligiosity and bad character be compared to history of one who is infallible and absolutely devoted to God? Some of whose members are owners of knowledge and some owners of good character, some of them are patience personified and some examples of worship; some are responsible for expounding knowledge and some models of truthfulness; some displayed forbearance and controlling of anger and some

¹ *Elaamul Wara; Tarikh Ibnul Wardi; Tarikhul Aaimma*, Pg. 436;
Anwarul Husainia, Pg. 50

expressed their contentment at divine will. Some were such that their piety became world famous and the purity of conscience of some of them was extraordinary. Some of them are models of armed forces and some vested with reform of humanity.

- By the end of the rule of Abdul Malik, the age of Imam Ja'far Sadiq (a.s.) was only three years, hence there is no question of any special contact with this regime. Sulaiman Ibne Abdul Malik, Walid Ibne Yazid Ibne Abdul Malik, Yazid Naaqis, Ibrahim Ibnul Walid and Marwan Himar, were rulers only for few days, so it is no use mentioning them.
- During the lifetime of the Imam, in the first ten years, Walid Ibne Malik was the ruler and in the middle is twenty years' rule of Hisham Ibne Abdul Malik and in the end for twenty or twenty-two years, it was the rule of Mansur Dawaniqi. But in those years also the whole period of Walid's rule and half the period of rulership of Hisham is related to Imam Muhammad Baqir (a.s.). After that in 114 A.H., the Imamate of Imam Ja'far Sadiq (a.s.) began whose initial confrontation was with Hisham Ibne Abdul Malik and the last confrontation was with Mansur Dawaniqi, but still to introduce the history of caliphate a brief mention of some persons is necessary.¹
- In the initial period of the Imam's life, Walid Ibne Abdul Malik was in power, whose sinfulness was so famed that he committed fornication with his beautiful daughter and when someone objected that it would bring disgrace, he clearly said: Those who worry about the criticism of others can never achieve their aim.²

¹ *Elaamul Wara*, etc.

² *Tarikh Aaimma*

- Once, that oppressor planned to drink wine on the roof of the Kaaba so that it should become clear to the whole world that except for dignity of caliph no one else has any respect and honor. He divined through the Quran whether to proceed to the battle or not and when a verse advising against his wish came out he made the Quran a target of his arrows and said: On Judgment Day tell your God that I was shredded by Walid.

This is the faith of Muslims on Quran that they consider such individuals as caliphs of Muslims and criticize the followers of Ahle Bayt (a.s.) that they have no faith in Quran. Indeed if faith of Quran necessitates shooting at the Quran then may Allah protect every Muslim from such a faith.¹

- Another achievement of Walid is that on hearing the sound of Azaan, he started copulating with his slave girl and when Muslims came to summon him to lead the prayers, he sent that same slave girl wearing his dress and sincere Muslims prayed behind the slave girl with humility. And it again became clear that followers of Bani Umayyah can neither distinguish between a male or female camel nor between a man or woman; they are prepared to accept everyone as their Imam and guide; on the contrary as much one is irreligious, as great a caliph and master of affairs of the Ummah he would be.²
- The cousin of Imam Ja'far Sadiq (a.s.), Yahya Ibne Zaid was killed by this same oppressor and his corpse was hung from the crucifix and after that had it burnt. In this way the reality of Islamic caliphate was also revealed and the fire of greed of the Muslim caliph was also doused.³

¹ *Tarikh Khamis, Umdatud Talib, Habibus Sayr* etc.

² *Tarikh Khamis; Habibus Sayr; Hijajul Karama*, Hasan Siddiq Sahab

³ *Tarikh Islam*, Vol. 1, Pg. 48

- The period of Hisham's rule was the period of the youth of the Holy Imam (a.s.). When he was directly observing the calamities being sent from Hisham and on some occasions he was also a target of those harassments. Hisham was extremely cunning, miserly, of nasty temperament, obstinate, bad mannered, greedy and suspicious sort of man. He used to have people killed on mere suspicion. Killing of Aale Muhammad (a.s.) was his special hobby. Thus from 105 A.H. to 120 A.H. he kept Khalid Ibne Abdullah Qasri as the governor of Iraq, who spread a general carnage and much of irreligiosity and Hisham was made out to be better than Holy Prophet (s.a.w.s.).¹
- When on the occasion of Hajj, Hisham witnessed the greatness of Imam Zainul Abideen (a.s.), he was burnt in jealousy and when Farazdaq recited the panegyric in his praise, he had him imprisoned at Asfan and punished him severely.²
- That same person had Zaid martyred; had his corpse hung from the crucifix for four years and at last had it burnt.³
- This same oppressor summoned Imam Muhammad Baqir (a.s.) from Medina to Syria and harassed him too much. At that time Imam Ja'far Sadiq (a.s.) was also in his company and on the way he converted the Christian monk to Islam through his personal excellence.⁴
- This same Hisham had criticized Zaid to be a son of a slave girl; so he said: His Eminence, Ismail (a.s.) who was himself a Prophet and the great ancestor of Holy Prophet (s.a.w.s.) was also born through Hajra, a slave girl of

¹ *Tarikh Kamil*

² *Jilaul Uyun*

³ *Tarikh Khamis*, Vol. 2, Pg. 357; *Tarikh Islam*, Vol. 1, Pg. 48; *Umdatud Talib*, Pg, 248

⁴ *Jilaul Uyun*, Pg. 161-162

Ibrahim (a.s.). Did this in any way reduce his status or did he become ineligible for prophethood?¹

- Mansur Dawaniqi was the second ruler of Bani Abbas dynasty, whose administration and rulership is much extolled, but along with this all historians are unanimous that this person was extremely cruel and this is the secret of his success that he used have people killed on mere suspicion; what to say about Hashemites and Alawites? He had Imam Malik lashed only because at some point of time he had supported the Saadaat and Imam Abu Hanifah was imprisoned because he had given allegiance to Zaid and in the end he had him poisoned. Having the Saadaat killed, having them buried alive in walls and using their blood in the concrete of buildings were usual activities of Mansur. Such was his cruelty that when Saadaat died in his prisons he did not even allow their last remains to be taken out; and in this way the air of prisons stank more. But Saadaat endured these conditions also and through recitation of Quran they estimated the times for prayers and continued to endure life of dungeons.²

The existence of descendants of Imam Hasan (a.s.) was unbearable for Mansur; thus due to the protests of Abdullah bin Mahaz he was initially arrested and then both his sons were killed. When Nafse Zakiyyah finding Mansur's atrocities unbearable rose up in revolt in Kufa; and Ibrahim raised the standard of revolt in Egypt, initially he had support of some people and an army was also raised; but in the end due to severity of confrontation the army was ineffective and both were killed amidst their forces. The determination of Saadaat was intact even after that; thus Abdullah Mahaz who had adopted a nomadic life and on one occasion had met his sons and made bequest to them that an honorable death was better

¹ *Umdatud Talib*, etc.

² *Sawaiqul Mohriqa*, Pg. 121

than a life of degradation and it was on this basis that he had revolted. When the severed head of Nafse Zakiyyah was placed before Abdullah Mahaz and on concluding his prayers he saw it, he said: Well done, you have fulfilled the divine covenant and your sword has saved you from degradation of the world and your piety has saved you from punishment of the hereafter. Saying this he said to the one who brought the severed head: Tell Mansur that our job is accomplished; after that it is your turn and justice would be done in court of God anyway. After that he took such a deep breathe that he passed away and by presenting the sacrifice of his children, entered the court of divinity in their company.

- Atrocities of Mansur on the basis of which these people had considered staging a revolt as necessary, their ordinary scene was that he had arrested seventy to seventy-five Hasanid Saadaat from Medina and placed iron collars and chains upon them and took them out of Medina. Getting this information Imam Ja'far Sadiq (a.s.) came upto that place and was so moved by this scene that he began weep excessively and said: Now the sanctity of God and the Prophet also cannot be protected. After that he remained in fever for twenty days. He also tried to meet his uncle, Abdullah Mahaz and give him condolence of this tragedy, but the unjust people didn't allow him. In this way they could not even share the sorrow of each other.

It is clear that in view of such a cruel and heartless ruler, when life of ordinary Saadaat Hasani was unbearable, what can be said about Imam Ja'far Sadiq (a.s.), who was an epitome of excellence? And his personality was absolutely sacred and honorable among people. How his existence could be bearable for Mansur? Thus he tried to have the Imam assassinated again and again and summoned him to the court with the aim to insult him and at last he should be killed. But so long as divine will is in favor of a life, no one can end it; and none can

degrade one whom God exalts.¹

Once when Mansur summoned the Imam intending to insult him, a housefly again and again disturbed Mansur and sat on his nose. He was fed up with it and at last exclaimed: Why God has created this fly? The Imam replied: To degrade the tyrants, so that they realize their worth and that they should understand how they are oppressing the whole world in spite of being so helpless.²

On another occasion, when he summoned the Imam, he also gathered a large number of magicians who aimed to insult the Imam through their magical tricks; but Providence decreed it in such a way that the Imam gestured to the tiger on the carpet and it turned into a real beast and devoured the magicians. When Mansur asked the Imam to bring them back, the Imam said: If the staff of Musa had brought back the magicians, I would also have brought them back; but it cannot be done now.³

As if it was meant to be a reminder that we are the inheritors of Musa (a.s.) and you are the inheritor of Firon; thus whatever had been the fate of magicians of Firon the same fate is repeated for magicians of today; and the fate that befell Firon is soon going to befall Mansur as well.

- On some occasions, Mansur even planned to have the house of Imam (a.s.) burnt down, so that all his family members may perish in the fire. Thus he followed his plan and the house caught fire. Companions tried all means to put it out, but the Imam paid no attention and in the end addressed the fire: Do you not know that I am son of

¹ *Jilaul Uyun*, Pg. 269; *Nurul Absar*, Pg. 133; *Sawaneh Umri Shaharda Masumin*, Part 2, Pg. 2

² *Ilalush Sharai*, Pg. 496; *Manaqib*, Vol. 3, Pg. 375; *Hilyatul Awliya*, Vol. 3, Pg. 198; *Matalibus So-ool*, Pg. 82; *Biharul Anwar*, Vol. 8, Chapter, Pg. 189; *Nurus Absar*, Pg. 144

³ *Damatus Sakiba*, Vol. 2, Pg. 513

Ibrahim the Khalil? How can you dare to burn me or my family members? Thus the fire stopped and he waved the tails of his shirt making it a bough of flowers.¹

- Mansur once gathered a hundred ignorant persons in his court and instructed them to attack and finish off Imam Ja'far Sadiq (a.s.) as soon as he entered. But Providence arranged it in such a way that when the Imam entered, all threw down their swords and fell at his feet and Mansur perceived a threat and had the Imam returned to his hometown the same night and then had him poisoned.²

Once, Mansur asked the Imam that why he was not afraid of him? Imam (a.s.) replied: Neither I have any worldly possession whose loss I may fear through you and nor you have anything from the hereafter, which I may hope from you. He said: Stay with me and continue to render advices to me. He said: One who is concerned for the hereafter would not stay with you and one who loves the world will not advise you.³

- An advantage of being repeatedly summoned to the court by Mansur was that the Imam continued to come before the people and people came to be informed of his excellence and conditions. Thus once Mansur summoned the Imam in presence of an Indian physician and he began a discourse as show off. The Imam said: I know medicine better than you, don't try to overawe me. He asked: What do you know? He said: The fundamental principles of medicine are that you must cure the ill through its opposite. You must cure heat through cold things and cold through hot things; after that stomach is the center of all diseases. So you must cure it first of all and then turn your attention to maladies. And third point is that precaution is the best cure.

¹ *Tadkiratul Masoomeen*, Pg. 181, quoted from *Usul Kafi*.

² *Damatus Sakiba*, Vol. 2, Pg. 481; *Jannaatul Khulud*, Pg. 28; *Kashful Ghumma*, Pg. 100

³ *Hayat Imam Musa Kazim (a.s.)*

The Indian physician agreed with this and the Imam said: This is not knowledge of book; it is a divine bestowal. After that he posed the following questions to him:

(1). Why are the tears and other moistures housed in the head? (2) Why the hair grows from the head? (3) Why there is no hair on the forehead? (4) Why are there wrinkles on forehead? (5) Why eyelids cover the eyes? (6) Why is the nose placed between the eyes? (7) Why are eyes almond shaped? (8) Why is the aperture of nose facing downwards? (9) Why are there two lips over the mouth? (10) Why are the front teeth sharp and the molars broad? And why there are canines and premolars between them. (11) Why are both palms hairless? (12) Why men have facial hair? (13) Why there is no sense in nails and hair? (14) Why is the heart shaped like a cone? (15) Why the lungs are divided into two parts and why does it move at its place? (16) Why is the liver convex shaped? (17) Why is the kidney shaped like a bean? (18) Why do knees bend forward? (19) Why are both feet hollow in the centre?

The Indian physician was bewildered by these questions and realized that he was not connected to the art of medicine; he was in fact connected to secrets of creation and mysteries of universe and mysteries of universe could not be exposed, except by representative of creator of universe. So he asked the Imam to explain all these points and Imam replied them in proper order.

(1) If the head had not been the center of moistures, it would have burst due severity of heat. (2) If the head was hairless oil would not have been able to reach to the roots and the brain would have not been safe from cold and hot. (3) The forehead is hairless as from there light reaches to the eyes. (4) There are wrinkles on forehead to protect the eyes from sweat etc. (5) Function of eyelashes is to ensure that intensity of sun may affect as per need and there is ease in sleeping as well. (6) Nose is placed between two eyes so that light could be divided in two parts before reaching the eyes. (7) Eyes are almond

shaped so that Surma may be applied easily. (8) The nose aperture is placed downwards so that moistures may be easily exuded. (9) Lips are shaped as such so that moistures coming from above may not enter the mouth and that food may not fall out. (10) Facial hair is given to men so that a difference can be maintained between men and women. (11) Incisors are sharp to enable cutting of a thing easily and molars are broad to chew the food easily and the teeth between them are long to keep them in order. (12) There is no hair in palms to enable touch and to perceive hardness and softness (13) There is no feeling in nails and hair as they have to be pruned again and again. (14) Heart is conical so that it may enter the lungs easily and continue to be cooled through its air. (15) Lungs have two sections so that the heart remains between them. (16) Liver is convex so that it should remain just on top of the stomach and continue to digest food through its heat and weight. (17) Kidney is shaped like bean, because semen comes to it from behind and is expelled slowly through its contractions and dilations. (18) Knees do not bend backward to ease walking; otherwise one would fall down easily. (19) The base of feet is hollow so that legs may rise easily when pressure is exerted on them; otherwise it would have been difficult to lift the weight of the whole body.

After getting these replies, the Indian physician asked in astonishment: From where have you gained this knowledge? He said: From my respected grandfather and he received it from Holy Prophet (s.a.w.s.) and he in turn gained it through the Lord of the worlds.

As soon as he heard this, he began to recite the Muslim formula of faith and after embracing Islam, said: Indeed, you are having most knowledge from all the people of the time.¹

¹ *Manaqib*, Vol. 5, Pg. 46; Mumbai; *Sawaneh Umri Shaharda Masumin*, Part 2, Pg. 25

Manners and morals of the Holy Imam

An example of the noble morals of Imam is that he sent a slave on some errand. When he was late in returning the Imam went out to search for him and found him asleep in one spot. Instead of waking him up he sat at his head and fanned him. When the slave awoke, he was absolutely ashamed. Imam said: Day is for working and night is for sleep. Remember this henceforth.¹

Another important incident is that when slaves gathered grains seeing the signs of famine; the Imam ordered them to sell the grain in the open market and said: All of us would live just as others. After that he said: Use wheat mixed with barley to bake bread so that we have a chance to share the hardships of others.²

He used to work in the orchards along with the slaves and when someone objected, he said: There is nothing wrong in bearing hardships in pursuit of livelihood; it is rewarding divinely.³

¹ *Manaqib*, Vol. 5, Pg. 52

² *Manaqib*, Vol. 5, Pg. 53; *Sadiq Aale Muhammad*, Pg. 12

³ *Manaqib*, Vol. 5, Pg. 54; *Sadiq Aale Muhammad*, Pg. 12

Evidences of Imamate

Confessions

His Eminence, Imam Ja'far Sadiq (a.s.) became the successor of his father due to his superiority and excellence.¹

He was from Saadaat of Ahle Bayt (a.s.) and his excellence is not in need of any explanation.²

He was an infallible and protected like his holy ancestors.³

He did not commit any sinful act from the time of his birth right upto his passing away and that is why he is called Masoom.⁴

He was the greatest member of Ahle Bayt (a.s.) and he had mastery on all sciences; he was a source of Quranic interpretation. He was a sea of knowledge and strange phenomena.⁵

Among the twelve Imams, he was a great jurist, scholar and reliable source of traditions. He is the teacher of traditions to Abu Hanifah and Imam Malik.⁶

Scholars like Yahya Ibne Saeed, Ibne Juraih, Imam Malik, Imam Sufyan Thawri, Sufyan Ibne Uyyana, Abu Hanifah and

¹ *Sawaiqul Mohriqa*, Ibne Hajar Makki, Pg. 120

² *Wafayatul Ayan*, Ibne Khallikan, Vol. 1, Pg. 105

³ *Mawaddatul Qurba*, Sayyid Ali Hamadani, Pg. 34, Mumbai 1310 A.H.

⁴ *Dirasaatul Labeeb*, Pg. 200

⁵ *Matalibus So-ool*, Ibne Talha Shafei, Pg. 273

⁶ Allamah Wahiduz Zaman Hyderabad

Ayyub etc. have narrated traditions from him.¹

Abu Hanifah continued to attend the classes of Imam Muhammad Baqir (a.s.) with the aim of learning and a major part of knowledge of Abu Hanifah was obtained from Imam. Abu Hanifah also studied under Imam Ja'far Sadiq (a.s.), son of Imam Muhammad Baqir (a.s.) which is mentioned in all histories. Ibne Taymiyyah has denied this under the pretext that Imam Abu Hanifah was a contemporary of Imam Ja'far Sadiq (a.s.) so how he could have studied under him? But it is the insolence and mistake of Ibne Taymiyyah; however learned Abu Hanifah might be, how he can be compared to Imam Ja'far Sadiq (a.s.) in excellence; traditions, Jurisprudence? On the contrary all sciences originated from houses of Ahle Bayt (a.s.) and the inmates of the house know well what is there in it.²

He used to say: We have been bestowed with the faculty of knowledge of past and present; and the capability of divine inspiration and ability to listen to the talks of angels.³

The great teacher, Jabir Ibne Hayyan Ibne Abdullah was born in Kufa. In the initial period of his life, he gained expertise on natural sciences and to a great extent learnt from Imam Ja'far Sadiq (a.s.), son of Imam Muhammad Baqir (a.s.).⁴

Statements of Imam Ja'far Sadiq (a.s.) are present on the science of chemistry and numerology and his student was Jabir Ibne Hayyan Sufi Tarsoosi, who wrote a thousand page book in which he collected five hundred treatises of Imam Ja'far Sadiq (a.s.).⁵

¹ Allamah Shablanji, Ibne Khallikan, Vol. 1, Pg. 130

² *Seeratun Noman*, Allamah Shibli

³ *Shawahidun Nubuwwah*, Jami

⁴ *Encyclopedia of Islamic Chemistry*

⁵ *Wafayatul Ayan*, Ibne Khallikan, Vol. 1, Pg. 130

Jabir Ibne Hayyan collected five hundred treatises of Imam Ja'far Sadiq (a.s.) and compiled a book of a thousand pages.¹

In brief it can be said that sum total of all companions of all the holy Imams come to four thousand five hundred of whom 4000 are only companions of Imam Ja'far Sadiq (a.s.) who are mentioned in books and in this way among of companions of Imams, the number of authors are one thousand three hundred; from whom most are from companions of Imam Ja'far Sadiq (a.s.). Four hundred students of his had prepared four hundred Usuls; which were later compiled into codices of traditions and moreover, each of his companions wrote a number of books. For example Fazl Ibne Shazan compiled 180 books and this is the greatest collection of books close to the early period of Islam, which was compiled by companions of Imams and whose example is not found in history of any sect or school.

In addition to writers, among memorizers of traditions, Jabir Jofi knew seventy thousand traditions by heart. Aban Ibne Taghlib Kufi knew thirty thousand traditions by heart. Same was the case of other companions, regarding whom Imam Ja'far Sadiq (a.s.) had said: If these four persons had not been there, the jurisprudence of my father would have been lost.²

It is surprising that more than those who were near those who were far, derived more advantage and just as Salman had come from Persian to Holy Prophet (s.a.w.s.) preceded everyone in gaining from Holy Prophet (s.a.w.s.) in the same way is the case of Zurarah Ibne Ayyin among companions of Imam Ja'far Sadiq (a.s.), whose father was a religious monk of

¹ *Dairatul Marif*, Al Qarnul Rabe Ashar, Allamah Farid Wajdi

² *Matalibus So-ool*; *Sawaiqul Mohriqa*; *Nurus Absar*; *Tarikh Ibne Khallikan*, Vol. 1, Pg. 130; Khairuddin Zarkali, *Al-Aalaam*, Pg. 183; *Idarah Mariful Quran*, Vol. 3, Pg. 109, Egypt; Muhaqqiq Hilli, *Motabar*, *Kitabur Rijal* etc.

Rome and he earned great respect in company of Imam and also authored various books.

It is also regretful that despite all these excellences and confessions, Imam Bukhari did not allow his traditions any place in his book, *Sahih Bukhari*. Whereas it has traditional reports of people like Marwan, Imran Ibne Hitan Khariji etc. and they have been given grade of trustworthiness and worse than this is the fact that Yahya Ibne Saeed Kattan had gone to the level of saying that: I have doubts about veracity of Imam Ja'far Sadiq and in my view Mujalid is more preferable. Whereas according to Wahiduz Zaman what is the value of Mujalid in comparison to Imam and what connection he has with the Imam? In fact it is through such insolent remarks that Ahle Sunnat are defamed that they have no love and regard with Imams of Ahle Bayt (a.s.). May Allah have mercy on Imam Bukhari that he has narrated from Marwan and Imran Ibne Hitaan and many other Khariji persons and has doubt in Imam Ja'far Sadiq (a.s.) who is the son of the cousin of the Messenger of Allah (s.a.w.s.).¹

- Abu Hanifah, Muhammad Ibne Hasan was his student; Abu Yazid Taifur was his water carrier and people like Ibrahim Adham and Malik Ibne Dinar were his slaves.

Miracle acts

His miracle acts are of two types: some are related to knowledge and cognition, which were displayed in the form of debates and discussions and some are connected to the practical world and the display of wondrous acts, which in common parlance is compared to miracles. Both types of acts are numerous and incomparable in the life of the Imam, which cannot be compared to anyone; for example, from the academic aspect.

¹ *Anwarul Lugha*, Hyderabad

- A scholar who didn't believe in pre-destination came to the court of Abdul Malik Ibne Marwan, who was having the opinion that man is absolutely free in his affairs and God has no role to play in that at all. He presented such arguments to prove his point that all the learned became helpless. At last Abdul Malik summoned Imam Muhammad Baqir (a.s.) from Medina who instead sent Imam Ja'far Sadiq (a.s.). Abdul Malik objected saying that it was beyond his means. The Imam addressed that man and asked: Do you remember Surah Hamd. He started reciting. When he came to: Thee alone we worship and only thine help we ask, the Imam said: Why do we seek help from Allah if nothing is under His control? That man was bewildered at this reply and the gathering of debate was over.¹
- Abu Shakir Desani asked the Imam to prove the existence of God. The Imam gave the reference of an egg saying: This is a sealed fort having two contradictory matters, which do not affect each other and without anyone's interference young ones come out of it. Thus if there is no God; who is the creator of these young ones and who is the protector of this condition of the egg?²
- When Abu Hanifah tried to express his perfection of knowledge, Imam said: Tell me why there is salinity in the eye, bitterness in the ears, moisture in the nose and sweetness in the lips?

Which statement is such that its beginning is denial and the end is Islam?

Why menses and pregnancy do not come together to women?

When Abu Hanifah confessed helplessness, the Imam said:

¹ *Tafseer Burhan*, Vol. 1, Pg. 33

² *Usul Kafi*, Pg. 433; *Jamiul Akhbar*

If there had been no salinity in the eye, the eyeball would have dissolved; if there had been no bitterness in the ear, worms and insects would have entered it; if there were no moisture in the nose, breathing would have become difficult and there would have been no perception of fragrance and stink. If there had been no sweetness in the lips, one would not have perceived the taste of anything.

The statement whose beginning is denial and end is Islam is the Kalimah Tauheed: There is no god, except Allah. The first part being denial (Kufr) and the second phrase is Islam (except Allah).

Menses and pregnancy do not come together to women, because the direction of blood is turned to fetus and from that its diet is procured.¹

Practical wonder acts

Following are some examples of his wonder acts:

- A man told him that Hakim Ibne Ayyash Kalbi mimics you and he has insulted Zaid, the martyr in his couplets and declared Uthman to be better than Ali (a.s.). Imam raised his hands in prayer: O Allah, make a beast dominate him. Thus a lion killed him and the Imam as soon as he received the news, performed prostration of thanksgiving to Almighty as He had fulfilled the promise given to him.²
- Abu Basir was going to the public bath for Ghusl. On the way he met some people who were going to meet the Imam. He thought that he would first visit the Imam and then perform the Ghusl. As soon as he came to the Imam, he said: You must never enter the house of Prophet or

¹ *Al-Masaid*, Pg. 202; *Hayatul Haiwan*, Vol. 2, Pg. 85; *Tarikh Ibne Khallikan*, Vol. 1, Pg. 105; *Manaqib*, Pg. 41; *Nurul Absar*, Pg. 131

² *Shawahidun Nubuwwah*

Imam in this condition (Ghusl is first and it is included among manners of visitation).¹

- He told Yunus Ibne Zabyan, that the treasures of the earth and heavens were under his control and saying this he kicked at the ground and extracted a chest full of gold from the earth. Yunus said: Despite such discretion, your followers are always in a bad condition. The Imam said: This world is not for them; Paradise is for them.²
- In 113 A.H. he went to perform the Hajj and people saw that he was seated on Mount Abu Qubais and supplicating the Almighty through confidential prayers. O living, O living, O merciful, O merciful. O the most merciful of merciful ones; O the most merciful of merciful ones, and after all this he mentioned his need: O God, I would like to have grapes as food and a sheet of cloth to cover myself. Just then a basket of grapes and a sheet was seen descending to him. I (the reporter) said: I had said Amen at your prayers, so I also have a share in it; so he included me also. And by Allah I had never seen such grapes. I begged that I did not need the sheet, but when he moved towards the place of Sayy a beggar asked him for the sheet and he gave it to him. So I asked him: Who is this miraculous personality. He replied: He is His Eminence, Ja'far Ibne Muhammad as-Sadiq.³
- A person asked him about the miracle of Prophet Ibrahim (a.s.) that which birds he had slaughtered and then made them alive again. He called the peacock, crow, falcon and pigeon and when all gathered, he slaughtered them and after mincing them dispersed their parts. And then when he called them all parts rejoined and he made it clear that “we

¹ *Kashful Ghumma*, Pg. 97

² *Tadkiratul Masoomeen*, Pg. 183

³ *Kashful Ghumma*, Vol. 2, Pg. 276; *Matalibus So-ool, Sifatus Sawafa*, Ibne Jauzi, Vol. 4, Pg. 97

are the inheritor of Ibrahim Khalil; and the Lord of the worlds has given the same miracle to us also.”¹

- While going for Hajj, a person gave ten thousand dirhams to the Imam to arrange a house for him by the time he returned from Hajj. On his return the Imam told him: I have arranged a house for you in Paradise and gave him the map of the same. The man made a will that the paper should be placed in his grave. After his death, the next day the same paper was seen on the grave and on the other side of it was written: His Eminence, Ja’far Ibne Muhammad has fulfilled his promise.²

Martyrdom

There is almost consensus on the fact that he was martyred through poison, which was administered to him at the behest of Mansur Dawaniqi. It was tried a number of times, but when the time arrived, the poison proved affective and the Imam departed from the world. Although some writers, in order to acquit Mansur, have written that his martyrdom did not occur during the time of Mansur.

In any case it was Monday 15th Shawwal, 148 A.H. when Imam Ja’far Sadiq (a.s.) departed for his final journey and was buried at Jannatul Baqi. His age at that time was 65 years, which is the longest of all departed Imams. After that other than Imam Zamana (a.s.) no one had a long lifespan. He is alive by the command of God and will remain thus till the world which is filled with injustice and oppression is not filled up with justice and equity.³

¹ *Shawahidun Nubuwwah*

² *Shawahidun Nubuwwah*, Pg. 192, *Manaqib*, Vol. 3, Pg. 359

³ *Irshad Mufeed*, Pg. 413; *Elamul Wara*, Pg. 159; *Nurul Absar*, Pg. 132; *Matalibus So-ool*, Pg. 277; *Ghayatul Ikhtisar*, Pg. 62; *Sihahul*

- This incident of his final moments is worth attention that he summoned all his family members, relatives and descendants and made a bequest to them saying: The intercession of us Ahle Bayt (a.s.) cannot reach those who consider prayers as unimportant, which shows the importance of prayer according to school of Shiaism.

Wives and children

According to *Irshad* of Shaykh Mufeed (r.a.) the Imam has ten children:

Ismail, Abdullah, Umme Farwa – their mother was Fatima binte Husain Ibne Ali Ibnul Husain Ibne Ali Ibne Abi Talib (a.s.).

Ishaq, Muhammad and Imam Musa Kazim (a.s.) – their mother was Hamida Musaffat who was protected from all defects by the Lord of the worlds.

Abbas, Ali, Asma, Fatima – all had different slave mothers.¹

A Clarification

Ismail was his eldest son, who was very dear and respected in his view and on the basis of this many people thought that he would be the Imam after his father. But he passed away during the lifetime of his father and he expressed much grief on this tragedy. He brought the bier to Medina and had it buried in Baqi. He walked with the bier barefoot and stopped the bier at different places and showed the face of Ismail to people; so that no one should have any doubt that he is dead; and after the

Akhbar, Pg. 44; *Sawaiqul Mohriqa*, Pg. 121; *Arjahul Matalib*, Pg. 450; *Khawasul Ummah*; *Wasilatun Najaat*, Pg. 362

¹ *Jannaatul Khulud*; *Manaqib*

burial also, he gave money to some people to perform Hajj in lieu of Ismail so that it may also be proof of his death; but despite all such precautions there are a large number of people in the Muslim world who believe in the Imamate of Ismail. Who instead of returning the Imamate to Imam Musa Kazim (a.s.) take it towards descendants of Ismail. They believe that after the death of Ismail, his son, Muhammad became the Imam and this series still continues in his descendants. Some people also believe that Ismail is alive.

In the Egypt region, the kings who came to power were also related to generations of Ismail and the name of their first ruler was Ubaidullah Muhammad Ibne Abdullah Ibne Ahmad Ibne Muhammad Ibne Ismail Ibne Imam Ja'far Sadiq; and his title was Mahdibillah. These people ruled for 274 years during period of Bani Abbas; which began from the age of Motazid, which was approximately the time of Ghaibat Sughra. They were 14 kings in all and they are called as Ismailiya or Ubaidiya.¹

Qadi Nurullah Shustari has said that Qaramita is a group other than Ismailiya. Some supporters of Bani Abbas in order to defame the Fatimids have included Qaramita in Ismailiya; although there is no relation between them.

Amirul Momineen (a.s.), in his sermons, while narrating the reports of unseen had mentioned the rule of Ubaidullah in Maghrib and included him among children of Ismail about whose Imamate Bada had occurred; that is people thought that Imamate was his right. But due to his death, Imamate was transferred to Imam Musa Kazim (a.s.) and not that Ismail was really an Imam and that later divine will changed and He dismissed him or killed him and appointed Imam Musa Kazim (a.s.) as Imam; such a kind of Bada is possible in knowledge and acts of people, but it is not possible in case of Almighty

¹ *Tarikh Islam*, Ehsanullah Abbasi, Pg. 422; *Tarikh Islam*, Mr. Zakir Husain, Vol. 1

Allah.

The fact is that in the affairs of universe, the position of Bada is same as the position of *Nass* in Islamic laws; just Almighty Allah abrogated Islamic laws; it does not imply change of opinion or regret; on the contrary it is an expression of the term of the command; in the same way when Bada occurs in the universe it does not imply change of facts; it is the expression of facts, whose imagination did not exist in minds of people and they had an opposite view or imagination and later the fact is expressed. Allah knows best what is right.

Companions

There were more than four thousand students in the classes of Imam Ja'far Sadiq (a.s.) and they include great Imams of the Ummah as well, but those companions who had truly gained from the knowledge of Imam and remained steadfast on faith till their last moments, their number is definitely less than this, although this number is also more and some names are worth special mention, but they are some who are also included among companions of Imam Muhammad Baqir (a.s.); on the contrary they are considered as his companions only. Some are mentioned among companions of Imam Ja'far Sadiq (a.s.); therefore we would mention about some of the members of this second group:

1- Aban Ibne Taghlib

He was from Kufa and he belonged to Bakr Ibne Waeel tribe. He was a very religious type of person who held a special position in the knowledge of recitation of Quran and he had a particular style of recitation, famous among reciters of Quran. He had also studied under Imam Sajjad (a.s.), but Imam Muhammad Baqir (a.s.) had ordered him during his period that he should sit in the mosque and issue religious verdicts as he

wanted such people among his companions. He had learnt by heart thirty thousand traditions from Imam Ja'far Sadiq (a.s.). He was also appointed by Imam to hold debates on religious topics, in order to continue the system of verification of truth. He passed away in 141 A.H. and Imam Ja'far Sadiq (a.s.) expressed great sorrow at this tragedy. It is mentioned in traditional reports that when Aban used to come to Medina, the Masjid of Medina used to fill up with students of religious knowledge and each of them used to be eager to hear traditions directly from Aban.¹

2- Ishaq Ibne Ammar Sairafi Kufi

He was considered a teacher of traditions and was a high class trustful tradition narrator. He brother, Yunus, Yusuf, Ismail, Qays and his nephews, Ali, Bashir and sons of Ismail were also prominent personages among tradition scholars.

Scholars of tradition narrators of the early period used to refer to him as a follower of Fathi school and his traditional reports were considered trustworthy instead of being *Sahih*; but Shaykh Bahai has investigated this point and concluded that there are two narrators of this name; Ishaq Ibne Ammar Ibne Hayyan from the Imamiyah and was a reliable man; and Ishaq Ibne Ammar Ibne Musa was on religion of Fatihi, but he was trustworthy. The former is mentioned in *Rijal Najjashi* and the later is mentioned in *Rijal* of Shaykh and this research of Shaykh Bahai remained in force for sometime but in the end, Allamah Tabatabai Bahrul Ulum showed that Ishaq Ibne Ammar is only one person and he was on Imamite faith and a reliable person, so his traditional reports should get the rank of authentic reports.²

¹ *Majalisul Momineen, Kitab Ibne Dawood, Ahsanul Maqal*, Vol. 1, Pg. 754

² *Majalisul Momineen, Ahsanul Maqal*, Vol. 1, Pg. 754

3- Buraid Ibne Muawiyah Ajali Kindi

His Kunniyat was Abul Qasim and he was considered one of the closest confidants of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.). Imam Ja'far Sadiq (a.s.) used to remark about him that there are four standards of religion: Muhammad Ibne Muslim, Buraid Ibne Muawiyah, Laith Ibne Bakhtari Abu Basir and Zurarah Ibne Ayyin; if they had not been there, the jurisprudence of Ahle Bayt (a.s.) would have been destroyed. Buraid passed away in 150 A.H. and his son Qasim Ibne Buraid is also considered a narrator of traditional reports of Imam Ja'far Sadiq (a.s.).¹

4- Abu Hamza Thumali

Imam Ja'far Sadiq (a.s.) used to tell him: Seeing you I become assured. Once his daughter had a fall and she fractured her hand; a surgeon was brought there for her treatment; seeing the condition of his daughter, he began to weep; Providence had so much pity on this condition that the fractured hand was cured by itself and the orthopedic expert continued to search for broken bones. Abu Hamza has also cultivated the company of Imam Sajjad (a.s.) and often used to go for Ziyarat of Amirul Momineen (a.s.), when a large crowd of Imamiyah jurists used to gather and people gained from his know how. He passed away in 150 A.H.²

5- Hareeth Ibne Abdullah Sajistani

He was originally from Kufa, but he used to travel to Sajistan on business; therefore he became famous as Sajistani.

¹ *Majalisul Momineen, Ahsanul Maqal*, Vol. 1, Pg. 755

² *Ahsanul Maqal*, Vol. 1, Pg. 755

His book, *As-Salaat*, was highly popular among scholars.¹

6- Humran Ibne Ayyin Shaibani

He was a brother to Zurarah and Imam Muhammad Baqir (a.s.) has verified his being a Shia; on his death, the Imam had remarked that a believer man has passed away. Once Humran told Imam Ja'far Sadiq (a.s.): So less is the number of your followers that they cannot finish the mutton of a single goat. Imam (a.s.) said: More surprising is the fact that after Holy Prophet (s.a.w.s.) the only sincere supporters of Amirul Momineen (a.s.) were Salman, Abu Zar and Miqdad and Ammar had also joined them.²

7- Zurarah Ibne Ayyin

He was the most prominent companion of Imam Ja'far Sadiq (a.s.). So much so that that Imam told Faiz Ibne Mukhtar: If Zurarah had not been there, the traditions of my respected father would have been lost. When Yunus Ibne Ammar narrated a tradition of Imam Muhammad Baqir (a.s.) on the authority of Zurarah, Imam Ja'far Sadiq (a.s.) said: If Zurarah has narrated it, it must be authentic. Jamil Ibne Darraj said: We used to seem like nursery kids before Zurarah. Imam Ja'far Sadiq (a.s.) said: Your name is mentioned in the list of the inmates of Paradise without an Alif; he confessed: My real name is Abde Rabbih and Zurarah became famous later. He passed away two months after demise of Imam Ja'far Sadiq (a.s.), but he left a generations behind him who were highly reliable religious authorities and missionaries of faith.³

¹ *Ahsanul Maqal*, Vol. 1, Pg. 757

² *Ahsanul Maqal*, Vol. 1, Pg. 757

³ *Ahsanul Maqal*, Vol. 1, Pg. 759

8- Safwan Ibne Mahran Jammal Asadi Kufi

He was from Kufa and was in the business of hiring out camels. Once Imam Musa Kazim (a.s.) asked him: Do you rent out year camels to Harun. He said: Only for traveling to Mecca. The Imam asked: Do not wish that he should return safe and sound so that you get your animals and rent. He replied: Yes. Imam said: One who desires for the survival of oppressors would be raised with them on Judgment Day. Safwan disposed off all his camels upon this. When Harun learnt of this, he said: If you did not have good relations with us I would have got you killed.

Traditional reports of Ziyarat Waritha, Ziyarat Arbaeen and Dua Al-Qama have been recorded from Safwan and he used to transport Imam Ja'far Sadiq (a.s.) from Medina to Kufa for a long time and himself also worshipped at the tomb of Amirul Momineen (a.s.).¹

9- Abdullah Ibne Abi Yafur

He was a disciple of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.). He had perfect faith on the Imam and the latter had also prayed in his favor a number of times. He passed away during a plague in the lifetime of the Imam. Imam extolled his praises in his letter to Mufaddal Ibne Umar and said: I have not seen anyone more pious and obedient to God, Prophet and the Imam.²

10- Fuzail Ibne Yasar Basri

His Kunniyat was Abu Qasim and he was a prominent companion of Imam Ja'far Sadiq (a.s.). He was considered

¹ *Ahsanul Maqal*, Vol. 1, Pg. 760

² *Ahsanul Maqal*, Vol. 1, Pg. 761

among companions of consensus. That is all scholars had consensus on authenticity of his traditional reports. Imam Ja'far Sadiq (a.s.) used to say: One who likes to see an inmate of Paradise should look at Fuzail.¹

11- Faiz Ibne Mukhtar Kufi

He is included among companions and tradition reporters of Imam Muhammad Baqir (a.s.), Imam Ja'far Sadiq (a.s.) and Imam Musa Kazim (a.s.). Once he came to Imam Ja'far Sadiq (a.s.) and said: Please introduce your successor to me. The Imam went inside and summoned Faiz there. After sometime Imam Musa Kazim (a.s.) appeared with a lash. He was around five years old at that time. Imam Ja'far Sadiq (a.s.) introduced the successor and said: Son, what lash is this. He replied: My brother, Ali was lashing everyone with this so I have taken it away from him. Imam said: Faiz, this is my successor and legatee. He said: Maula, please give some more details. He said: Suhuf Ibrahim and scrolls of Prophet Musa (a.s.) have reached to me from the Prophet in inheritance and I have appointed this sons of mine as my successor. Faiz said: Maula tell me some more. He said: When my respected father used to supplicate, I used to say Amen; and when I supplicate, this son of mine says Amen. Faiz said: Maula tell me some more. He said: when my respected father wanted to sleep I used to put my arms to act as pillows and when I want to rest, this boy gives me support; so you must accept his Imamate and convey this information to your special companions. Faiz kissed the forehead of the Imam and coming back to Yunus Ibne Zabyan narrated this incident to him. He said I will get it verified directly from the Imam and he came to the Imam's house for this purpose. The Imam called from inside: Yunus, do not

¹ *Ahsanul Maqal*, Vol. 1, Pg. 762

investigate; whatever Faiz has reported is correct.¹

12- Laith Ibne Bakhtari

He is famous as Abu Basir and he is also included among the righteous personages who had been given the glad tidings of Paradise and who are included among companions of consensus and all scholar have unanimity about the authenticity of all his reports.

Abu Basir says: Once, when I came to Imam Ja'far Sadiq (a.s.), he said: You were present during the last moments of Alba Ibne Darra Asadi; what did he say at that time? I replied: He told us that you have guaranteed Paradise for him. Imam said: You are right. I began to cry: Alas, if I also had this honor. Imam (a.s.) said: I stand a surety for you as well. I said: Please recommend my case to your ancestors also. He said: They are also your sureties. I said: Please recommend my case to the Lord of the worlds also. He said: He is also a surety, and anyone who is sincere and steadfast in the love of Ahle Bayt (a.s.), Aale Muhammad (a.s.) would be his surety for Paradise.²

13- Muhammad Ibne Ali Ibne Noman Kufi

His Kunniyat was Abu Ja'far and he had a shop in Taqqul Mahammin; therefore he became as Momin Taq and the opponents being overwhelmed by his wit used to refer to him as Shaitan Taq. He was an expert of scholastic theology and the art of debate. He had also written a number of books; and had frequent debates with Abu Hanifah. Thus once Abu Hanifah ridiculed belief of Rajat and said: Lend me 500 gold coins; I will return them to you in Rajat. Abu Ja'far said: I am ready, but you must get a surety that you will come in the shape of a

¹ *Ahsanul Maqal*, Vol. 1, Pg. 753

² *Ahsanul Maqal*, Vol. 1, Pg. 764

human being in Rajat; if you come in form of monkey, how I would get my money back?

- After martyrdom of Imam Ja'far Sadiq (a.s.), Abu Hanifah remarked sarcastically: Now your Imam is dead. Abu Ja'far retorted: What is your problem; your Imam is going to live till the appointed hour.
- One day Abu Hanifah was seated with his companions and he decried Abu Ja'far coming from a distance. He said: Satan is coming. Abu Ja'far heard this and immediately recited the verse of Quran: We have sent the satans to the disbelievers so that they may continue to torment them forever.
- There was a Khariji in Kufa, named Zahhak and he used to call himself Amirul Momineen and invited people to follow him. One day Momin Taq went to him and said: I have heard a lot about your justice; I want to become your companion. He considered it as a good opportunity and extended a warm welcome and included him among his companions. Momin Taq said: Why are you an opponent of Imam Ali (a.s.)? He replied: He accepted arbitration in Siffeen and it is against Islam. Momin Taq said: I want to discuss this matter with you if you can prove your stance, I will accept your superiority, but who will judge the debate; no judgment is possible without a third party. Zahhak appointed one of his companions as a judge. Momin Taq accepted the suggestion and said: O people, this person has accepted an arbitrator, so he has gone out of the pale of Islam. People beat him up so much that he lost consciousness.¹

¹ *Ahsanul Maqal*, Vol. 1, Pg. 765; *Majalisul Momineen*

14- Muhammad Ibne Muslim Ibne Riyah Tahhan Thaqafi Kufi

A senior-most companion of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.); scholars are unanimous on the correctness of his traditional reports. He lived in Medina for four years and learnt thirty thousand traditions from Imam Muhammad Baqir (a.s.) and sixteen thousand from Imam Ja'far Sadiq (a.s.).

Abdullah Ibne Abi Yafur asked Imam Ja'far Sadiq (a.s.) that if one cannot reach him, whom should one refer to. He replied: What is the problem with Muhammad Ibne Muslim? He was respected in the view of my honorable father as well.

- Muhammad Ibne Muslim says: One night a lady knocked at my door and asked me the religious problem that what should be done if a pregnant woman dies having a living unborn child in her womb? I said: Imam Muhammad Baqir (a.s.) has said that the child should be removed surgically, but I live in seclusion; who gave you my address? She replied: This problem came to Abu Hanifah; since he didn't know the answer, I was sent to you. When the following day I entered the mosque I found Abu Hanifah explaining that matter on his own authority. I gestured to him that I was present there. He became worried and said: Let me live for a moment at least.
- According to histories Muhammad Ibne Muslim was an affluent person. Imam Muhammad Baqir (a.s.) had advised him to adopt humility. So he closed down all his businesses and took up selling dates. People tried to convince him that it was not according to his rank, so he installed a flour mill and therefore he came to be known as Tahhan.¹

¹ *Ahsanul Maqal*, Vol. 1, Pg. 766

15- Maaz Ibne Kathir Kasai Kufi

He is included among senior companions of Imam Ja'far Sadiq (a.s.) and is also among narrators of *Nass* for Imamate of Imam Musa Kazim (a.s.). He was a dealer in canvas. When he closed down his business, Imam Ja'far Sadiq (a.s.) said: To close down a business is an act of Satan; by closing down a business, two-thirds of the intellect is destroyed.

- Once, in the fields of Arafat, seeing the milling crowds, he said to Imam (a.s.): This year a large number of people have come for Hajj. The Imam called him and said: This is a crowd; the real Hajis are you people. And Almighty Allah accepts the deeds only of persons like you.¹

16- Mualla Ibne Khunais Bazzaz Kufi

He is also considered to be a divine saint and a man of Paradise. Imam Ja'far Sadiq (a.s.) had appointed him as manager of his household affairs and used to trust him completely. On the contrary Dawood Ibne Ali killed him due to this love and devotion only. When Imam Ja'far Sadiq (a.s.) learnt of this, he came from Mecca and went to Dawood Ibne Ali and said: You have killed one who was definitely better than you in the court of Allah; you should remember that the destination of Mualla is Jannatul Firdos. He presented excuse that he had not killed him, on the contrary Sairafi had killed him; so the Imam took revenge from Sairafi and had him killed and according to another traditional report he invoked curse on Dawood Ibne Ali, placing his head in prostration in the last part of the night and within a short time wails arose from his house and it was learnt that Dawood was dead.²

¹ *Ahsanul Maqal*, Vol. 1, Pg. 768

² *Ahsanul Maqal*, Vol. 1, Pg. 768

17- Hisham Ibne Muhammad Ibne Saib Kalbi

His Kunniyat was Abul Mundhir and he was an expert of genealogy. His memory became defective due to an accident and he forgot everything, he pleaded Imam Ja'far Sadiq (a.s.) and the latter gave him a cup of drink; after he drank it, his memory was restored. Imam (a.s.) was very fond of him and he is famous as Nassab Kalbi, an expert of genealogy.¹

18- Yunus Ibne Zabyan Kufi

Some scholars of *Rijal* had misgivings about him but Muhaddith Nuri has mentioned the evidences of his veracity at the end of his *Mustadrakul Wasail*, and stated that Imam Ja'far Sadiq (a.s.) had prayed for mercy on him, on the contrary, he even gave him glad tidings of Paradise. Among his traditional reports is a Ziyarat of Imam Husain (a.s.), supplication after Ziyarat of Amirul Momineen (a.s.) in Najaf Ashraf, *Allaahumma laa budda min amrika...* and other famous Ziyarats and supplications. May God give them a good recompense from us and from Islam.²

Wise Sayings

1- O Humran Ibne Ayyin, always look upon those who are lower to you in wealth and power and do not regard those higher than you as in this way, you become content and one becomes more eligible before Almighty Allah.³

Remember that few deeds with certainty of faith are better than more deeds without certainty of faith.

¹ *Ahsanul Maqal*, Vol. 1, Pg. 769

² *Ahsanul Maqal*, Vol. 1, Pg. 769; *Tarikh Kamil, Tahzeeb, Majalisul Momineen*.

³ *Ahsanul Maqal*, Vol. 1, Pg. 714

The best piety is that one should refrain from the prohibited; not harass the believers and does not backbite; and the best life is that one should be the owner of the best morals and manners and the most beneficial wealth is contentment and the worst ignorance is selfishness.¹

2- Humran, if it is possible that you don't have to leave the house as coming out compels us to keep ourselves safe from backbiting, greed, falsehood and show-off etc. and this is not possible by everyone; the best place of worship for man is his house, where he remains safe from every evil.²

We should know that the style of this tradition shows that it does not teach asceticism; on the contrary it teaches leaving disobedience of God as everyone knows that it is not possible to sit at home, and one has to leave the house for a number of personal and religious needs; so one should be mentally prepared for this; that when one meets people one should not get involved in these sins.

3- When calamities intensify, it means that you have got salvation from calamities. It indicates to the statement of Quran that there is ease with every hardship and whichever thing when it ends, its opposite begins.³

4- When the world becomes attentive to a person, the merits of others are also written in his account and when he turns his face away, his merits are also mentioned into his account. (There cannot be a more accurate description of unreliability of the world, which is seen daily).⁴

5- Imam (a.s.) advised a person to arrange for his own provisions of the hereafter and to send his own belongings and should become his own successor. Beware, you must rely on

¹ *Ahsanul Maqal*, Vol. 1, Pg. 714

² *Ahsanul Maqal*, Vol. 1, Pg. 714

³ *Ahsanul Maqal*, Vol. 1, Pg. 718

⁴ *Ahsanul Maqal*, Vol. 1, Pg. 718

others for your needs and think that they would send them to you after your death.¹

6- Imam (a.s.) advised Abdullah Ibne Jundab that it is necessary for the best life to decrease sleeping at night and to decrease talking during the day. (The benefit of sleeping less at night is seen in shape of the deeds for the hereafter and speaking less during the day becomes apparent in form of working hard for a living.²

7- There is well being in precaution and there is regret in haste. One who begins a job at an inappropriate time, obtains the result also at an inappropriate time.

We Ahle Bayt (a.s.) like those who are intelligent, understanding, deeply contemplative, forbearing, good natured, patient, truthful and loyal, as all these qualities belong to the prophets and messengers. And one who has these qualities should thank the Almighty and one who is deprived of these qualities should supplicate the Lord while weeping to bestow them.³

8- A person asked him what the meaning of modesty was. He replied: Modesty is that God should not see you at that which He has prohibited and should not miss you where He wants to see you.⁴

9- One who starts complaining in ordinary degradation becomes involved in a great degradation.⁵

(This statement was issued on a particular occasion when there was a choice before the Imam whether he should accept humiliation before tyrants or voice his protests, but at the risk of death etc. and it would be more difficult to dispel those

¹ *Ahsanul Maqal*, Vol. 1, Pg. 719

² *Ahsanul Maqal*, Vol. 1, Pg. 719

³ *Ahsanul Maqal*, Vol. 1, Pg. 720

⁴ *Ahsanul Maqal*, Vol. 1, Pg. 720

⁵ *Ahsanul Maqal*, Vol. 1, Pg. 721

dangers.

10- Iblis has no army more powerful than anger and women.¹

(Sometimes, Iblis employs anger and sometimes, woman to destroy a man, but it does not mean that anger is a debased quality or that woman is a base creature. Anger is necessary at its time; if it is not there, man would become shameless and in the same way, woman is a very beautiful creature, without which a man's life is incomplete, but Iblis uses her as a means of misguidance; at that time it is her duty not to be used as a tool of satan and destroy her respect and the man is also duty bound that when she is being used as a tool of Iblis, he should refrain from her.)

¹ *Ahsanul Maqal*, Vol. 1, Pg. 722

What is Ja'fari Jurisprudence?

Before a detailed discussion on this subject, it is necessary to survey the life of that personality on whose name this school of thought is called as Ja'fari Jurisprudence.

The name of Imam Sadiq (a.s.) is Ja'far, which means a great river. His personality in the view of Providence is a sea of knowledge and cognition, which is there for the benefit of humanity and it is obvious that a river in order to provide water to the thirsty does not lay any condition of any shore; anytime anyone can approach her, and the river would definitely give him water. Now if one drowns due to his own mischief, the river is not responsible.¹

His most famous title is Sadiq; through which both friends and enemies have remembered him and the fact is that this is the true meaning of the word that even enemies thirsty for blood should be able to deny this truthfulness as seen in the pure life of Holy Prophet (s.a.w.s.), that even his deadly enemies used to refer to him as Sadiq and Ameen.²

Providence made a strange arrangement that the two great 'Sadiq' of the world were sent on the same date. Holy Prophet (s.a.w.s.) was born on 17th Rabiul Awwal and same is the date of birth of Imam Ja'far Sadiq (a.s.).

As if the date of 17th Rabiul Awwal was such a blessed date that every glad tiding of the world was conveyed and the world famed truthful ones came to the world on this date only. Now I have to say that if you are searching for: *Be with the*

¹ *Arjahul Matalib*, Pg. 361

² *Jilaul Uyun*, Pg. 264; *Wafayatul Ayan*, Vol. 1, Pg. 105

truthful ones, you should look out for the dawn of 17th Rabiul Awwal, you will see examples of truthfulness and then you may search for the other truthful ones on this same criterion.¹

Life Sketch

Imam Ja'far Sadiq (a.s.) was born on 17th Rabiul Awwal, 83 A.H., and the date of his martyrdom is 15th Shawwal, 148 A.H.; that is he lived to an age of approximately 65 years, which is the longest life among all infallibles who have passed away, which proves that no infallible left this world through a natural death and as much one was allowed to live, as much he lived in the world and when he was made a target of poisoning or sword; he submitted willingly to divine destiny and departed from the world.² Same is the secret of the longevity of Imam Zamana (a.s.) that he is away from the reach of the world or the people would not have allowed him to live; since Providence wanted to preserve the last proof, He kept him safe in the veil of occultation and showed that if He wanted to protect someone, no one could destroy him; We can save Musa in the palace of Firon and can defend the last proof from contemporary Firon.³

Imam Ja'far Sadiq (a.s.) spent twelve years of his life with his respected grandfather, Imam Zainul Abideen (a.s.) who was martyred in 95 A.H. Now he continued to live under the care of his honorable father; in 114 A.H. Imam Muhammad Baqir (a.s.) attained martyrdom and the complete responsibility of Muslim community came on him; at that time he was around thirty years of age and power struggle between Bani Umayyah and Bani Abbas had begun. In 131 A.H. Bani Umayyah were routed and Bani Abbas came to power under the pretext of

¹ *Wasilatun Najaat*, Pg. 348; *Elamul Wara*, Pg. 159; *Irshad Mufeed Persian*, Pg. 413

² *Irshad*, Pg. 189; *Kafi*, Vol. 1, Pg. 472; *Biharul Anwar*

³ *Shawahidun Nubuwwah*, Pg. 176; *Nurul Absar*; *Damatus Sakiba*

supporting Aale Muhammad (a.s.). During the Imamate of Imam Ja'far Sadiq (a.s.), Bani Umayyah were in power for eighteen years and Bani Abbas for fifteen years. If the whole life is taken into account, ten Bani Umayyah and two Bani Abbas rulers ruled during his tenure: One was Saffah, who died and another, Mansur who had the Imam assassinated by poison.¹

Imamate and politics

This is an ideal example of the true position of Imamate that during his lifetime there was change of power twelve times; in such a way that a complete dynasty was destroyed and a new dynasty came to power; all tried that somehow he should be defeated, humiliated and exposed. But even after twelve somersaults, the regime could not be successful and Imamate continued its services and continued to challenge the world: Where are those who say that the Imam is ignorant of politics; let them come and see how the people of politics are being defeated and how Imamate is gaining manifest victory.

These revolutions presented opportunities when the Imam was made offers of share in rule and the commander in chief decided to take the support of Imam for their claim of Aale Muhammad (a.s.), but he refused in clear words and showed that he was aware of the consequences and well knew their intentions; and that he had no need of rulership; on the contrary even if someone from his family became ready to accept the leadership of community, he warned him also of the dreadful consequences.²

Seeing such opportunities some simple minded people remark that Aale Muhammad (a.s.) had no relation with

¹ *Elamul Wara; Shawahidun Nubuwwah; Nurul Absar; Sawaiqul Mohriqa* etc.

² *Elamul Wara; Sawaiqul Mohriqa; Nurul Absar* etc.

worldly rulership and they kept themselves away from worldly life and spent their lives in concern for the hereafter and in worship of God. Imperialistic powers also reinforced this view so that the alert followers of Aale Muhammad (a.s.) become heedless of politics and that imperialism may get an opportunity to fulfill their plans. Although even a brief survey of history shows that Holy Prophet (s.a.w.s.) and his Ahle Bayt (a.s.) never become aloof from rulership; and they were always concerned that a divine rule should be established in the world and the world which is treading the path of destruction should start walking on the path of divinity. The first kingdom in Islam was established by Holy Prophet (s.a.w.s.) where only his laws were enforced and he was responsible for the administration of the whole kingdom. After that Imam Ali (a.s.) did not ignore the brief opportunity to rule and continued to establish the rule of God as much as he could and himself said: The aim of our kingdom is establishment of truth and defense of falsehood; but we also do not want to become aloof from rulership. Yes, when Aale Muhammad (a.s.) saw that the regime wanted to take advantage of their name and we cannot change its style, he became aloof from it and declared a policy of complete non-cooperation, so that their participation may not be used to prove the rightfulness of the regime.¹

Establishment of rule is a duty of Imamate; whenever conditions are favorable, the Imam would definitely establish the kingdom and take political matters into his hands and when its conditions are not favorable, even then he would go into seclusion; on the contrary, he would continue to closely monitor his policies and as far as possible continue to guide and will not give up condemnation and boycott. Imam Zainul Abideen (a.s.) resorted to condemnation during his continuous weeping; Imam Muhammad Baqir (a.s.) also used condemnation; Imam Ja'far Sadiq (a.s.) and the Imams after him clearly adopted a policy of boycott and prohibited serving

¹ *Hayatul Qulub, Nahjul Balagha*

the regime and even selling or renting of goods to them. Imam Musa Kazim (a.s.) even told Safwan Jammal that when you rent your camels to the regime do not wish that he should return safe and sound so that you get your animals and rent. Remember one who desires survival of oppressors is also a supporter to him in oppression and I cannot tolerate even this much support from my followers.¹ Obviously this is not a style of anyone who is aloof; it is the stance of an aware critic, which Imam Musa Kazim (a.s.) adopted even during sensitive times and before that Imam Muhammad Baqir (a.s.) has said: Whenever someone comes on Eid day, the grief of us, Aale Muhammad (a.s.) increases as we see our rights having been usurped by others and witness sermons of unqualified persons from the pulpit of Prophet.²

These statements and sayings prove that the duties of Imamate are not different from politics and every Imam in his respective period had interfered in politics as per his capacity and wherever conditions were not favorable; there also they did not become aloof from criticism. The policy of divorcing Imamate from politics is a policy of imperialism; which wants to keep the people of religion and honesty away from rulership and to do what they like. That which the rulers of yesterday were doing through power is being done by the present imperialist minds of today through philosophy.

Reality of Jurisprudence

After this preface, we begin discussion on jurisprudence. Fiqh in Arabic means understanding.³ This word is used in this same meaning in the Holy Quran:

¹ *Ahsanul Maqal*, Vol. 1, Pg. 760

² *Kashful Ghumma, Ahsanul Maqal*

³ *Al-Munjid*

لَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ

“...but you do not understand their glorification.”
(Surah Bani Israel 17:44)

In the terminology of scholars, Fiqh is the detailed and deductive science of matters connected to religion. It is of two types: Fiqh Akbar, which is called as scholastic theology in today's parlance and Fiqh Asghar, which is called as Islamic jurisprudence. Islamic jurisprudence is defined as a method of deriving laws of Shariah through its sources and Fiqh is a collection of those laws.¹

Sources of jurisprudence

Two common foundations of jurisprudence are found in all schools of Islam; one is the Books of Allah (Quran) and the other is the practice of Prophet (Sunnah) as every Muslim has considered it to be the source of Islamic laws in some form or the other. No matter how much difference there might be in the interpretation of Quran, no matter if there is much difference in interpretation of Sunnah; but Quran and Sunnah are sources of laws. After that the fundamental problem is that what is to be done if some matter is not mentioned in Quran or Sunnah?

There could be innumerable instances of this type, because life during the presence of Holy Prophet (s.a.w.s.) was limited and simple and such complicated problems had not appeared at that time. After him a large number of problems appeared due to victories and expansion of Islamic territories and due to coming into contact with other communities and the method of life underwent a complete change. Now the question is what would be solution of these problems and what law would be framed about them?

¹ *Maaliud deen wa usule Fiqh*

With regard to this, there is a school of thought that Holy Prophet (s.a.w.s.) was knowing about these circumstances and he knew that such problems would appear in the Ummah and it would need the solution of those problems; that is why at the time of his passing away, he entrusted the Ummah to Quran and Ahle Bayt (a.s.) so that if new problems cannot be found in the Holy Quran, the Ahle Bayt (a.s.) should be present there to solve them and Almighty Allah made the series of Ahle Bayt (a.s.) to be everlasting so that at no time it so happens that some problems appear and the solver of problems is not there.

But other schools of thought did not adopt this view and in the very presence of Holy Prophet (s.a.w.s.) remarked: 'The Book of Allah is sufficient for us' and separated themselves; the result was that 'sufficient for us' did not work; and such problems appeared whose solution was not found not only in the Holy Quran, but even in prophetic Sunnah. In such circumstances people were forced to take support of analogy and that laws should be framed using ones personal opinion.

Maulana Shibli has attributed it to be a great contribution of Umar towards Muslim Ummah that he showed that way; otherwise the Ummah would not have had any solution to the problems. And the fact is that this should have been done by him because the slogan of 'The Book of Allah is sufficient for us' was also coined by him only and it was he that had laid the foundation of aloofness from Ahle Bayt (a.s.).¹

The difference is that the school of analogy did not get much success in Medina as the life there was simple and there were not many problems. The people of that area mostly depended on traditions and the school of that place was called as the school of people of traditions (Ahle Hadith). On the contrary, problems of Iraq became very complicated due to conquest of Iran and analogy was badly needed over there. As

¹ *Sahih Bukhari*, Part 30; Pg. 842; *Al-Farooq*, Pg. 61; *Sarah*, Vol. 2, Pg. 123; *Ummahatul Ummah*, Pg. 92

a result of this, the school of Iraq became school of *Rayy* (opinion) and *Qiyas*.(analogy). At the same time there began a tussle for power; the battle of Bani Abbas assumed the form of communalism and Arabs continued to support Bani Umayyah; whereas non-Arabs rendered help to Bani Abbas and the dispute between people of tradition and people of analogy turned into Hijaz and Iraq. Hijaz went under the control of people of tradition and Iraq came into the hands of people of analogy. Imam Malik came to be known as the Imam of people of tradition and Imam Abu Hanifah was projected as the Imam of the people of analogy; although according to the estimation of scholars the quantity of analogy in the school of Imam Malik is more than that which is present in the school of Abu Hanifah, but in political division he fell into the share of Hijaz whereas Abu Hanifah fell into the share of Iraq.¹

During such a sensitive period when battle raged between people of tradition and people of analogy; between Bani Umayyah and Bani Abbas and Hijaz and Iraq; Imam Ja'far Sadiq (a.s.) raised a third voice and guided the Ummah on a new way and this path is defined as Ja'fari jurisprudence (Fiqh Ja'fari). During these crucial times Imam (a.s.) considered it necessary to popularize his voice both in Hijaz as well as in Iraq and that is why his school of jurisprudence was present in Medina as well as in Kufa. In Kufa, so great was his Madressa that four thousand students studied there and they were not ordinary persons; they were scholars of lofty ranks and some of them later one even became founders of their own schools. Ali Ibne Muhammad Wisha says: I saw nine hundred circles in Kufa Masjid, whose teachers were saying: This knowledge is the contribution of His Eminence, Ja'far Ibne Muhammad and

¹ *Khutat Maqrizi*, Vol. 4, Pg. 144; *Mukafat*, *Lisanul Mizan*, *Wafayatul Ayan*; *Mojamul Odaba*; *Manaqib Malik*; *Intiqat*; *Tabaqatul Fuqaha*; *Ibne Khallikan* etc.

he had related them to us.¹

Keeping such circumstances in view, the superiority of Ja'fari jurisprudence becomes clear as this jurisprudence is the jurisprudence of Imams of Ahle Bayt (a.s.) and the attribution to Imam Ja'far Sadiq (a.s.) is only due to the circumstances as he has explained so many laws; no other Imam managed to get such opportunity, otherwise the sayings of all infallibles are included in it and remaining attached to Ahle Bayt (a.s.) is not a matter of choice; on the contrary it is the command of God and the Prophet, which is mentioned in: *Be with the truthful ones* and Hadith Thaqalayn. We have not accepted the Prophet as Prophet because he had called himself as Prophet; otherwise we would have had to accept every claimant of prophethood to be a Prophet; we have accepted the Prophet as Prophet, because the one whom we regarded as One God and became Muslims had appointed him as a Prophet and said: Take whatever the Prophet gives you and keep away from that which he stops. After the Prophet we have not accepted Ahle Bayt (a.s.) on the basis of their claims; on the contrary we have accepted them on the basis of Hadith Thaqalayn; we have accepted them due to the announcement of Hadith Ghadeer; we have accepted them under the instructions of Prophet. So the continuity of jurisprudence of Ahle Bayt (a.s.) is that we believed in God as a result of reason and nature; and believed in the Prophet due to command of God and believed in Ahle Bayt (a.s.) due to command of the Prophet; thus when the series of obedience and religion began from up it came and stopped at Ahle Bayt (a.s.). Apart from that Holy Prophet (s.a.w.s.) did not consider anyone else to be as such that obeying him be obligatory and neither has he guaranteed their words and deeds. When this series from below moved to the

¹ *Irshad Mufeed; Elamul Wara, Shaykh Tabarsi; Manaqib Shahr Ashob; Al-Motabar, Muhaqqiq; Zikr Shaheed Awwal, Sayyid Ali Ibne Abdullah Hamid Zaini, author of Kitabul Anwar; Tohfa Ithna Ashariya; Khulasatul Kamal; Tahzeebut Tahzeeb etc.*

Ummah, four jurisprudents were regarded as the best as their knowledge, jurisprudence and religious insight was incomparable. And when these four were surveyed, Imam Hanbal was seen to be under the influence of Imam Shafei and Imam Shafei was seen to be following the view of Imam Malik and Imam Malik and Abu Hanifah who was the leaders of people of tradition and people of analogy respectively and points of reference of Muslims of Hijaz and Iraq; both are seen as students of Imam Ja'far Sadiq (a.s.). So we decided that when jurisprudence of the teacher is present, if we depend on jurisprudence of student it would not be a sensible thing to do.¹

Imam Ja'far Sadiq (a.s.) was such a teacher of Imam Malik and Imam Abu Hanifah that in the view of Imam Malik there was no greater jurisprudent than him and Imam Abu Hanifah used to say: If I had not remained a student of Imam Ja'far Sadiq (a.s.) for two years, Noman would have perished.²

The one who has saved him from destruction is Ja'far Ibne Muhammad and the ones who bestowed him knowledge are the purified Ahle Bayt; in such circumstances, how one could leave the jurisprudence of teacher and adopt jurisprudence of student?

Some bigoted scholars have raised doubts in the authenticity of this statement and said: Imam Abu Hanifah was three years elder to Imam Ja'far Sadiq (a.s.) and was his contemporary. So no question arises of his discipleship.

These poor people did not even take the trouble to consider the fact that 'teachership' is not determined by age; it is determined through knowledge. Adam (a.s.) told to the angels all that which they did not know, although angels were much senior to Adam in age.

Amirul Momineen (a.s.) taught and instructed the caliphs

¹ *Imam Ja'far Sadiq (a.s.) and Mazahib Arba*

² *Wasilatun Najaat*, Pg. 355

of his time to such an extent that Umar exclaimed: If Ali had not been there, I would have perished. Although he was senior to Imam Ali (a.s.) in age. Age is no bar in teaching and learning. The main thing is capability.¹

Apart from that Allamah Shibli has mentioned a beautiful point here when he says: Such doubts are only a creation of religious bias and opposed to honesty and justice. Imam Azam Abu Hanifah was extremely capable and intelligent; but he could never become like Ja'far Ibne Muhammad. Imam Abu Hanifah is an outsider and Imam Ja'far Sadiq (a.s.) is from Ahle Bayt (a.s.) and Ahle Bayt (a.s.) are more informed about the circumstances of the house.

At this point it is worth noting that whatever Allamah Shibli has written about Imam Abu Hanifah and Imam Ja'far Sadiq (a.s.) in his *Seerat Noman*, in the same way how he did not decide about the early period of Islam? And how he missed this point when adjudicating the validity of caliphate of Abu Bakr; and the fact that he was an outsider and Lady Fatima (s.a.) is the daughter of the Prophet; no one can know about the traditions of the Prophet as her.

In any case, contacts with Imam Ja'far Sadiq (a.s.) and attachment to Ja'fari jurisprudence is the result of both types of scientific survey. Set out in pursuit of knowledge from above; you will realize that Imam Ja'far Sadiq (a.s.) is the point of reference for Muslim as he was appointed by Holy Prophet (s.a.w.s.) and if you set out from here, Imam Ja'far Sadiq (a.s.) is seen as the teacher of founders of all schools of thought and nothing can justify reliance on the student when the teacher is present.

It is misfortune of Islamic Ummah that scholars of traditions seeing these qualities also have remained aloof from Imam Ja'far Sadiq (a.s.) and Imam Bukhari, inspite of the fact

¹ *Kaukab Durri*

that he included the report of Imran bin Hitan Khariji, considered the report of Imam Ja'far Sadiq (a.s.) to be unworthy to have been included in *Sahih Bukhari*. Is this not clear injustice and academic dishonesty? And when the educated class can indulge in such dishonesty, what can we expect from common public? They do not even see the name of Imam in such a great book of traditions. How can they know what is the personality and academic rank of the Imam.

Main sources of Ja'fari Jurisprudence

It was clarified that the whole Islamic Ummah accepted the Holy Quran and Sunnah as sources of their jurisprudence whatever its method might be; no matter how many unfair practices were employed in interpretation, authenticity of Quran and traditions was never challenged and all have accepted them in some form or other.

The last limit of acceptance is that every type of misbehavior of rulers and all false regimes have used Quran and traditions to justify their stances and acts. Please study the history of rulers and you will realize how they ridiculed religion and how the court scholars made a mess of religion in interpretation of Quranic verses and traditions.

Sometimes the verse of, 'Do not go near prayer' was made a pretext of restraining from prayers and sometimes, 'Woe be on the worshippers' was presented as a proof of condemnation of those who pray. At times, the words of 'making it double and redouble' were presented as a justification of ordinary interest. Thus every deceit and fraud of the world was justified through Quran and traditions and seventy-three sects were prepared on the strength of interpretation.

After Quran and traditions, when question arose of the third source, Islamic Ummah cured its ignorance on the strength of knowledge and began to fabricate laws of religion

through its intellect. Where one law was seen, it was applied to all similar instances and they did not consider it necessary to find what the divine command is in this regard. This went to such an extent that they began to give preference to their analogy over traditions of Holy Prophet (s.a.w.s.). Thus Imam Abu Hanifah added the following note to the tradition of the Prophet that the footed soldier is entitled to one share and the rider is deserving of two shares: I cannot accept that the horse should be given the rank of a Muslim. He implies that the Prophet may commit such a mistake; but I cannot agree to it.¹

It is the last limit of analogy that he so much increased the aspirations of Muslims that in law-making no regard was given even to the statement of God and Prophet and the Ummah began to frame laws of Shariah. The Shariah, which had not given power to Prophet also in the prohibited and lawful of Islam and had stated that his job was only to convey the message of God; its followers gave this right also to the jurists and a new Islam came into being at the courtesy of analogy and history and researchers like Allamah Shibli included it among the contributions of the second caliph.

Seeing these circumstances, Imam Ja'far Sadiq (a.s.) could not remain a silent spectator. In order to defend Islam, he bore all kinds of hardships, but confronted this analogy and time and again told Abu Hanifah, the founder of school of Qiyas: Beware, do not resort to Qiyas in Shariah; Qiyas is a creation of Iblis. The sole secret of the deviation of Iblis is that he resorted to analogy in the command of God and raising the issue of fire and dust refused to prostrate before Prophet Adam (a.s.). Qiyas is a satanic ruse used to destroy commands of Almighty Allah. However support of regime of that time and love for rank and position did not allow Abu Hanifah to act on these instructions and finally Islam was sacrificed at the altar of

¹ *Seerat Noman*

Qiyas.¹

On whichever points Imam Ja'far Sadiq (a.s.) restrained Abu Hanifah from Qiyas, its examples are found in history as follows: If you are confident about this method tell me why Almighty Allah placed salinity in the eye, sweetness in the tongue and bitterness in the ears? Abu Hanifah could not reply. Imam said: When you cannot understand your creation how you will understand the law of Allah? Remember that there is salinity in the eye; because it is a container of fat; if it did not have salt, it would have dissolved. There is bitterness in the ears, because creatures may not enter it to endanger life. There is sweetness in the tongue so that taste can be found of different things.

After that the Imam said: All right tell me what statement is such that its beginning is denial and end is Islam? When Abu Hanifah confessed helplessness the Imam said:

It is regretful that you are even unaware of Kalimah of Islam: whose 'There is no god,' is a denial (Kufr) and 'except Allah' is Islam.²

After that, he asked: What would be the penalty of one who in Ihram, breaks the four front teeth? Abu Hanifah said: I don't know this also. Imam (a.s.) said: You don't even know that the holy sanctuary does not have teeth.³

On this occasion Imam (a.s.) posed one question about man, one about animals and one about faith and the founder of the school of Rayy and Qiyas failed to reply any of these

¹ *Al-Masaid*, Pg. 202

² *Al-Masaid*, Pg. 202; *Manaqib*, Pg. 41; *Nurul Absar*, Pg. 131; *Hayatul Haiwan*, Vol. 2, Pg. 85; *Tarikh Ibne Khallikan*, Vol. 1, Pg. 105

³ *Al-Masaid*, Pg. 202; *Manaqib*, Pg. 41; *Nurul Absar*, Pg. 131; *Hayatul Haiwan*, Vol. 2, Pg. 85; *Tarikh Ibne Khallikan*, Vol. 1, Pg. 105

questions; so Imamate called out that one who is ignorant of man, animals and faith, what right has he to interfere in the religion of God? Remember that if you resort to analogy in Sunnah, religion will be destroyed. Beware never use analogy in Islam; it is a divine religion and there is no interference of human opinion in it.

Allamah Dimyari has mentioned a similar incident in *Hayatul Haiwan*: Abu Hanifah came to Imam Ja'far Sadiq (a.s.) and the Imam condemned his use of analogy and challenged him to solve some religious problems through his method.

He asked: What is more serious: murder or fornication? He replied: Murder. Imam (a.s.) asked: Why only two witnesses are sufficient to prove a murder and why four witnesses are needed to prove fornication. Abu Hanifah could offer no explanation.

Then he asked: What is having more significance: Namaz or Fasts. He replied: Namaz. Imam (a.s.) asked: Why then a women in menses is supposed to make up for missed fasts and why she is not supposed to make up for missed prayers? Abu Hanifah remained silent.

Then the Imam asked: What is more impure, urine or semen? He replied: Urine, it has to be washed twice. Imam (a.s.) asked: Why then urine is cleaned only through washing and why Ghusl is needed in case of semen? Abu Hanifah excused himself. Imam Ja'far Sadiq (a.s.) said: As you saw there is no scope of analogy in religion of Allah; remember that these laws are also not against reason. Every law of Islam is according to reason, although it is not a creation and invention of your reason.

The difference between murder and fornication is that there are two criminals in fornication whereas there is only one in murder; so there four witnesses are required and in case of murder, only two witnesses are enough.

The difference between prayer and fasting is that fasts are omitted only once a year and prayers are missed every month. Also when one is making up for missed fasts, it does not interfere in one's daily activities and if one has to make up for all prayers one would have to leave everything and only concentrate on praying. Therefore making up of missed fasts is obligatory and making up for missed prayers is exempted.

The difference between urine and semen is that urine comes out from urinary bladder and in this only washing the organ is enough; whereas semen is the extract of the strength of the whole body, whose matter is taken from every part of the body. So Ghusl is necessary in it.¹

Along with the expression of ignorance of Abu Hanifah, Imam (a.s.) also indicated to the points, which are usually not noticed by common people and in the last answer made it clear that when semen is the extract of all the parts of the body, it is the duty of man that at the time of having sexual relations with a woman he should keep this point in mind and must not allow any other part of the body to act. Or the strength coming from that direction would weaken and it would affect the coming generations. A mistake of a moment by the parents would spoil the whole life of the child.

We should know that some scholars have mentioned this incident in the biography of Imam Muhammad Baqir (a.s.); but I have no argument with this subject; my aim is only to request that human intellect has no right to interfere in religion of God. A Muslim is supposed to act on the laws and not to frame the laws. Almighty Allah has completed religion through Holy Prophet (s.a.w.s.) and the progeny of the Prophet and there is no problem which does not have a solution in Islam.

That is why Shia scholars have never resorted to Qiyas so far and they faced no difficulty in deducing laws of Shariah.

¹ *Hayatul Haiwan; Manaqib; Nurul Absar; Hilyatul Awliya etc.*

They have a treasure trove of sayings of the purified Ahle Bayt, who were present in that age also when new problems were emerging after passing away of Holy Prophet (s.a.w.s.) and they mentioned solutions of all problems. Now there is no problem whose solution is not present in the sayings of infallibles.

It is the fruit of attachment to Ahle Bayt (a.s.) that Imamiyah scholars never needed sources like *Istihsaan* (choosing the best option) and Qiyas (analogy) and they have spent the whole life under the shade of divine law.

Ja'fari Jurisprudence and reason

One should not be under misunderstanding that since Islam is religion of reason why Ja'fari Jurisprudence is so much opposed reason in deriving laws of Shariah? Ja'fari Jurisprudence has not opposed reason; it has only restricted it.

In Ja'fari religion, all dependence of principles of faith is on reason and all beliefs from monotheism to Qiyamat are based on reason and it is reason, which has to decide at every point. Even the Prophet and Imam are not having a say in this. They can only guide and they cannot issue commands on their own. This is a field of reason and no one has right to step into the field of others, just as the field of Shariah is the field of Prophet and Imam and reason cannot interfere.¹

In Shariat, the job of reason is only to find the laws and to find means to enforce it. It is not supposed to frame the laws, otherwise if reason had been able to do this, there would have been no need of one hundred and twenty-four thousand prophets, their successors and their scriptures. Every person would have been able to design the law of his life according to his reason and lived according to it. Just as seen in other

¹ *Futuhat Makkiya*

systems of the world. That it is only the human beings who frame laws and it is human beings who act on it. This is in fact the difference between religion and worldly system that the law of religion comes from the heavens and the law of the world is framed by human beings. Now if law making of religion is also given to human beings; why religion would still be called as religion? It would also be considered as an ordinary law-code of the world.

Reason has great importance in Ja'fari jurisprudence, but its function is only to prepare ways of enforcement of laws and not framing of laws. For example if you cannot find the order legalizing or prohibiting something, the decision of freedom would be taken only by reason whether you are supposed to act on it or not; if it had been obligatory or unlawful in Shariah, its explanation would have been the responsibility of Prophet and the aim of his not saying anything is that this is neither obligatory nor unlawful and now you are free to leave that about whose 'obligatori-ness' you have doubt and adopt that whose unlawfulness you doubt.

In the same way, if it is just known that on reaching a particular distance, prayer in any case remains obligatory, but one does not know whether it is shortened or not. This would be adjudged only by reason that on such occasions full as well as shortened prayer has to be offered, so that one reaches certainty that the responsibility that had fallen on us has been fulfilled.¹

In the position of law, Shariah is the proof in the position of enforcement, reason is proof; it is the function of Shariah to issue the command and to prepare means of enforcement is the job of reason. People of Qiyas did not realize this difference and they legalized interference of reason in Shariah also. As a result of which laws of Shariah became laughing stock and every person began to distort and change Shariah as per his

¹ *Usul Kafi*

reason and opinion.

Reality of Ja'fari Jurisprudence

The following points should be kept in mind in order to understand Ja'fari Jurisprudence: without that it would not be possible to understand its superiority.

1- Ja'fari Jurisprudence is not only the jurisprudence of Imam Ja'far Sadiq (a.s.); on the contrary it is a collection of the laws of all the members of Ahle Bayt (a.s.).

2- The founder of this school was not a Mujtahid like the founders of other schools; he was appointed divinely to explain the real laws.

3- Attachment to Ahle Bayt (a.s.) is not there only on the basis of their personal merits; on the contrary it is due to the command of Holy Prophet (s.a.w.s.) who guaranteed salvation if this attachment is maintained.¹

4- Imam Ja'far Sadiq (a.s.) was the teacher of Imam Abu Hanifah and Imam Malik and in presence of jurisprudence of the teacher to depend on jurisprudence of the student is opposed to reason and justice.²

5- Sources of Ja'fari Jurisprudence are the Holy Quran; practice of the Prophet and sayings of the purified Ahle Bayt (a.s.); who were made as interpreters of Quran and left along with Quran by Holy Prophet (s.a.w.s.).

6- There is no scope of Qiyas in Ja'fari Jurisprudence.³

7- In Ja'fari Jurisprudence, the function of reason is only to find the means of enforcement of laws and not to frame the

¹ *Tirmidhi*, Vol. 2, Pg. 308; *Sahih Muslim*, Vol. 7, Pg. 122; *Musnad Ahmad Ibne Hanbal*, Vol. 2, Pg. 14

² *Seerat Noman*, Pg. 45

³ *Al-Masaid*, Pg. 202

laws.¹

8- The Holy Imams (a.s.) in every age tried to establish the law of God and did not rest till they did not consider it to be an impossible act or temporarily inappropriate.

9- Qiyas is not needed in Ja'fari Jurisprudence, because after Holy Prophet (s.a.w.s.) when new problems arose the purified Ahle Bayt (a.s.) were present to solve them and they were better informed about the circumstances of the house.²

10- Among the important sources of Ja'fari Jurisprudence there are four great collections of traditions:

(1) *Al-Kafi*, Muhammad Ibne Yaqub Kulaini (died 329 A.H.) – 16190 traditions.

(2) *Man Laa Yahzarahul Faqih*, Muhammad Ibne Ali Babawayh (died 381 A.H.) – 5963 traditions.

(3) *Tahzeeb*, Muhammad Ibne Hasan Tusi (died 460 A.H.) – 13590 traditions.

(4) *Istibsar*, Muhammad Ibne Hasan Tusi (died 460 A.H.) – 5511 traditions.³

In addition, there are other collections of traditions as well and in their presence even in the most modern problems there is no need to resort to Qiyas. Qiyas is needed by those Muslims, whose total traditions in six canonical books after omitting the repeated traditions are hardly 4000 in *Sahih Muslim* and even less in *Sahih Bukhari*. Obviously, so many important problems cannot be solved with such scanty collections. And if on top of that we remove the weak and unreliable traditions from them, we would have no choice, but recourse to Qiyas.

¹ *Futuhat Makkiya*

² *Seerat Noman*

³ *Qisasul Ulama*

We and Ja'fari Jurisprudence

After conducting a survey of the qualities, excellence and rightfulness of Ja'fari Jurisprudence, we must also glance at our own condition and see what is our relation to the jurisprudence for which we have given sacrifices and because of which we have proved our excellence over other sects?

We should remember that jurisprudence is the law obedience to God and means of earning the pleasure of God. It is the system of human life. No man can spend his life without knowledge of jurisprudence and it is not possible for anyone to gain the satisfaction of the Almighty without jurisprudence. Thus can we survey our whole life and state how much time we spent to find out the prohibited and lawful, obligatory and recommended; and pure and impure etc. and how much we have spent in that way?

Ja'fari Jurisprudence does not ask from us propagations, gatherings and processions; it asks us to live according to the law of God and in this way our role is zero. We have spent thousands on house construction, decoration and jewellery for women and have not sat with any scholar and spent even ten rupees to correct our worship acts. We have not even thought to appoint a teacher of religion for our children; and if at all it is to the extent of teaching them Quran and that's all. It seems that all worship acts of religion, business transactions, agriculture, service, politics, economics, social sciences and moral sciences are all present in the first book of Deeniyaat, or the religion of Aale Muhammad (a.s.) only comprises of eight pages. As every man has become happy after teaching one book to his children and has purchased Paradise in ten paise as he thinks about himself that he has learnt Usule Deen and Furu Deen by heart and the right of Aale Muhammad (a.s.) has been fulfilled.

We should remember, our whole life is useless if we have

not learnt about the law of Shariah for our each step and not lived according to that.

In the view of Imam Ja'far Sadiq (a.s.) knowledge of religious is so important that he said: If a person can make my companions learn religious law by lashing them, I would have no problem with it. I don't want ignorant followers and I have no need of anyone calling me Maula; I want sincere followers and companions who have cognition.

Allamah Tabarsi writes that after reappearance of Imam Zamana (a.s.) the style adopted by the Imam would be such that if a youth of twenty years is found ignorant of Shariah, he would be immediately executed. At that time there would be no system of establishing Madressas and teaching them. Only ignorance would be punished. The time of Ghaibat is a time of respite; one who wants to become conscious should regain consciousness. After that the consequences would be very bad. He would not care what we call him and what we regard him as. He would only care what our behavior is with his laws, aims and religion and how much knowledge we have gained about his jurisprudence and how much we have acted on it. Our youth who prepare all day to please the Master and are even ignorant of method of Wudhu, Ghusl and Prayers; do they not realize that the one who is coming does not like sycophancy; he is responsible for religion; he is not concerned with name, he is concerned with work; he is not having a free choice; he is the servant of Almighty Allah. Do these youths realize that Zulfiqar of Imam Ali (a.s.) which is coming with the Imam to judge such people who lack deeds?

Friends, there is still opportunity and time is also there. Consider the period of occultation as a time of respite and gain knowledge of your religion; teach your generations their religion and sacrifice your comforts to gain some knowledge of religion. Sofa set, jewellery and TV will not go into the grave with you; only religion would help you in the grave. Mercury light is there for this world only; light of Islamic laws is going

to work there.

I beg to the merciful Lord, to grant Taufeeq to our ignorant and impractical community and give us opportunity that we instead of being killed with sword of Imam Zamana (a.s.) should be included among his helpers. And peace be on those who follow the guidance. (Jawadi)

Imam Musa Ibne Ja'far (a.s.)

Birth: 7th Safar, 128 A.H.

Martyrdom: 25th Rajab 183 A.H.

Life Sketch of Imam Musa Ibne Ja'far (a.s.)

It was 7th Safar, 128 A.H. Imam Ja'far Sadiq (a.s.) along with his honorable wife had gone for Hajj and on return journey, he was camping at Abwa between Mecca and Medina when Imam Musa Kazim (a.s.) was born. Which is a clear evidence of the fact that the Holy Imams (a.s.) did not ignore Hajj even in such crucial times. When only two months were left from delivery and the journey was also of that period when facilities like today were not available, and one had to cover a distance of around 500 Kms. on camels. And it also shows clearly that as much importance this journey had in the view of Imams as much importance it held in the view of their pure wives. Otherwise she would have excused herself because of her pregnancy and postponed it for the following year, which is commonly done today.¹

On the contrary this also solves the problem that whether wives of the Holy Imams (a.s.) were going for Hajj or not? Whether this obligation is only for men or on women also? Indeed Hajj is a worship act, in which three capabilities are required: monetary, physical capability and possibility of journey. If Hajj is not mentioned in connection with some wives, it is very much possible that it must have been due to their lack of capability like innumerable Muslims and sincere believers are deprived of this fortune and it is not related to any difference between the duties of men and women. And there is no question of not performing the Hajj after one is capable and when Hajj has become obligatory.

Lady Hamida has narrated: After birth, my son looked at

¹ *Shawahidun Nubuwwah*, Pg. 151; *Wasilatun Najaat*, Pg. 363; *Manaqib*, Vol. 3, Pg. 437; *Irshad Mufeed*; *Elamul Wara*

the sky and recited the dual testimony of Islamic faith, which has been a practice of all infallibles. The following verse was written on his right arm:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدًا

“And the word of your Lord has been accomplished truly and justly...” (Surah Anam 6:115)¹

He was named Musa and Kazim became his famous title, which means one who swallows anger and it is possible that one of the reasons of this title was that the Musa mentioned among the Ulul Azm prophets, his quality is described as ‘one with anger’. Thus Providence decided that a Musa Kazim should also come into being so that both kinds of divine personalities may become apparent. And this difference also becomes clear through history of prophethood and Imamate that if you want to see the majesty of fury and anger, you should see Prophet Musa (a.s.) and of you want to witness the example of divine forbearance, you should look at Imam Musa (a.s.).²

Another divine wisdom of this name could be that the name of his killer was Harun; thus Providence wanted to make clear since the first day that one should not be deceived by names and pay full attention to the character of man. Otherwise a person named as such could be a supporter and assistant of a Musa and at another time another Harun can be a killer of a Musa. This is the difference between true and false and perhaps this was the reason that Prophet Musa (a.s.) had requested

¹ *Rauzatush Shohada*, Pg. 436; *Anwar Nomaniya*, Pg. 126; *Jilaul Uyun*, Pg. 270

² *Sawaiqul Mohriqa*, Pg. 131; *Tarikh Khamis*, Vol. 2, Pg. 320; *Biharul Anwar*, Vol. 11, Pg. 233; *Matalibus So-ool*, Pg. 276; *Shawahidun Nubuwwah*, Pg. 192; *Rauzatus Shohada*, Pg. 432; *Ilalush Sharai*, Pg. 235; *Manaqib*, Vol. 2, Pg. 437; *Uyun Akhbare Reza*, Vol. 1, Pg. 112; *Irshad Mufeed*, Pg. 307

Almighty Allah to allow Harun to be his helper, that if Allah makes someone a prophet, he would be a faithful and a righteous person, and if people make someone as a king, he would remain wanton and immoral.

Among his other titles, Abde Salih, Sabir, Amin and Babul Hawaij are more famous. His Kunniyat was Abul Hasan Awwal, Abu Ibrahim Abul Hasan Mazi, Abul Ali, Abu Ismail etc.

The explanation of the title of Babul Hawaij is that miracle cures are being seen from his holy tomb since times immemorial till date and some writers have compiled separate books on this subject in which they have compiled these miracles according to eye-witness accounts and the fact is that in Baghdad after that terrible carnage in which the water of Tigris River remained red for many days, the survival of Shia faith is also a living miracle of Imam Musa Kazim (a.s.), which cannot be denied at any cost. Calamities befell him during his lifetime as well, but like the past calamities could not discontinue the series of Imamate, in the same way the later calamities could not affect the religion of Ahle Bayt (a.s.). The following statement of Imam Shafei proved to be true that the tomb of Imam Musa Kazim (a.s.) is proven effective for fulfilling wishes.¹

Imam Musa Kazim (a.s.) was born in 128 A.H. during the reign of Marwan Himar. After three years, his dynastic rule came to an end and the first ruler of Bani Abbas ascended to the throne. He ruled from 132 to 136 A.H, when Mansur Dawaniqui succeeded him, who got Imam Ja'far Sadiq (a.s.) assassinated through poison in 148 A.H. and the Imamate of Imam Musa Kazim (a.s.) began from the age of twenty years. In the year 158, Mansur was succeeded by Mahdi Abbasi, who ruled for ten years and in 169 A.H. he was succeeded by Hadi,

¹ *Matalibus So-ool*, Pg. 278; *Sawaiqul Mohriqa*, Pg. 131; *Manaqib*, Vol. 3, Pg. 125

who could not remain in power for more than a year. In 170 A.H. Harun came to the throne who had Imam Musa Kazim (a.s.) assassinated through poison in 183 A.H. At that time the age of the Imam was fifty-five years, from which twenty years passed under the care of his father and then he held the position of Imamate for a period of thirty-five years.¹

- Among his childhood miracle acts, we can cite the incident in which Safwan Jammal saw him coming out of his house in such a condition that he was holding the ears of a young one of a goat and asking the animal to prostrate before Almighty Allah; as if he was showing to Safwan that the majesty of us Ahle Bayt (a.s.) is that even if animals become connected to us, we ask them to prostrate before the Lord and without that we do not like to have them as pets. Safwan said: If you can make it prostrate you can also order it to die; he said: Safwan, death and life is in control of God, we cannot say anything about it. As if he also made clear that man should worry about his obligatory duties and interference in divine matters is against dignity of servitude and this can make us eligible for divine chastisement. This incident is of the time when he was three years old.²
- He was five years old when Abu Hanifah came to debate with Imam Ja'far Sadiq (a.s.) on the subject of free will and compulsion. He welcomed the guest before his father and said: There are three possibilities in this matter: either the act is done at discretion of man, or it is accomplished through divine compulsion or it is through participation of both. If the deed is through man, it is opposed to your view, and if it is through divine compulsion or participation, He should be legally deserving of chastisement as well; but it

¹ *Sawaiqul Mohriqa; Akhbarul Kholafa, Ibne Rayi; Habibus Sayr*

² *Al-Irshad*, Pg. 309; *Biharul Anwar*, Vol. 11, Pg. 226; *Tadkiratul Masoomeen*, Pg. 192; *Elamul Wara*, Pg. 289; *Ghinaytun Nomani*, Pg. 179

is not so. Thus it clearly shows that man is responsible for his acts and their responsibility is not on God.¹

The fact is that belief in pre-destiny is an invention of tyrant rulers, who through beliefs like this wanted to justify their crimes, and their aim was that people should consider them as being compelled by destiny and should not take them to account or it would be difficult to survive.

Abu Hanifah was highly impressed by this incident; he felt humiliated and began to find means to take revenge for it. Thus once, he saw Imam Musa Kazim (a.s.) praying at a place where people were walking from the front. Abu Hanifah complained to Imam Ja'far Sadiq (a.s.) immediately. He called his son, appraised him of the complaint and asked him to explain. Imam Musa Kazim (a.s.) said: My Lord is nearer to me than my jugular vein, so the passers-by cannot cause any obstruction.²

This reply is in fact reiterating the point that when the mind of a person is not focused on divine majesty and beauty and there is risk that attention will wander, at that time it could be detestable to recite prayers over there; but if Almighty Allah becomes nearer to the jugular vein and if one is fully focused in worship of God, there is no deficiency in this prayer and this is the clear difference between worship acts of Ummah and Imamate.

- On another occasion Abu Hanifah came to meet Imam Ja'far Sadiq (a.s.) and seeing that young boy decided to pose a question to him, which would perhaps confuse and humiliate him. He asked: If a person comes to your town, where he should go to attend to the call of nature? The Imam replied: He should take the support of rear walls,

¹ *Biharul Anwar*, Vol. 11, Pg. 185; *Amali*, Sayyid Murtada, Vol. 1, Pg. 151; *Ihtijaj Tabarsi*, Pg. 198; *Manaqib*, Vol. 3, Pg. 429

² *Manaqib*, Vol. 5, Pg. 69

keep away from the view of neighbors, remain aloof from river banks and avoid shade of fruit bearing trees; away from courtyards and streets; leaving the mosque; refraining from facing Kaaba or keeping his back to it; he should take care of his garments and sit down wherever he likes. Abu Hanifah was astounded by this reply and his companion Abdullah Ibne Muslim said: Did I not tell you that even the children from the family of prophethood are different from ordinary children?¹

- Imam Ja'far Sadiq (a.s.) decided to demonstrate the excellence of his son to the people in spite of his young age; so once he said: Son, add the second line to this couplet:

Never intend to commit any sins.

Imam Musa Kazim (a.s.) said: If you do something good you should do it more.

Imam Ja'far Sadiq (a.s.) then said: I agree that you would see the deception of enemies.

Imam Musa Kazim (a.s.) said: You must never adopt this method.²

- In 148 A.H. because of the martyrdom of Imam Ja'far Sadiq (a.s.), Imam Musa Kazim (a.s.) succeeded to the position of leadership and Imamate. Imam Ja'far Sadiq (a.s.) knew what his killer Mansur would do with his children. So he prepared a will about his property in which he made five persons responsible. (1) Mansur Dawaniqi (2) Sulaiman, governor of Medina (3) Abdullah Aftah, son of Imam Ja'far Sadiq (a.s.) (4) Imam Musa Kazim (a.s.) (5) Lady Hamidah.

After the martyrdom of Imam Ja'far Sadiq (a.s.), Mansur

¹ *Biharul Anwar; Manaqib; Ihtijaj*

² *Biharul Anwar*, Vol. 11, Pg. 266

wrote to the governor of Medina to arrest his successor and put him to death. When he investigated who the successor was, he found that he and Mansur were also among the successors, so he excused himself and the first example of divine policy of the Imam became clear.¹

- After that when Mahdi Abbasi summoned the Imam from Medina with the intention of assassinating him, he met Abu Khalid at the Zubala stage. Seeing the scene of arrest, he expressed regret. He said: I would return on so and so date. So when Hamid Ibne Qahtaba was appointed to execute him, Mahdi saw Imam Ali (a.s.) in the dream that he was about to kill him; so when he awoke, he immediately stopped Hamid from carrying out his job and Imam Musa Kazim (a.s.) reached Zubala on the appointed date and said: Abu Khalid, when I will be arrested next time, there will be no possibility of return and my grave would be made in Baghdad only.² This same Mahdi Ibne Mansur had decided to restore Fadak to Ahle Bayt (a.s.) as a gesture of reconciliation; so Imam (a.s.) had explained the true situation that Fadak was not only an orchard it was a Islamic kingdom personified; when the caliph realized this, he dropped the idea as a tyrant can do anything, but leave the kingdom.

Although Harun Rashid has become famous to be a lover of arts, he was extremely profligate and inimical to descendants of Imam Ali (a.s.). Such was his profligacy that he had sex with a slave girl his father had slept with and Abu Yusuf gave verdict that if she claims to have slept with the father, her statement is of no value.³

¹ *An-Niza wat Takhassum*, Pg. 74

² *Nurul Absar*, Pg. 130; *Damatus Sakiba*, Vol. 3, Pg. 16; *Biharul Anwar*, Vol. 9, Pg. 64; *Shawahidun Nubuwwah*, Pg. 193; *Matalibus So-ool*, Pg. 278; *Manaqib* etc.

³ *Tarikh Khulafa*, Suyuti

Such was his persecution of Saadaat that in 176 A.H. he had Abdullah, brother of Nafse Zakiyyah buried alive in walls.¹ He had the berry tree, which grew over the grave of Imam Husain (a.s.) cut down, regarding which Holy Prophet (s.a.w.s.) had said: Curse of God be on one who cuts down a berry tree.²

- In Tus he ordered Hamid Ibne Qahtaba to eliminate the Saadaat and he slew sixty of them at one time.³
- In 173 A.H. he traveled to Mecca and Medina on the pretext of Hajj and on two occasions he tried to find justifications of eliminating the Imam, but he failed. Once he demanded from the Imam the proof that he was a descendant of Prophet, as descendants usually are from male issues. Imam (a.s.) on one side gave reference of Isa (a.s.) being from the progeny of Prophet Ibrahim (a.s.) and on the other hand recited the verse of Mubahila and Harun could not get any excuse to eliminate the Imam.⁴
- The second time, when he greeted the Prophet's grave as 'O son of uncle', the Imam addressed him as 'O father' on which he arrested the Imam for competing with the regime and brought him to Baghdad. But seeing Imam Ali (a.s.) in angry form in his dream, he freed him and sent him back to Medina and he failed to have him eliminated.⁵

Having failed in all these tactics, he sent a beautiful lady into the prison to the Holy Imams (a.s.) to frame him for unlawful sex. But when the prison wardens surveyed the

¹ *Tarikh Islam*, Mr. Zakir Husain; *Sahahul Akhbar*

² *Jilaul Uyun*; *Qumqam*; *Amali*, Shaykh Tusi; *Tasweer Kerbala*, Pg.

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³ Allamah Majlisi has mentioned this incident with reference to Bazzar Nishapuri.

⁴ *Sawaiqul*; *Mohriqa*, Pg. 122; *Nurul Absar*, Pg. 134; *Arjahul Matalib*, Pg. 452

⁵ *Wafayatul Ayan*, Vol. 2, Pg. 131; *Tarikh Ahmad*, Pg. 349

prison, they found the woman in prostration and she explained that when I came here I saw that the Imam was reciting a confidential supplication to the Almighty and the voices of Labbaik (here I am) were coming from the other side; so I realized that there could be no better opportunity of worship; thus now I get pleasure only in prostration.¹

- Along with preserving his own life, the Imam continued to take care of his friends as well. Thus under this program, he got Ali Ibne Yaqtin, one of his sincere companions appointed as minister of Harun and when he sent an expensive cloak as a royal gift; the Imam sent it back saying that he might need it. This proved true when people complained to Harun that Ali Ibne Yaqtin sends everything to Imam Musa Kazim (a.s.), Harun got his premises searched and the cloak was found there. So he rewarded Ali Ibne Yaqtin and punished the complainant with a thousand lashes, but he died only after getting five hundred.²
- On another occasion, Ali Ibne Yaqtin inquired from the Imam the method of wiping of the feet in Wudhu, whether it should be from top to bottom or from below to above? Imam (a.s.) wrote the complete Ahle Sunnat method of Wudhu and Ibne Yaqtin started doing Wudhu in that way only. People again complained to Harun that Ibne Yaqtin is a Shia and he spied on Ibne Yaqtin to see in what way he was doing the Wudhu; he was pleased and he rewarded Ibne Yaqtin and punished his detractors severely. After two days, a communication was received from Imam (a.s.) that the time of Taqayyah was over; now he should do Wudhu in accordance to the command of God.³

When Harun failed in all his efforts, on the advice of his vizier, Yahya Barmiki, he summoned Muhammad Ibne Ismail

¹ *Manaqib*, Ibne Shahr Ashob

² *Nurul Absar*, Pg. 130; *Shawahidun Nubuwwah*, Pg. 194

³ *Manaqib*, Vol. 5, Pg. 58; *Elamul Wara*, Pg. 170

from Medina to Baghdad to plot the Imam's murder. Muhammad was angry with the Imam because the Imamate of his father, Ismail could not come into effect. Thus at the time of departing from Medina, he came to meet the Imam and the Imam gave him 400 Dinars and 1500 Dirhams to him and said I can repay your debts and bear your expenses, there is no need for you to go to Baghdad. But if you are going anyway, beware; do not dye your hands with my blood. In spite of that on reaching Baghdad, Muhammad complained to Harun that Imam Musa Kazim (a.s.) was in power in Medina and two swords cannot remain in one sheath. So Harun rewarded Muhammad with two hundred thousand dirhams and bid farewell to him; but it was an arrangement and revenge of Providence that Muhammad died the following day without getting the chance to spend anything from the money Harun had given to him; on the contrary the fire of Hell was prepared for him.

Harun was so much affected by these reports that he immediately decided to go for Hajj and on reaching Medina had the Imam arrested while he was engrossed in his prayers on 20th Shawwal 179 A.H. and did not even allow him to bid farewell to his family members before he could be dispatched to Basra. After a long journey of one month and seventeen days, the Imam reached Basra on 7th Zilhajj. He was lodged in a prison over there for a year. Isa Ibne Ja'far, a cousin of Harun was the governor of Basra at that time; he recommended to Harun to release the Imam as he was engrossed in prayers all the time. So Harun shifted him to Baghdad and accommodated him in the prison of Fazl bin Rabi. Fazl was also impressed by the nice behavior of the Imam. Finally Sanadi Ibne Shahik the accursed was appointed as jailer and he assassinated the Imam through poison. When the Imam passed away, he was completely chained and collared. After that the corpse was also given over to load carriers, but Sulaiman stopped it on the Baghdad Bridge to have it buried with respect. Imam Ali Reza

(a.s.) arrived from Medina miraculously and performed the last rites of his father. The Imam was martyred on 25 Rajab, 183 A.H. and he was buried at that area of Baghdad, which at present is known as Kazmain.¹

Wives and Children

There is difference of opinion among scholars with regard to the number of his children.

Ibne Shahr Ashob has mentioned them to be twenty-three in all.

Author of *Umdatul Talib* has increased this figure to be 60, including 37 daughter and 23 sons.

Shaykh Mufeed has stated that they were thirty-seven in all; eighteen sons and nineteen daughters.² They are as follows:

His Eminence, Ali Ibne Musa ar-Reza (a.s.), Ibrahim, Abbas, Qasim, Ismail, Ja'far, Harun, Hasan, Ahmad, Muhammad, Hamza, Abdullah, Ishaq, Ubaidullah, Zaid, Husain, Fazl, Sulaiman, Husain and the daughters were: Fatima Kubra, Fatima Sughra, Ruqaiyyah, Halima, Umme Abiha, Ruqaiyyah Sughra, Kulthum, Umme Ja'far, Lubana, Zainab, Khadija, Amina, Hasna, Bariha, Abbasa, Umme Salma,

¹ *Manaqib*, Vol. 5, Pg. 68; *Elamul Wara*, Pg. 180; *Kashful Ghumma*, Pg. 108; *Nurul Absar*, Pg. 136; *Sawaneh Musa Kazim*, Pg. 15; *Shawahidun Nubuwwah*, Pg. 193; *Sawaiqul Mohriqa*, Pg. 132; *Arjahul Matalib*, Pg. 454; *Abul Fida*, Vol. 2, Pg. 151; *Tarikh Khamis*, Vol. 2, Pg. 320; *Anwar Nomaniya*, Pg. 127; *Jannaatul Khulud*, Pg. 130

² All books state that the Imam had eighteen sons and nineteen daughters and the name of Husain is not mentioned while eighteen male names are mentioned over there.

Maimoona, Umme Kulthum.¹

His descendants continued from thirteen children; of whom four had the most children: Imam Ali Reza (a.s.), Ibrahim, Muhammad Abid and Ja'far.

Following of his sons did not originally have any issues: Zaid an-Naar, Abdullah, Ubaidullah and Hamza.

Five of his sons had few children each: Abbas, Harun, Ishaq, Husain and Hasan.

We should know that Sayyid Sharif Razi, compiler of *Nahjul Balagha*, and Sayyid Sharif Murtada, who is called Alamul Huda and was an excellent theologian and polemist of his time; both are descendants of Imam Musa Kazim (a.s.) and they are also buried in Kazmain.

His Eminence, Shah Chirag Sayyid Ahmad of Shiraz, whose tomb is a place of visitation, where people regularly have their wishes fulfilled is also a descendant of Imam Musa Kazim (a.s.). He was very much loved by the Imam and who had freed one thousand slaves for the sake of God. His grave was unknown before, but when the ruler of the time came out searching for it; and noticed a light which people explained that O Shah (O king) a Chirag (lamp) is visible; due to this he got the name of Shah Chirag. Near his tomb is the mausoleum of his brother, Sayyid Muhammad, who on the basis of his excessive worship, was called as Sayyid Muhammad Abid.

The tomb of Hamza is situated in Tehran, near the tomb of Shah Abdul Azim whom Shah Abdul Azim also used to visit during his lifetime. He was also a son of Imam Musa Kazim (a.s.) and the owner of great miracles.

Among the daughters of Imam Musa Kazim (a.s.), Fatima was most famed and she is referred to as Masuma Qom. In 200

¹ *Elamul Wara*, Pg. 181; *Kashful Ghumma*, Pg. 109; *Nurul Absar*, Pg. 137; *Wasilatun Najaat* etc.

A.H. Mamun summoned Imam Ali Reza (a.s.) from Medina to Merv. After a year, she set out from Medina in search of her brother. On the way she fell ill and the people of Qom brought her to Qom and lodged her in the house of Musa Ibne Khazraj where she passed away after seventeen days as a result of the exhaustion of the journey or her illness. Nobles of Qom arranged her final rites in the best way and with full honors buried her at Bablun, where her tomb is found today.

Author of *History of Qom* has also narrated with regard to her final rites that when the bier was ready, the problem arose that who would lower her into the cellar; a senior gentleman was selected and summoned for this; but after he came, it was seen that two rider were approaching from the desert who dismounted near the bier and prayed the funeral prayer and after that they buried her in the cellar and went away immediately and no one could know who they were. After that Musa Ibne Khazraj constructed a canopy over the purified grave and after that Zainab binte Imam Jawad (a.s.) had the dome constructed, which can be seen in a highly developed state today and which is a place of visitation of everyone.¹

Describing the blessings and favors of descendants of Imam Musa Ibne Ja'far (a.s.), it would not be out of place to mention that two great scholars of our age, who are incomparable in the field of knowledge, divine cognition, Jihad and politics: Ayatullah al-Uzma Sayyid Abul Qasim al-Khoei and leader of Islamic revolution, Ayatullah al-Uzma Ruhullah Khomeini. Both are descendants of Imam Musa Kazim (a.s.) and their existence is representing both the lives of the Imam that if you want to see his academic contribution you should look at one of his sons and if you want to see his struggle in the path of God, you should see his another son, who inspite of extreme hardships and in an alien land, refreshed the memory

¹ *Shajara Tuba*, Pg. 121; *Muntahiul Aamaal*, Vol. 2, Pg. 242; Al-Hadi Monthly, Qom, Iran, Zilqad 1393 A.H. Pg. 105

of his holy grandfather in the prison of Baghdad; from where he wrote a two-lined letter and shook up Harun's regime. Every day that passes reduces a day of your comfort and reduces a day of my discomfort; after that we are going to be presented in the court of Almighty, where we would see our accounts of deeds.

Evidences of the Imamate of Imam Musa Ibne Ja'far (a.s.)

1- Mufaddal Ibne Umar Jofi

He was the most reliable elder. He asked Imam Ja'far Sadiq (a.s.) who the Imam would be after him who is to be accepted as an Imam and given obedience? Imam (a.s.) replied: My son, Musa.¹

2- Yazid Ibne Sulait

He was an extremely religious and God-fearing man. He met Imam Ja'far Sadiq (a.s.) on way to Mecca and he said: May my parents be sacrificed on you; you are an Imam, but no one is exempt from death; thus if something happens to you, who will be the Imam?

Imam (a.s.) gestured to his son, Musa and said: He is having all the good qualities like knowledge, wisdom, understanding, generosity, cognition of Islamic law, good nature, good behavior to relatives. He is a door of mercy and is having another excellence in addition to these.

The narrator asked: What is it?

He replied: Allah will create from his progeny one who will be the helper and refuge of this Ummah; who would be the standard of its guidance and effulgence personified. Through him Almighty Allah would protect lives, solve disputes and

¹ *Biharul Anwar*, Vol. 11, Pg. 234; *Kamaluddin Tamamun Nima*, Pg. 203, *Kitabul Irshad*, Pg. 308

remove disunity; He would provide garments to the unclothed and feed the hungry. The fearful would get reassurance; the rain of mercy will descend. He would the best of the sons and the most excellent elder; his statement would be the deciding statement and his silence would be the silence of wisdom.¹

3- Dawood Ibne Kathir

He says: Son of the Messenger, before you all have passed away; and if something happens to you, to whom should we refer? He replied: My son, Musa.²

4- Faiz Ibne Mukhtar

He came to Imam Ja'far Sadiq (a.s.) and began to talk about Imam Musa Kazim (a.s.), who meanwhile returned from home and Imam Ja'far Sadiq (a.s.) said: Faiz, he is the one about whom you were asking me. Get up and accept his rightfulness for Imamate. Faiz kissed the hand and forehead of the Imam and then asked: Maula, can this information be given to others? He replied: Indeed, inform your family members and friends; but this information should not become public as times are very dangerous and the contemporary regime is always in pursuit of divine proof.³

5- Ibrahim Karkhi

He was in the company of Imam Ja'far Sadiq (a.s.) when Imam Musa Ibne Ja'far (a.s.) arrived. Ibrahim accorded respect

¹ *Biharul Anwar*, Vol. 11, Pg. 234; *Uyun Akhbar Reza*, Vol. 1, Pg. 23

² *Biharul Anwar*, Vol. 11, Pg. 233; *Uyun Akhbar Reza*, Vol. 1, Pg. 156

³ *Biharul Anwar*, Vol. 11, Pg. 234; *Usul Kafi*; *Basairud Darajaat*, Vol. 7, Chap. 11; Pg. 96; *Irshad*, Pg. 307. In *Elamul Wara* there is a similar traditional report from Muhammad Ibne Abdul Jabbar.

to him and Imam Ja'far Sadiq (a.s.) said: Ibrahim, after me he is your Imam; a community would be destroyed with regard to him and another community would get salvation; may God curse his killer and double his punishment; from his progeny would be born the best of men, who would eradicate injustice and oppressors from the world; from his descendants would appear that twelfth Imam, accepting whom would be same as fighting Jihad on the side of Holy Prophet (s.a.w.s.).

The conversation had reached this point when a stranger arrived and the Imam fell silent; till Ibrahim left the gathering feeling remorse for the incomplete conversation. The following year he again came to the Imam and he said: He would after excessive hardships and fear, reform the condition of Shia and remove their sorrow and grief; fortunate is the one who would be present in his service. Ibrahim was elated that the Imam's statement was complete.¹

6- Isa Alawi

He went to meet Imam Ja'far Sadiq (a.s.) and said: If, God forbid, something happens who would be the Imam after you? He replied: My son, Musa. Then he asked: And after him? He replied: His son. He asked: If among his inheritors, there is a brother and a son; who would be his successor? He replied: His son. He asked: What if I cannot recognize him? Imam (a.s.) said: You must just have faith, that My God, I believe in the Imam who is the proof after him.²

¹ *Biharul Anwar*, Vol. 11, Pg. 235 *Kamaluddin Tamamun Nima*, Vol. 2, Pg. 203. In the same book on Pg. 360 there is a similar report from Ibrahim Kufi.

² *Usul Kafi*, Vol. 1, Pg. 309; *Biharul Anwar*, Vol. 11, Pg. 235; *Elamul Wara*, Pg. 288

7- Maad Ibne Kathir

He came to Imam Ja'far Sadiq (a.s.) and said: I pray to the Almighty that like He has given you this position in place of your father; He should create such a worthy person in your progeny as well. Imam (a.s.) replied: Allah has already created him and saying this, he gestured to his son, Musa who was asleep at that moment.¹

8- Mansur Ibne Hazim

He came to the Imam and said: No one can be said to live forever; in case something happens to you; who would be the Imam after you? Imam (a.s.) replied: This son of mine, Musa. (He was aged only 5 years at that time.).²

9- Sulaiman Ibne Khalid

He was seated in the gathering Imam Ja'far Sadiq (a.s.) along with others when Imam Musa (a.s.) arrived. Imam Ja'far Sadiq (a.s.) said: He would be your Imam and Wali after me.

10- Ishaq Ibne Ja'far

He says: I was there with my father when Imran Ibne Ali asked: Who would be the Imam after you? He said: The first to enter this room. Just then Imam Musa (a.s.) entered the gathering and he was only a few years old.³

¹ *Usul Kafi*, Vol. 1, Pg. 308; *Al-Irshad*, Pg. 308; *Biharul Anwar*, Vol. 11, Pg. 236

² *Usul Kafi*, Vol. 1, Pg. 309; *Al-Irshad*, Pg. 308; *Biharul Anwar*, Vol. 11, Pg. 236

³ *Al-Irshad*, Pg. 265; *Kashful Ghumma*, Pg. 244

11- Ali Ibne Ja'far

He says: My father said to a group of his companions: Behave nicely with my son, Musa as he is the best in the world and after me, he would be my successor.¹

12- Zurarah Ibne Ayyin

He says: I was present with Imam Ja'far Sadiq (a.s.) and Imam Musa Ibne Ja'far (a.s.) was also present and a bier was also placed there. Imam Ja'far Sadiq (a.s.) said: Call Humran, Abu Basir and Dawood Raqqi from my companions. I brought all of them and by chance Mufaddal Ibne Umar and other companions also arrived. Imam Ja'far Sadiq (a.s.) removed the sheet from the face of Ismail and asked: Dawood, is he dead or alive? He said: He has passed away. The Imam made everyone witness this and after that began the funeral rites. After that Imam (a.s.) again showed his face to all those who were present; that he is Ismail who has already passed away. After that he ordered him to be buried; when the body was lowered into the grave, the Imam displayed his face to everyone again and asked: Who is the one that is being buried? All said: It is Ismail. Imam (a.s.) held the hand of his son, Musa and said: This is the rightful Imam and truth is with him and would continue in his generations.²

The aim of all these clarifications was that the community should not have any doubt about the death of Ismail and that they should become certain of the Imamate of Imam Musa (a.s.); because a group of people had already started believing that Ismail would be the Imam and a community is still involved in this misunderstanding and they do not have any justification of this.

¹ *Al-Irshad*, Pg. 310; *Biharul Anwar*, Vol. 11, Pg. 236

² *Biharul Anwar*, Vol. 11, Pg. 238

Confessions

He was the successor and inheritor of Imam Ja'far (a.s.) in knowledge and divine cognition and was the greatest worshipper and charitable personality of the world.¹

He was the owner of extreme dignity and majesty and was a respectable personality. He possessed every kind of excellence and was a renowned personality of his time. He spent his nights in prayers and fasts and gave charity during the days.²

He was very respected and honorable Imam and a majestic divine proof. He spent the nights awake in prayers and fasted during days.³

He was the greatest scholar, worshipper and the most charitable person of his time; he possessed a lofty soul.⁴

He was the most sincere worshipper and pious man of his time. His excellences and perfections are innumerable.⁵

He was the greatest personality of the world from the aspect of knowledge and cognition and became the guardian of the Ummah according to the nomination of his father.⁶

Miracles

- Shaiq Balkhi who possesses great importance among the Sufis; he says: In 149 A.H. I set out for Hajj; I saw a man amidst a crowd at Qadissiya and from his appearance

¹ Ibne Hajar Makki, Pg. 121

² Ibne Talha Shafei, *Matalibus So-ool*, Pg. 308

³ Allamah Shibli, *Anwarul Akhbar*, Pg. 135

⁴ *Fusulul Muhaimma, Arjahul Matalib*, Pg. 451; Ibne Sabbagh Maliki

⁵ Husain Waiz Kashifi, *Rauzatus Shohada*, Pg. 432

⁶ *Rauzatul Ahabab*

guessed that he was a Sufi who wants to be a burden on the community. I stepped forward to chastise him, but he addressed me by my name and said: Beware, do not have misgivings. So I became certain that he was a holy man.

I moved ahead to search for him and again found him engrossed in worship at Fizza valley and made an intention to seek his forgiveness for having thought ill of him. When I came near him, he said: Allah forgives the sins of those who seek forgiveness. Now I became sure that he was from Abdaal. But he moved ahead. On the Zubala stage, I again saw him that he was trying to draw water when the bowl fell into the well and he whispered a confidential prayer to Almighty Allah that he could do nothing without the bowl and there was no way it could be removed. The water level in the well arose and he picked up the filled up bowl, and after ablution offered four units (rakats) of prayer and after putting a handful of sand in the bowl, began to eat from it. I went near him and complained about hunger. He gave some of it to me also and I found that it was a very good quality parched barley meal after consuming which I never felt hungry all the way to Mecca. In Mecca, I again saw that he was seated on a mound engrossed in worship. Tears were flowing from his eyes and this continued all night. Then he performed the Tawaf and there were innumerable persons around him who were paying much respect to him. I asked someone: Who is this miracle performing gentleman. He said: He is the son of the Messenger, Imam Musa Ibne Ja'far (a.s.). I realized that such miracle acts cannot come from any other household.¹

- Isa Madayani went for Hajj; after staying in Mecca for a year went to Medina. He intended to stay there also for a year so he rented a house and began to frequent the place of

¹ *Arjahul Matalib*, Pg. 452; *Matalibus So-ool*, Pg. 279; *Sawaiqul Mohriqa*, Pg. 121; *Nurul Absar*, Pg. 135; *Shawahidun Nubuwwah*, Pg. 193

Imam Musa Kazim (a.s.). One evening he was in the company of Imam Musa (a.s.) and it was raining heavily. The Imam said: Go back fast; your house has collapsed. He ran out to his place and found that people were salvaging his things from the debris. The following day he came to the Imam and he asked: Have you lost anything? Isa said: Only a tray is missing. It seems that people lost it while retrieving the goods. Imam said: Before the house crash you had placed it in the wash room and forgotten about it. Now go and ask the daughter of the landlord and she would get it for you. Isa Madayani returned and asked about it; and as per the information of the Imam, he got the tray back.¹

- A person sent a hundred Dinars along with a companion. On reaching Medina he thought of purifying the money. After purifying them when he counted them again he found that one Dinar was less; so added one Dinar of his own and presented the pouch to the Imam. Imam (a.s.) said: Pour it out on the ground. He did that. Imam (a.s.) returned his Dinar saying: The owner sent by weight and their number was ninety-nine only. So no need to add your money.²
- A person says: Ali Ibne Yaqtin sent some questions to the Imam through me. I gave the envelope to the holy Imam who without opening it, took out a letter from his sleeve and gave it to me saying: Pass it to Ali Ibne Yaqtin and say: These are replies to your questions.³

Abu Hamza Bataini says: Once, during the journey to Hajj, a lion was seen and it came to the Imam and whispered something. The Imam replied in his language and it went away. When I asked the secret of this miracle, the Imam said: His mate was in some trouble; he asked me to pray for her and I did

¹ *Nurul Absar*, Pg. 135

² *Rawaiatul Mustafa*, Pg. 162; *Shawahidun Nubuwwah*

³ *Shawahidun Nubuwwah*, Pg. 195

that; being satisfied he went back.¹

Morals and Manners

Although the whole life of Masoomeen (a.s.) used to be an embodiment of the best manners and morals, but especially in social life and in the field of propagation, they displayed such excellent manners that not to be impressed by them could only be possible by a stone-hearted and unfortunate person. Thus Allamah Hilli has narrated in *Minhajul Karama* that when the Imam was spending a life of great hardships in Baghdad, one day he was passing on road when he saw a house decorated with finery of celebration and the sound of singing emanated from it. Just then the slave maid came out to throw garbage. The Imam asked: Who is the owner of his house, a slave or a free man? She said: A free man. Imam (a.s.) said: Indeed, if it had been a slave, he would have obeyed his master. Saying this he moved on. When the slave girl returned inside the house, Bushr the master of the house asked why she took such a long time and she narrated the incident. Bushr was so much affected that he started running barefoot and after meeting the Imam sought divine forgiveness and in memory of this incident walked barefoot all his life and when some people asked him for its reason, he said: Almighty Allah has compared the earth to a carpet and no one can dare to walk on the carpet of God wearing shoes.²

To create such a great revolution in the mind of a person with only a short statement that he should leave off profanities and come till the ranks of piety and purity. It can be an achievement of Imam Musa Kazim (a.s.) only, whose example is not found even among the divine saints. On one side to make the female prostrate that Harun had sent and to make her a

¹ *Tadkiratul Masoomeen*, Pg. 193

² *Al Kuna wal Alqaab*, Vol. 2, Pg. 168

sincere worshipper, was an excellent example of the propagation of the Imam.¹ After which it can be easily said that to save ones character in the worst circumstances was an achievement of the infallible of Egypt, Prophet Yusuf (a.s.) and to make the lady adopt ones way is the feat of the prisoner of Baghdad, Musa Ibne Ja'far.

Such a change came over the character of Bushr Hafi, that even some wise sayings have been recorded from him.

- Make the hereafter as your treasure trove so that whatever you get in the world, you consider it profit.
- Sufficient for your admonition is that some persons are dead, but their mentions impart life to the hearts, and some persons are alive but seeing them creates hardness of heart.
- Pay Zakat for traditions also; that you should act on at least five out of every two hundred traditions.
- Muhammad Ibne Naeem asked for admonition when he was ill; Imam (a.s.) said: There was an ant in this house which gathered grains in summer for use in winter. Once when it set out with grain, a bird snatched it away and the gathered grain didn't serve any purpose. Same is the case of man; he should gain a lesson from the circumstances of the ant.²

Inscription on the finger ring

The inscription on his ring said: Allah is sufficient for me. It was a perfect interpretation of the circumstances of his times and a clear announcement of his reliance on God.³

¹ *Manaqib Ibne Shahr Ashob*, Vol. 5, Pg. 63

² *Al Kuna wal Alqaab*, Vol. 2, Pg. 168

³ *Amali*, Shaykh Saduq, Pg. 451; *Kafi*, Vol. 6, Pg. 473

Worship

The style of the worship of Imam Musa Kazim (a.s.) was also completely different. He used to thank the Almighty even in the life of prison that he had got the best opportunity for worship and it this stance which bewildered the regime of that period. That even in such hard times the Imam did not have any anxiety or worry, whereas the regime was anxious due to the lack of his anxiety.

Such was the condition of his worship that after Morning Prayer when he placed his head in prostration, he raised it only when it was time for Noon Prayer. And in spite of the fact that he was an infallible, he used to whisper confidential prayer to God: O Lord, great are the sins of Your servant; so Your forgiveness should also be in accordance to that which shows the Imam's concern for his followers and how much he arranged for their intercession. So much so that he was called as 'one who performed long prostrations'.¹

Harun Rashid also seeing this majesty of worship had told the prison warden: This fellow is not worthy of this imprisonment, but should be done; the kingdom cannot run without making him a prisoner.

It was the effect of this dignity that whichever prison he was imprisoned, the warden of that jail became sympathetic to him, and inspite of the persuasion of regime did not agree to torture him or administer poison to him. So much so that even when Sanadi Ibne Shahik poisoned him, he called eighty persons and recorded their testimony that Imam has not been poisoned and that he was in perfect condition. The Imam told them not to testify and said: I will die as a result of this poison

¹ *Wasilatun Najaat*, Pg. 310, quoted from *Faslul Khitab*; *Yanabiul Mawaddah*, Chap. 65, Pg. 321; *Shawahidun Nubuwwah*, Pg. 194; *Nurul Absar*, Pg. 135; *Elamul Wara*, Pg. 178; *Sawaneh Musa Kazim*, Pg. 8

after three days. Beware do not dye your hands with this innocent blood. As a result of this after they went away the oppressor Sanadi Ibne Shahik began to wrap him up in the sheet in such a way like a cloth is wringed and because of this the Imam was martyred. After which the body was shown to the people and asked to testify that no mark of injury is there and that he has died a natural death, which is the best sign of the guilty conscience of the oppressor and the manifest victory of the Imam.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

“And do not think Allah to be heedless of what the unjust do...” (Surah Ibrahim 14:42)¹

¹ *Hadiyan Barhaq*, Vol. 2, Pg. 740; *Sawaiqul Mohriqa*; *Sawaneh Musa Kazim*; *Arjahul Matalib*, *Jannatul Khulud*; *Anwar Nomaniya*; *Manaqib*; *Elamul Wara*; *Kashful Ghumma*; *Nurul Absar*; *Shawahidun Nubuwwah*; *Tarikh Khamis*

Realities of life and Imam Musa Ibne Ja'far (a.s.)

The role played by the Holy Imams (a.s.) in exposing the realities of life; its equal is not seen anywhere in the world. Imam Musa Kazim (a.s.) was also a member of this Ahle Bayt (a.s.). Therefore although his period was a period of calamities and great hardships, he did not display any shortcoming in fulfilling the responsibilities of his position and continuously exposed the realities of religion.

Below we shall quote only some of his sayings regarding a few subjects, which different scholars and writers have recorded in their books and from which one can perfectly understand the views of Imamate.

Faith

A person asked him what was the best deed and he replied:

That without which no other deed would be worthy of acceptance.

He asked: What is that?

He replied: Faith, which is the loftiest deed and character.

He said: Faith is wholly a deed and word is only a part of it, which is explained in the Holy Quran.

He asked: Please can you explain some more, so that we can understand?

He said: There are different ranks and circumstances of faith. Sometimes it is absolutely perfect and sometimes it is

absolutely defective and in the same way perfect also.

He asked: Is there more and defective in faith?

He replied: Indeed.

He asked: How?

He replied: Allah has distributed faith on the organs and physical parts of man and entrusted each part with a duty of faith. The heart has some responsibilities, which are to be understood. It is the chief and leader of the body. Without its opinion, no organ and part can move and some responsibilities are there for the hands, feet, eyes, ears and private parts. The duty of the heart is different from that of the tongue and the duty of the tongue is different from that of the eyes; the duty of the eyes is different from that of the ears and the duty of the ears is different from that of the hands and feet; and the duty of the hands and feet are different from that of the private parts. For example, the duty of the heart is that one should observe acceptance, cognition, verification, submission and faith. And he should understand that God is One without a partner; He has no son or equal. His Eminence, Muhammad is His servant and messenger, etc.¹

Knowledge

History has narrated that when Imam Musa Kazim (a.s.) entered the Prophet's Mosque he saw people gathered around a person and they were paying him much respect. He asked: Who is he? People said: He is a great scholar.

Imam (a.s.) asked: What does 'great scholar' imply? They replied: "He has knowledge of genealogy and history of whole Arabian Peninsula.

He said: This is the knowledge that is useful if one has it

¹ *Usul Kafi*, Vol. 2, Pg. 38

and causes no harm if one does not have it. This is not knowledge. Knowledge is of three kinds: Clear verse, just duty and permanent practice. Everything other than this is favor and not knowledge.

True knowledge is that man should become aware of things: (1) He should recognize God (2) He should understand how he has dealt with others (3) He should know what God wants from him (4) He should know what are the factors, which take one out of the pale of Islam.¹

Jurisprudence

Imam Musa Kazim (a.s.) advised his companions about the importance of religious awareness and said:

Gain information about religion as it is a key to insight, completion of worship, means of lofty stages and a path to high ranks in the world and hereafter. A worshipper in comparison to a scholar is same as stars are to the sun. One who does not gain knowledge of religion; God will not be pleased with any of his acts.

Having discourses with a learned scholar even on a garbage dump is better than a talk with an ignorant and illiterate person on a silk carpet.

Scholars, the learned (in religion), are the heirs of prophets till they do not enter worldly matters and same is the saying of my holy grandfather.

A person asked: O son of messenger, what is the meaning of 'entering worldly matters'. He replied: Following the rulers; as to be careful of such a scholar is necessary in any case.

¹ *Wafayatul Ayan; Kashfuz Zunoon*

Actions

The Holy Imams (a.s.) have borne hardships even in obtaining livelihood and taught that this is a best duty of man. Imam Ja'far Sadiq (a.s.) was working hard with a spade when a person said: Sir, let me do this for you.

He said: I like it very much to work in the heat of the sun to seek livelihood.

Imam Musa Ibne Ja'far (a.s.) was working in his fields when Hasan Ibne Ali Ibne Abi Hamza saw him. He said: Why are you taking this trouble; where have the others gone? He said: People better than me have also performed this task.

He asked: Who are they? He replied: The Messenger of Allah (s.a.w.s.) and Amirul Momineen (a.s.) and it was also the practice of all the prophets and religious personages.¹ Along with this he prohibited his children from laziness as it destroys the life as well as hereafter. One who is lazy is like a dead man, as he has no plans.

Service to humanity

The Imam advised his companions about this and said:

One to whom a brother in faith approaches for help and in spite of being able he spurns him; it is as if he has cut off his relationship with divine guardianship, because Almighty Allah has commanded fulfilling the needs of believers and the coming of believers to seek help is a divine mercy. If one has fulfilled this demand, he has observed our relationship and that same relationship belongs to Almighty Allah and if he rejects the believer; Almighty Allah would give him serpents of fire, which would continue to torture him in the grave also.

¹ *Man Laa Yahzarahul Faqih*, Vol. 3, Pg. 3

There are such servants of Almighty Allah on the earth who continue to fulfill needs of people. It is these who would remain safe from the terror of Judgment Day. And whoever pleases a believer, Almighty Allah would make him happy on Judgment Day.¹

Self accounting

It is a very important act, which the Holy Imams (a.s.) have regularly mentioned to their followers. Thus Imam Musa Ibne Ja'far (a.s.) also said:

One does not take account of his self is not from us. The advantage of self accounting is that the doer of good increases his good deeds and the sinner becomes attentive to repentance.

Good Manners

Imam (a.s.) says: Even if the good is in excess, you must never consider it to be much and even if the sins are few you must not consider them as too few as it is only few sins which increase and become too much and continue to fear Almighty Allah in solitudes, so that you may do justice to your self.

Behave with your parents in the best way so that you may remain in Paradise and never be unkind to them as you would remain confined in Hell.

To mention the bounties of God is thankfulness and omitting that is denial of the blessings. Connect the series of blessings to thankfulness and protect your wealth through Zakat. Dispel calamities through supplications and remember that supplication is a shield against calamities. And no one but Allah is the bestower of Taufeeq.²

¹ *Wasailush Shia*, Chapter of Amr bil Maroof

² *Manaqib*

Jihad of Imam Musa Ibne Ja'far (a.s.)

There is strange misunderstanding about the Holy Imams (a.s.) that they have always remained aloof from rulership and power and preferred a life of isolation. Whenever they faced the issue of power they passed it on saying: We are the people of the hereafter and have nothing to do with the rulership of the world. Only praise and glorification of Almighty Allah is sufficient for us and we would arrange for our hereafter only through this.

So popular this imagination became that even some writers stated that we are unconcerned with worldly matters and that we are religiously inclined and prefer to remain in isolation; and this much is enough for our salvation.

Those who were in power encouraged this view and popularized it so much that even if some intellectual intended to reform the world, the simple minded people said that it was below his dignity. Your job is only to sit in the prayer niche and chant the praises of God. The worldly things would be taken care of by others. You don't need to worry about them. As a result of this the people of the world got an opportunity to do what they like and Islamic sanctities, divine laws, signs of Islam and Shariah law; all of them became jokes; and as much distortion was possible in each; as much interference was done in it and the face of reality was distorted; in such a way that the true picture of Islam is being imagined to be a new religion.

It does not mean that the Holy Imams (a.s.) were always concerned with rulership and power. And they regarded devotions to be an occupation of unemployment. Such an imagination is akin to Kufr (denial). The fact is that they kept

away from rulership and power and continued to announce aloofness from it. But at the same time, they continued to be concerned about the establishment of divine rule and there is no contradiction between them.

The only thing is that there are two methods of interference in rulership:

(1) Independent policy (2) Dependent policy

Independent policy means that governance should be with believers and they can run the system of Islamic government in the light of Islamic laws and make all decisions themselves.

Dependent policy means that the power should remain in the hands of someone else and believers may enter the government institutions and continue to run the government on the directions of Islam.

The policy opposed by Islam and which is not considered lawful except in case of helplessness; is dependent politics; which in fact implies destruction of Islamic laws and so much this is detested by Islam that there is a separate chapter on this: "Helping the oppressors". Under which Islam has declared as unlawful everything which might be helpful to the oppressors and through which their system of government gains strength. He made it lawful only if it can save the believers from hardships; otherwise it is considered absolutely bad. The permission that Imam Musa Ibne Ja'far (a.s.) gave to Ali Ibne Yaqtin was of this type only as he wanted to protect the lives and properties of the people of faith; otherwise even if Ali Ibne Yaqtin were to imagine that he was in service of the ruler of that time instead of Imam Musa Ibne Ja'far (a.s.), he would go out of the pale of faith and it was not possible from him. If Harun had any worth in the view of Ali Ibne Yaqtin; he would not have consulted the Imam at the time of being offered the post and he would not have presented to the Imam the royal gifts that he received. It is a living example of the fact that dependent politics can be justified only for the protection of the

lives of properties of the believers.¹ It has no justification of using facilities and perks of government; it was unlawful and would remain unlawful. No sort of cooperation is allowed with oppressors.

Imam Musa Ibne Ja'far (a.s.) had been so particular about this prohibition that his followers might not even imagine finding justification for it. When Ali Ibne Yaqtin did not meet Ibrahim bin Jammal, Imam (a.s.) also refused to meet Ibne Yaqtin; that perhaps Ibne Yaqtin was proud of his position and the defensive policy would be replaced by a dependent policy.²

The Imam told Safwan bin Jammal that renting camels to oppressors was also unlawful as it would lead one to wish for his safe return so that one may get back his animals and money; this was because the Imam wanted to keep his followers away from every kind of cooperation with oppressors.³ Repeated refusal of Imam Ali Reza (a.s.) from accepting the post of heir apparenacy and then his acceptance with conditions is evidence that Imams (a.s.) very staunch opponents of dependant politics and they didn't want to permit any sort of rulership in Islam other than the rulership of independence.

Offers of government post was a dependant politics and offers of posts from revolutionaries was failed politics that is why the Holy Imams (a.s.) declined both and the best excuse they took was service to religion and worship of God, which were also most correct and there was no need of dissimulation and *Toriya* (statement with dual implication), because to deny outright would have been throwing a challenge and conditions weren't favorable for this; otherwise he would even staged an uprising. And after that was the excuse of worship of God, which would also reassure the regimes that they should not be

¹ *Shawahidun Nubuwwah*, Pg. 195

² *Uyunul Mojizat*, Pg. 122

³ *Ahsanul Maqal*, Vol. 1, Pg. 760

worried of any uprising from them and a kind of guidance that to leave the worship of God in order to devote oneself to rulership was opposed to Islam; otherwise the regime would have said that if you are concerned with the hereafter there is no contradiction between rulership and piety, but the regime knew that there was no scope of that in their system as even the Imams had clarified on various occasions. Thus when Mansur asked Imam Ja'far Sadiq (a.s.): Why do you not attend our court? He replied: Neither have I had anything of the world that I should be fearful of you and nor you have the hereafter, which I may vie for. When he further stressed that you should come only for rendering advice, Imam (a.s.) said: One who desires the world would not advise you and one who is concerned about hereafter would not remain in your company.¹

The aloofness from rulership that we find in the life of Holy Imams (a.s.), it is dependent politics; otherwise independent politics is from the possible duties of Islam and it is the duty of every Muslim that he should, depending on his capacity try to establish Islamic government and at least raise a voice of protest against politics of oppression and unlawful system so that a difference between truth and falsehood may be established and the public may not fall into any misunderstanding as seen throughout the lives of the Holy Imams (a.s.).

Another tragedy in the life of Imam Musa Ibne Ja'far (a.s.) has been that regimes have so much kept his policies concealed that it has even become difficult to explain it and the only imagination remaining in the mind of public is that the Imam had to undergo prolonged imprisonment and his youth and old age all passed away in jail; although in spite of extreme persecution, the life of the Imam was not like this. He was born in 128 A.H. and was martyred in 183 A.H. and his total age

¹ *Shawahidun Nubuwwah; Wasilatun Najaat; Nurul Absar; Irshad Mufeed*

was 55 years from which he was imprisoned by Harun for approximately 14 years. Thus the remaining forty years of his life were not spent in jail; there must be some actions, occupations, services and struggles connected with this period and they should have been mentioned in history; but this description is very brief if you consider the length of this period. The life is considered 'long' because Imam Jawad (a.s.) lived for only 25 years and Imam Hasan Askari (a.s.) lived only for 28 years; thus a lifespan of 55 years during times of persecution is not less; but very few details are mentioned about this period. In spite of that you can notice indications of a continuous struggle in these brief descriptions also.

He spent twenty years of his life under the care of his respected father after that the period of his Imamate was for thirty-five years. Period of Imamate does not mean the post of Imamate as the Imam brings it with himself. Period of Imamate means independent guidance of Ummah and during this period four rulers of Bani Abbas dynasty ruled: Mansur Dawaniqi for ten years, his son Mahdi for ten years, Hadi for approximately one and a half years and then Harun reigned for 13 or 14 years. These four rulers were the most cruel persons of their times and well known for their enmity to Ahle Bayt (a.s.) and Imam (a.s.) during their tenures also had performed Jihad as much as was possible and never allowed dependent politics to become common.¹

A brief introduction of those contemporary rulers is as follows:

Mansur: He was known as Dawaniqi because of his extreme greed and miserliness in saving each and every cent (*Daniq*). He was such an enemy of Ahle Bayt (a.s.) that after he died when his treasure was opened; only the severed heads of Saadaat and followers of Ahle Bayt (a.s.) were found in it and each of them was labeled with name and genealogy. That

¹ *Elamul Wara; Nurul Absar, Sawaneh Musa Kazim*

tyrant had Hasanid Saadaat buried alive in walls and pillars, whose famous incident is that he had a child buried alive in a wall; so he called for help and the mason left a hole in it for breathing and then he came at night and released him. The child requested the mason to inform his mother of his escape or she would be much worried.¹

Mahdi: He was worse than Mansur. In the beginning he was displayed kindness, but after that he summoned the Imam from Medina to Baghdad again and again in order to have him killed; but he did not succeed by the grace of God. It was Mahdi who had promised the Imam that he would restore Fadak, but the Imam told him that the boundaries of Fadak were same as the boundaries of all Islamic territories and Fadak was in fact the whole Islamic rulership; the orchard is not worth anything without Islamic rule as this orchard is in fact a means of stability of Islamic rule and without that it has no worth in our estimation. Whether Fadak is only an orchard or it is a huge landed property, all of us want to spend it in the path of Islam; this was the aim of our respected grandfather and honorable grandmother for which they had taken a stand against the caliph.²

Hadi: He was worse than his father and as soon as he came to the throne, he declared the murder of the Holy Imam (a.s.), but the latter smiled and remarked that first he should worry about himself. Thus before he put his plans into action, he was dispatched to Hell.³

Harun: Muslim scholars have written tomes on his excellence; although he was an extremely profligate sort of

¹ *Jilaul Uyun*, Pg. 269; *Sawaneh Umri Chaharda Masoomeen*, Part 2, Pg. 7; *Tarikhul Khulafa*, Suyuti, Pg. 327.

² *Miratul Jinan*; *Nurul Absar*; *Matalibus So-ool*; *Sawaneh Umri Chaharda Masoomeen*; *Tarikhul Khulafa*, Suyuti, Pg. 343

³ *Sawaiqul Mohriqa*; *Arjahul Matalib*; *Tarikhul Khulafa*, Suyuti, Pg. 350

person and had kept religious scholars at his service only to get them to issue verdicts in his favor.

Before getting the Imam to Baghdad, he performed Hajj in order to survey the Imam's position in Mecca and Medina and also had an argument with him in Masjidul Haraam; when Imam (a.s.) vanquished him, he went and especially met the Imam in Medina and decided to summon him from Medina to Baghdad.¹

Sketches of Politics

The following are the sketches of the politics of Imam Musa Ibne Ja'far (a.s.):

- 1- He got Ali Ibne Yaqtin to gain the post of prime minister in the regime in order to protect the lives and properties of believers and the intentions of rulership may also become clear that as much as possible, they should be restrained from completing them.²
- 2- As much money in taxes could be collected through Ali Ibne Yaqtin as will suffice to feed the poor believers and orphans of Aale Muhammad (a.s.) should not perish.³
- 3- He kept away the companions from every kind of co-operation with the regime so that an atmosphere of aloofness is maintained and there should be an awakening among public that such persons are not eligible to rule Islamic territories.
- 4- He continued to journey between Medina and Baghdad at the demands of the regime; so that he may develop contacts with people of every area and they could be explained the true meaning of Islam. Thus even when he was lodged in the prison

¹ *Sihahul Akhbar, Sawaiqul Mohriqa; Nurul Absar; Arjahul Matalib; Tarikhul Khulafa*, Suyuti, Pg. 363

² *Manaqib; Nurul Absar; Sawaiqul Mohriqa*

³ *Manaqib; Nurul Absar; Sawaiqul Mohriqa*

of a man like Sanadi Ibne Shahik, the Imam was able to win some of his family members to his views and in his progeny and whole clan loyalty to Ahle Bayt (a.s.) came into existence.¹

5- On the occasion of Hajj, he continued to explain issues of Islamic law from Masjidul Haraam and informed the people about the greatness of Islam and majesty of Ahle Bayt (a.s.). So much so that when Harun wanted to ask him a question, he was told to stand up in a respectful manner so that people should know that Harun is ignorant and an ignorant has no right to become a ruler of Muslims.²

6- Harun addressed the tomb of Prophet in Medina and addressed him as son of uncle (cousin) in order to show that he was related to the Prophet. The Imam also saluted and addressed the Prophet as his father so that people may realize that if Harun is a relative the Imam is a descendant of the Prophet.³

7- By defining the boundaries of Fadak, the Imam made it clear that the right of Ahle Bayt (a.s.) was not confined only to one orchard and that they had a right over all Islamic territories, which the oppressors had seized.⁴

In addition to the above, other innumerable instances are found in the life of the Imam concerned with the propagation of faith, service to Islam and training of companions, which shows that the job of Imam Musa Ibne Ja'far (a.s.) was not to only sit in a corner in a passive manner; on the contrary he was in fact the Imam of his time and an Imam is responsible for the system of Islam and he continues to perform Jihad for

¹ *Nurul Absar*, Pg. 130; *Damatus Sakiba*, Vol. 3, Pg. 16; *Shawahidun Nubuwwah*, Pg. 192; *Matalibus So-ool*, Pg. 278; *Manaqib*; *Biharul Anwar*; *Sawaiqul Mohriqa*, Pg. 122

² *Sawaiqul Mohriqa*, Pg. 122; *Nurul Absar*, Pg. 134; *Arjahul Matalib*, Pg. 452

³ *Wafayatul Ayan*, Vol. 2, Pg. 131; *Tarikh Ahmadi*, Pg. 349

⁴ *Khawasul Ummah*, Allamah Sibte Ibne Jauzi, Pg. 416

establishment of Islam. Now when the final results of this continuous Jihad will appear and when the system of justice and equity would be established fully is known only to Almighty Allah.

O Lord, we ask You for a government, which may bestow honor to Islam and degrade hypocrisy. We may call to Your religion and lead in Your path and in this way obtain honor and respect of the world.

And peace be on those who follow the guidance.

Verbal Jihad

The life of the Holy Imams (a.s.) is an embodiment of Jihad; they performed Jihad in every field of life and presented sacrifices for defense of Islam on every front; and to sacrifice ones life and accept tortures and imprisonment etc. are all different types of Jihad. But along with this they also continued Verbal Jihad and as much as possible vanquished the opponents of truth and defended the religion of Islam and truthfulness.

A large part of the life of Imam Musa Kazim (a.s.) was spent in prisons; but in spite of that whenever he got a chance, he exposed the facts of Islam and silenced the opponents of truth in every way possible.

His different debates and discussions are available in books of history, which makes one realize the level of his academic Jihad and defense of faith.

1- When Nafi Ansari saw the Imam entering the court of Harun and the sentry paid him exceptional respect, he was surprised and he asked in a very inimical tone who that gentleman was. He said: You don't know him; he is an elder from the clan of Abu Talib; he is Musa Ibne Ja'far.

Nafi began to criticize the courtiers for paying respect to a man who can seize the throne anytime. Nafi said: I would definitely insult him when he leaves the court.

Abdul Aziz restrained him from this as he was a member of Ahle Bayt (a.s.) and whoever confronted them was inevitably exposed; but Nafi paid no heed and when the Imam came out, he stopped his way and asked: Who are you?

Imam (a.s.) replied: Are you inquiring about my genealogy? I am a descendant of His Eminence, Muhammad Mustafa, the beloved of God, His Eminence, Ismail the slaughtered one of Allah and His Eminence, Ibrahim, the friend of Allah; if you are asking me about my place of origin, you should know that I am from the place who all Muslims are obliged to perform Hajj of and if you are a Muslim it is obligatory on you also. If you want to confront me you should remember that the polytheists of my community had not considered the Muslims of your community as their equals and clearly stated in the battlefield to send persons equal in status to fight them. Nafi was too much ashamed; he left the way and stood away.¹

2- Seeing the academic accomplishment of Abu Yusuf, Harun ordered him to pose the toughest questions to the Imam so that he might be able to answer them and that it might cause embarrassment to him in public. Abu Yusuf asked: What is your opinion about shading oneself while one is in Ihram? The Imam replied: It is prohibited. Then he asked: What is the command if a person enters a tent? He replied: It is allowed. He asked: What is the difference between the two?

Imam (a.s.) said: A woman leaves both prayer and fasts during menses and after that she is supposed to make up for the missed fasts and not missed prayers; so what is the difference between the two?

Abu Yusuf said: It is the command of God. Imam (a.s.) said: That is also the command of God. So Abu Yusuf was ashamed and he fell silent.²

3- Abu Hanifah complained to Imam Ja'far Sadiq (a.s.) that his son was praying at a place where people walked before him, and Imam (a.s.) remained quiet. Just then Imam Musa Ibne Ja'far (a.s.) arrived and he said: Son, Abu Hanifah is

¹ *Nuzhatun Nazir*, Pg. 45

² *Manaqib*

complaining thus. He said: My God is nearer to me than the people who pass in front of me; therefore, no one can come between me and Him.

Abu Hanifah fell silent at this and the Imam embraced his son and said: Son, O treasure trove of divine secrets, may I be your ransom.¹

4- A delegation of Jew scholars came to Imam Ja'far Sadiq (a.s.) and asked: What is the proof of the prophethood of His Eminence, Muhammad? He replied: Book of Allah and all the laws of the lawful and prohibited that Almighty Allah had bestowed to him.

They asked: What is the evidence of veracity of your statement?

By chance, Imam Musa Ibne Ja'far (a.s.) was present in the gathering as a young boy. He immediately asked: What is the evidence of veracity of your statements about Prophet Musa (a.s.)?

They said: The truthful ones have narrated them.

He said: Same is the case of the miracle of the Prophet of Islam (s.a.w.s.) as testimony in his favor is also given by a child one who is reasoning before you without attending any school. The Jew scholars were satisfied with the reply and they embraced Islam subsequently. Imam (a.s.) kissed his son's forehead and said: Indeed, you are the trustee of truth and responsible for religion after me.²

5- Bariha was a great scholar of Christian faith and was always in search for truth, till someone mentioned Hisham Ibne Hakam. He came to meet the latter along with a hundred Christian scholars and discussed various issues of theology. After that he came to Imam Ja'far Sadiq (a.s.) where he met

¹ *Biharul Anwar*, Vol. 12, Pg. 93; *Manaqib*, Vol. 5, Pg. 69

² *Biharul Anwar*, Vol. 4, Pg. 148

Imam Musa Kazim (a.s.). Hisham narrated the story of his discussion. Imam (a.s.) addressed Bariha and asked: What is your opinion about your scriptures? He replied: I am a scholar of my scriptures.

He said: How much do you trust its interpretation?

He replied: I have complete trust in it.

Imam (a.s.) began to recite the statements of Injeel and Bariha continued to watch him in bewilderment; at last he confessed to his greatness and said: I was in search of such a scholar since the last fifty years; and he embraced Islam.

After that he came to Imam Ja'far Sadiq (a.s.). Hisham narrated the whole story and the Imam said: These miracles are running through the generations. Barihas asked: How did you gain knowledge of Taurat and Injeel?

He replied: It is an inheritance to us from those who brought these books from God. We recite them just as they used to recite. Almighty Allah does not appoint anyone as a divine proof who may declare his unawareness in a matter.

Bariha was too much affected by the discourse of the Imam and he joined the ranks of his companions. After him he continued to remain in service of Imam Musa Kazim (a.s.) and passed away during his tenure.¹

6- Christian Monk: There was a Christian monk from Syria who commanded great respect among his people and he came before the people only once a year and people gathered to see him. By chance Imam Musa Kazim (a.s.) also met him on one of these occasions and when he saw the Imam he was at once attracted to him.

Are you a traveler?

He replied: Indeed, I am.

¹ *Biharul Anwar*, Vol. 4, Pg. 147

“Are you from our community or opponents?”

He replied: “I am not from your community.”

He asked: “Are you related to the mercified community?”

He replied: “Without any doubt.”

“Are you from its scholars or the ignorant ones?”

He replied: “I am not from its ignorant ones.”

He asked: “According to you the root of the Tuba tree is in the house of His Eminence, Muhammad and in our view it is in the house of Isa (a.s.); how is it possible?”

He replied: “The example of the Tuba tree is like that of the sun, which remains at its position but its rays are present everywhere.”

He asked: “How would the bounties of Paradise not diminish even though they are consumed?”

He replied: “Like a lamp, which lights innumerable lamps without getting any decrease in its light.”

He asked: “There is a long shade in Paradise; what is it?”

He replied: “The time before the rising of the sun is called as a long shade.”

He asked: “When the dwellers of Paradise feed on its bounties, how they would not feel the need to pass stools and urine?”

He replied: “They would be like a child in the womb.”

He asked: “How the servants of Paradise work without being ordered?”

He replied: “If a person desires something, its effects would become apparent and the servants would be there to fulfill them.”

He asked: “Is the key of Paradise made of gold or silver?”

He replied: “The key to Paradise is: There is no god, except

Allah.”

“You are absolutely right.” Saying this he embraced Islam along with his whole community.¹

We should remember that a similar incident is narrated in the biography of Imam Muhammad Baqir (a.s.) and it is nothing surprising; as all the Holy Imams (a.s.) were same in words and deeds and there is no difference in the first of them with their last.

Companions and students

1- Hammad Ibne Isa

He has witnessed the period from Imam Sajjad (a.s.) to Imam Jawad (a.s.) and he is considered as a reporter of traditional reports. He was so careful in narrating traditional reports that he has quoted only seventy traditions from Imam Ja'far Sadiq (a.s.) and from them, he selected only twenty, in which there was no possibility of any defect or distortion.

He requested Imam Musa Kazim (a.s.) to pray for him and he prayed for his house, wife, servants and that he be able to perform Hajj fifty times. By the grace of the Imam all these bounties became facts for him. But when after performing fifty Hajjs he decided to go for one more Hajj, while he was putting on his Ihram he was washed away in floods and earned the title of ‘the one drowned in Johfa’.²

2- Abu Abdullah Abdur Rahman Ibne Hajjaj Bajali Kufi

He was a teacher of Safwan bin Yahya and was considered

¹ *Manaqib*, Vol. 2, Pg. 427

² *Ahsanul Maqal*, Vol. 2, Pg. 87

a companion of Imam Sadiq and Imam Kazim (a.s.). He came to the right path after a period of time and also met Imam Reza (a.s.) and passed away during that time. Imam Ali Reza (a.s.) had given glad tidings of Paradise to him and Imam Sadiq (a.s.) used to tell him: Have debates with people of Medina. I need people like you among my companions.

It is also narrated from Abul Hasan that he said with regard to Abdur Rahman that he was heavy on the heart, which is explained by scholars to mean that he was heavy on the hearts of enemies or that 'he was valuable in my heart' or he was heavy as his name was Abdur Rahman and the name of his father was Hajjaj and both these names are heavy on the hearts of believers and as Sibte Ibne Jauzi has narrated that when Abdullah Ibne Ja'far named one of his sons as Muawiyah all members of Bani Hashim clan stopped speaking with him as they could not bear this name even in some exigency.¹

3- Abdullah Ibne Jundab Bajali Kufi

He was a prominent companion of Imam Kazim (a.s.) and Imam Reza (a.s.) and a learned jurist and representative of the Imam. Imam Reza (a.s.) had given him the guarantee of the satisfaction of God and His Prophet and also gave glad tidings of Paradise to him.

It is famous about him that he was weeping profusely in the fields of Arafat; so Ibrahim bin Hashim said: I have never seen such a devoted stay in Arafat. He said: By Allah, I have not supplicated anything for myself; I have supplicated everything for the believers in faith as Imam Musa Kazim (a.s.) has said: One who prays in favor of his brothers in faith, a voice comes from the Great Throne of the Almighty: You will be rewarded a hundred thousand times of this. So I did not want that I should refuse a hundred thousand times from God

¹ *Ahsanul Maqal*, Vol. 2, Pg. 87

and recite one supplication for my own favor, for which there is no guarantee that it would be accepted.

Once, Abdullah wrote to Imam Reza (a.s.): I have become old. So please teach me a recitation that would increase my knowledge and understanding and make me proximate to God. Imam (a.s.) said: Recite the following often: *Bismillaahir rah'maanir Rah'eem. Laa h'awla wa laa quwwata illa billaahil a'liyyil a'z'eem.* (In the name of Allah, the Beneficent, the Merciful. There is no might and strength except by Allah, the high and the great.).¹

4- Abu Muhammad Abdullah Ibne Mughira Bajali Kufi

He was a reliable Islamic jurist and exceptional in piety and worship. He was considered among people of consensus and was the author of thirty books. He himself admitted that he originally came from Waqifite sect; by chance he went for Hajj and clinging to the wall of Kaaba wept and prayed: O God, guide me to the right faith. Suddenly a thought came to me that I should meet Imam Kazim (a.s.). So after Hajj I went to Medina and sent information inside the Imam's house that a person from Iraq has come to meet him. A voice came from inside: Abdullah Ibne Mughira, come in. I was astonished and I immediately accepted his Imamate. Then he said: Go, your supplication is granted. I gained more certainty about the Imamate of the Imam and by the praise of God I am still on it.²

5- Abdullah Ibne Yahya Kahili Kufi

He and his brother, Ishaq are among narrators of Imam Sadiq (a.s.) and Musa Kazim (a.s.) and the latter had bestowed

¹ *Ahsanul Maqal*, Vol. 2, Pg. 88

² *Ahsanul Maqal*, Vol. 2, Pg. 89

special attention to him. So much so that he advised Ali Ibne Yaqtin that he should take special care of Kahili and therefore he used to mind the financial affairs of Kahili and bear the expenses of the whole family. Once, after the Hajj, when he came to meet Imam Kazim (a.s.), the Imam said: "Abdullah, now perform more good deeds as the time of your death has approached." Abdullah began to weep. Imam said: "Do not grieve, you are counted among my Shia and you have a good hereafter." Abdullah was highly elated and passed away after some days.¹

6- Ali Ibne Yaqtin

He was originally from Kufa, but lived in Baghdad. He was among the most prominent companions of Imam Kazim (a.s.) and was the focus of special attention of the Imam. He was born in Kufa in 124 A.H. after which his father left the country due the fear of Marwan Himar and his mother also resided in Medina till Marwan Himar was killed and the Bani Abbas came to power. At that time both came out from underground. The father of Ali Ibne Yaqtin passed away in 185 A.H. and Ali Ibne Yaqtin remained in the service of Imam Kazim (a.s.) till the Imam informed him of his salvation from Hell fire and he became the vizier of the ruler according to orders of the Holy Imam (a.s.). Imam Ja'far Sadiq (a.s.) had also prayed for him during his childhood and Ali Ibne Yaqtin was a very generous person; so much so that he sponsored 150 persons for Hajj in a year.

Incidents during the period of the ministry of Ali Ibne Yaqtin are famous and interesting. Imam Kazim (a.s.) was so kind to him that when he did not meet Ibrahim Jammal, the Imam refused to meet him in Medina and said: Make Ibrahim happy and sent him to Kufa from Medina in a single night. Ali

¹ *Ahsanul Maqal*, Vol. 2, Pg. 90

Ibne Yaqtin sought the forgiveness of Ibrahim and returned to the Imam.

Ali Ibne Yaqtin died in 180 A.H. at a time when Imam Kazim (a.s.) was in the prison. Some people have mentioned the year of his death to be 182 A.H.¹

7- Mufaddal Ibne Umar Kufi Jofi

Shaykh Najjashi and Allamah have cast doubts on him, but other scholars of Rijal have praised him and testified to his veracity and narrated that he was an official representative of Imam Sadiq (a.s.) and Imam Kazim (a.s.) and the former had placed a sum of money with him through which he was supposed to solve disputes between followers of Imam. And it is the report of Muhammad Ibne Sinan that Imam (a.s.) said: Like Mufaddal is a comfort for me, in the same way you would be for Imam Reza (a.s.) and Imam Jawad (a.s.). Abdullah Ibne Fazl Hashmi narrates that he was with Imam Sadiq (a.s.) when Mufaddal arrived. The Imam greeted him cheerfully and said: "By God, you are dear to me and if only all my companions had the same cognition as you." Mufaddal said modestly: "Maula, do not exalt me so much." He replied: "I have only stated your true position." He asked: "Then what would be the rank of Jabir Ibne Yazid?" He replied: "Just like Salman was to Holy Prophet (s.a.w.s.)." He asked: "And Dawood Ibne Kathir Raqqi?" He replied: "Like Miqdad Ibne Aswad."

After that he told Abdullah: "The Lord of the worlds has created our souls from effulgence of His greatness and has created your souls through our souls. I have the list of all my Shias; neither anyone can increase or decrease them. Abdullah expressed his wish to see the list. Imam (a.s.) showed him the scroll and Abdullah at last saw his name and prostrated in

¹ *Ahsanul Maqal*, Vol. 2, Pg. 90

thankfulness.¹

8- Abu Muhammad Hisham Ibne Hikam

He was born in Kufa and brought up in Wasit and at last settled down in Baghdad as he had business there. He is included among companions of Imam Sadiq (a.s.) and Imam Kazim (a.s.) and was an extremely clever and intelligent person. He had no equal in scholastic theology and method of debate. When he passed away in Kufa in 179 A.H. Imam Reza (a.s.) prayed for his salvation and when he was mentioned in the presence of Imam Jawad (a.s.), he said: “May God have mercy on him; he was the best defender of the rights of us, Ahle Bayt (a.s.).”

Umair Ibne Yazid narrates that Hisham was originally following the Jahmi religion. Once he expressed desire to debate with Imam Sadiq (a.s.) so I booked an appointment with the Imam. When Hisham arrived, the Imam posed a question to him, which he could not answer and came with the reply only after some days. Now the Imam asked him another question and again he continued to search for its reply for some days. When he came for the third time, he could not dare to say anything due to the awe of the Imam. Considering it to be a Taufeeq of Allah, he embraced faith and gained so much progress in the company of the Imam that he gave him a central place in gathering in presence of Humran Ibne Ayyin, Qays, Yunus Ibne Yaqub and Momin Taq and said: “He is our helper through his heart and tongue,” and then trained Hisham so well in the method of debate that no one could defeat him. It was the result of his defense of Ahle Bayt (a.s.) that Harun issued orders for his arrest and he went underground. So much so, that his family members were arrested. During this period, when time of his death approached, he said to Bashir: “After I am

¹ *Ahsanul Maqal*, Vol. 2, Pg. 93

dead, give me funeral bath, cover me with the shroud and keep my bier at Kunasa locality and write on a piece of paper: This is the bier of Hisham who died because of the fear of regime so that it becomes certain of my death and my family members are released.” It happened in the same way and after the testimony of many persons, his family members were released as now the regime was safe from Hisham’s danger.¹

9- Yunus Ibne Abdur Rahman

He was born during the reign of Hisham Ibne Abdul Malik; he had also met Imam Baqir (a.s.) and Imam Sadiq (a.s.) but he had the honor to narrate only from Imam Kazim (a.s.); he is included among the people of consensus and Imam Reza (a.s.) used to advise people to consult him in religious matters. He had also written a book, *Yaum wa Laila*, which when it was presented to Imam Hasan Askari (a.s.) he read it from cover to cover and remarked: This is the religion of my ancestors and me. Yunus passed away in 208 A.H. and Imam Reza (a.s.) had given him the glad tidings of Paradise to him thrice and compared him to Salman as he had confronted the Waqifite sect and invited people to the Imamate of Imam Reza (a.s.); otherwise many had stopped the series of Imamate after Imam Kazim (a.s.) and denied the Imamate of Imam Reza (a.s.) and seized all the properties and rights of Imam Kazim (a.s.).²

10- Yunus Ibne Yaqub Bajali Dahni

He was a nephew of Muawiyah Ibne Ammar. In the beginning he was most probably following the Imamate of Abdullah Aftah and after that he accepted the Imam Kazim (a.s.) as the Imam and became one of his most reliable companions. So much so that he also became his

¹ *Ahsanul Maqal*, Vol. 2, Pg. 95

² *Ahsanul Maqal*, Vol. 2, Pg. 98

representative. He died in Medina during Imamate of Imam Reza (a.s.) and the Imam arranged for his last rites and ordered everyone to attend his funeral; had him buried at Baqi on which a few people objected as he was Iraqi. Imam said: He was our follower, so if he is not given space in Baqi. We would also not bury our dead there; after, which he was given the space to make his grave and the Imam ordered the caretaker of graveyard to water the grave for forty days as Yunus was so dear to God that He brought him from Iraq to the neighborhood of Prophet. And peace be on those who follow the guidance.¹

¹ *Ahsanul Maqal*, Vol. 2, Pg. 100

Imam Ali Ibne Musa Reza (a.s.)

Birth: 11th Zilqad, 148 A.H.

Martyrdom: 23rd Zilqad, 203 A.H.

Life Sketch of Imam Ali Ibne Musa Reza (a.s.)

It was 11th of Zilqad of 148 A.H. when the eighth successor of Prophet and the eighth of the Imams was born in Medina. Although in some traditional reports it is mentioned as 11th Zilhajj 153 A.H.¹

- His respected father was Imam Musa Kazim (a.s.) and honorable mother was Lady Najma Khatun about whom Holy Prophet (s.a.w.s.) had advised Lady Hamida Khatun in dream that Najma be betrothed to my son, Musa Kazim (a.s.) and she herself says that she used to hear voices of divine glorification and praise in her womb and she did not feel any type of heaviness in her pregnancy. ‘And after delivery, my son looked at the sky and uttered some words under his breath, which I could not understand and when I mentioned this to Imam Musa Kazim (a.s.), he said: My son is divine proof.’²
- Imam Musa Kazim (a.s.) recited Azaan and Iqamat in his ears and made arrangements for Aqiqah as an Imam is born circumcised.³
- Names of Lady Najma are recorded differently according to the difference of circumstances and languages. Tuktam,

¹ *Al-Kafi*, Vol. 1, Pg. 486; *Elamul Wara*, Pg. 182; *Jilaul Uyun*, Pg. 280; *Rauzatul Safa*, Vol. 3, Pg. 13; *Wasilatun Najaat*, Pg. 375; *Anwar Nomaniya*, Pg. 127; *Kifayatut Talib*, *Kitabud Durus*, *Irshad*, Shaykh Saduq.

² *Elamul Wara*, Pg. 182; *Jilaul Uyun*, Pg. 279; *Jannatul Khulud*, Pg. 131; *Faslul Khitab*

³ *Faslul Khitab*; *Jilaul Uyun*, Pg. 279

Arda, Sakan, Samana, Ummul Baneen, Khizran, Saqr, Shaqra and after Imam Ali Reza (a.s.) was born, she was called as Tahira.¹

- The name of Imam Reza (a.s.) was Ali and Kunniyat was Abu Hasan and titles were: Sabir, Fazil, Razi, Wafi, Qurratu Ainil Momineen, Ghaizul Mulhideen, but the most famous was Reza, which his holy grandfather, Muhammad Mustafa (s.a.w.s.) had given him. It is another thing that when the world liked his rule, this title became more famous and in this it became clear that the world would inevitably select the chosen servant of God, whether he is in the form of Ali Murtada or Ali Reza.²
- Approximately fifteen days his birth, his respected grandfather, Imam Ja'far Sadiq (a.s.) passed away, whose desire was to see this grandson as he said to his son, Imam Musa Kazim (a.s.) that very soon a son was going to be born to him who would be the scholar of Aale Muhammad (a.s.); "If only I had been able to live till that his time."
- Among the rulers of his time, at the time of his birth it was the reign of Mansur Dawaniqi. From 158 A.H., it was the period of Mahdi Abbasi; in 169 A.H. Hadi came to the throne; from 170 A.H. began the reign of Harun; in 194 A.H., Amin came to the throne and from 198 A.H. began the reign of Mamun. It was this tyrant who had the Imam assassinated through poison in 203 A.H.³

Mansur, Mahdi, Hadi and Harun have already been introduced. Amin and Mamun were two sons of Harun. Amin was from an Arab lady and Mamun from a Persian slave girl.

¹ *Kashful Ghumma, Uyun Ahbar Reza*, Pg. 16; *Biharul Anwar*, Vol. 5, Chap. 1 Pg. 8

² *Tadkirah Khawasul Ummah*, Pg. 98; *Nurul Absar*, Pg. 128; *Elamul Wara*, Pg. 225; *Matalibus So-ool*, Pg. 228; *Jilaul Uyun*, Pg. 279

³ *Tarikh Khamis*, Ibnul Wardi; *Habibus Sayr*, Abul Fida

Amin was extremely profligate and wanton man and Mamun was considerably intelligent and skillful, but since his mother was Persian, the Arabs were not prepared to accept him as heir apparent. Harun did not want to appoint Amin as his successor as it posed a great risk to the kingdom; but due to the pressure of tribes, he divided his kingdom into two: Arab territories of Syria, Hijaz and Yemen were given to Amin and Iran, Khorasan and Turkey were given to Mamun. In this way at least one problem was solved, but another arose when both sons took over their kingdoms and the father was abandoned and in spite of being caliph of Muslims he lived at the mercy of his sons and they wanted him to live on simple food and clothes so that power hunger may not overtake him a second time and the kingdom may not be taken away from them. There was nothing surprising in this as this is the end of usurped kingdom and irreligious style of power and Almighty Allah punishes the tyrant rulers in this world itself so that they may get an idea of the chastisement of the hereafter and also that they may gain lessons from their circumstances.¹

- The tug of war that had begun during the lifetime of the father became public as soon as he passed away and the two brothers wanted complete authority on Islamic dominions without any partnership. So a power struggle between Arabs and Persians began and at last armed confrontations began between the two parties. It resulted in the victory of Persians and the Arab prince was killed. Once again it became clear that there is neither brotherhood in un-Islamic system nor sympathy; there is neither rule nor law.

How much difference is there between the worldly system and the system devised by religion of God? Two brothers could not remain united in a small kingdom and matters reached to bloodshed and murder and in religious system two brothers

¹ *Tarikh Khulafa, Lamatus Saba*

were appointed as chiefs of the great kingdom (Paradise) and no sort of dispute arose. The fact is that the character of those who occupy the seat of power is different from those who control the hair locks of Holy Prophet (s.a.w.s.).¹

Till 183 A.H., he spent the first thirty or thirty-five years of his life under the care of his respected father and continued to survey the circumstances, which included a long period of imprisonment also and severe pressure from the regime. So much so that poison was administered to him while he was bound in chains and the corpse was taken out of the prison in this manner. The bier was placed at Baghdad Bridge and it was announced that he was the Imam of Shia and the ultimate insult was heaped when coolies were employed to carry the bier.²

It is obvious that during that period, Imam Reza (a.s.) along with the calamities, observed the style of his father and continued to see what style was being adopted in propagation of Islam and which divine wisdom is being employed. To become ignorant of the acts of regime is against dignity of leadership and to confront the regime head on is an invitation to useless death. To silently allow the regime to do what it likes also makes one culpable. Imam Musa Kazim (a.s.) adopted the middle path and got some of his companions appointed as ministers in the court so that an eye may be kept on the plans of regime and lives and properties of followers may be protected. Some companions were given lessons of aloofness in such a way that after hiring out camels to the king you develop the desire that he should remain alive and your rent is paid, such a desire makes you among the helpers of tyrants; which in other words implied that Ali Ibne Yaqtin, in spite of being Vizier could not wish for the life of the King and he was so capable that he could work without caring for the post; so he was even entrusted with the job of vizierate and he got the permission of

¹ *Tarikh Islam*, Vol. 1, Pg. 320; *Nurul Absar*, *Tarikhul Khulafa*

² *Manaqib*; *Elamul Wara*; *Kashful Ghumma*

becoming so proximate to the court and Safwan Jammal did not have as much capability, so the best thing for him was to keep away from governance lest he should have desire for life of tyrants for the sake of receiving rentals and the hereafter is completely destroyed.¹

In addition to this, he warned Harun through a brief letter that every passing day is decreasing the days of your comfort and reducing the days of my hardships. After that both of us would be standing in the court of Almighty to see the consequences of our deeds. Which clearly meant that in spite of being aloof we are not careless of our duty of guidance and till our last breath we wish to keep the oppressors informed of their consequences, just as Imam Ali (a.s.) had woken up Ibne Muljim and called him to prayers although he knew well that prayers of people like him had no value.²

In such circumstances, at the age of thirty or thirty-five years he took over the responsibility of leading the Ummah and desired to keep alive this character whose example was presented by the respected father so that no one should fall into doubts that seeing the calamities of his father he has changed his style and in some way or the other made peace with the regime. Thus from 183 A.H. for approximately 17 years, he continued this practice as was the life of Imam Musa Kazim (a.s.). It is another thing that the Imam's poisoning in the prison and affront to his corpse had created such a situation for Harun that now he had no more strength left to oppress further and internal factors had also compelled him to divide his kingdom and retire from active role in the regime. As a result, this period was to some extent peaceful for Imam Reza (a.s.) and he did not have to face the hardships that his respected father had to. It is a strange phenomenon of history of Aale

¹ *Ahsanul Maqal*, Vol. 1, Pg. 760; *Manaqib*; *Nurul Absar*; *Sawaiqul Mohriqa*

² *Tabari*, *Irshad Mufeed*, Pg. 7

Muhammad (a.s.) that each of the Imams had to face different, on the contrary, opposite situations and its main reason was that the regime used to try each tactic and when it did not succeed, it used to change it and the next Imam had to face completely different situations. For example, Muawiyah Ibne Abi Sufyan fought a bloody war against the Imam and after his martyrdom became ready to make peace with Imam Hasan (a.s.). Muawiyah made peace with Imam Hasan (a.s.) and Yazid was ready to fight Imam Husain (a.s.).

Yazid asked allegiance from Imam Husain (a.s.) although he was amidst his people and the tragedy of Kerbala occurred; on the contrary he did not ask for allegiance from Imam Zainul Abideen (a.s.) although he was a chained prisoner.

Life of Imam Zainul Abideen (a.s.) was spent in isolation, silence and worship and Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) had to come into the open and work freely. Imam Ja'far Sadiq (a.s.) worked so openly that the school of Shiaism became famous as Ja'fari school and Imam Musa Kazim (a.s.) had to live in prison for 14 years.

The martyrdom of Imam Musa Kazim (a.s.) also occurred in prison while he was tied up in chains and Imam Ali Reza (a.s.) was appointed as heir apparent. Imam Ali Reza (a.s.) remained the heir apparent and Imam Muhammad Taqi (a.s.) did not get any post and he had to leave the capital and go to Medina. Imam Muhammad Taqi (a.s.) became son-in-law of Mamun and Imam Ali Naqi (a.s.) remained in prisons.¹

Thus this contradictory series of history is a clear sign that the regime of the time was continuously aware of its defeat and as a result of this the ruler or his successor used to immediately change his tactics and Aale Muhammad (a.s.) had to face a new political trick, which also shows that Aale Muhammad (a.s.) had not inherited means or dynastic type of styles of life and

¹ *Tarikh Aaimma; Sawaneh Umri Chaharda Masoomeen*

neither they acted according to past training; on the contrary they were the focus of divine inspiration and through it they used to easily face new plots and machinations without any hardship.

The first problem that Imam Ali Reza (a.s.) had to face was that Harun under the pretext of uprising of Muhammad Ibne Ja'far ordered destruction of all the houses of Saadaat and Isa Jaludi refreshed the memory of Yazid's army. During the plunder of Medina, when they came to the house of Imam Ali Reza (a.s.), he declared: Neither can strangers enter the house nor touch the ladies; I will myself hand over all the goods and jewellery. It happened in this way only and he brought all the things leaving only clothes on ones body and the oppressors were pleased with this plunder and considered it to be their victory.¹

With regard to his lifestyle Shaykh Saduq has narrated from Ibrahim Ibne Ayyash that the Imam was neither harsh in speaking nor was ever found to cut off his statement. He considered as his duty the fulfillment of needs of others. He did not sit with his legs stretched to anyone. He never sat reclining in the presence of anyone. He did not speak harshly even with slaves. He never laughed out aloud. He made all servants and slaves sit with him for dinner. He slept very less and often remained awake all night in prayers. He fasted the first and last Thursday and middle Wednesday of every month. He gave charity in darkness of the night. He wore ordinary clothes inside and sometimes put on a good dress depending on needs and circumstances.²

- In the public bath, a man asked him to rub the body; he accepted as once and someone happened to notice this and informed him; that man fell at his feet asking for

¹ *Tarikh Islam*

² *Nurul Absar*, Pg. 38

forgiveness, but the Imam said: No problem, there is no harm in one person helping another.¹

- If during mealtimes, someone wanted to stand up in respect, he used to prohibit it saying: It is necessary to respect God's sustenance and one must not stand up during mealtimes.
- His servant, Yasir says: At the time of eating fruits we used to eat one part and throw away the other; the Imam scolded us for wasting God's sustenance; and said that we should give in charity whatever we have in excess.
- The Imam was very fond of perfumes and his favorite occupation was to remain in prostration to the Almighty.
- He used to warn his followers that all their deeds are presented to their Imam every night and they seek forgiveness on their behalf. (So you must not hurt their feelings through your sins and become as their followers should be.).
- Once, on the day of Arafah he donated all his belongings to charity and Fazl Ibne Sahal seeing that such a thing was not possible from them, said: This is a kind of loss. Imam (a.s.) said: This is not loss, it is a profit as the Merciful Lord is going to bestow ten instead of one.²

Medical Wisdom of Imam Reza (a.s.)

In addition to other sciences and miracles, his knowledge of the human body is the best prescription for health in all times and on the basis of this some of his medical advices are mentioned below.

- There is no better food for the child than breast milk.

¹ *Nurul Absar*, Pg. 39

² *Elamul Wara; Tofah Rizvia; Kashful Ghumma*

- Vinegar is the best of the foods. A house where vinegar is present the inmates of this house will never become needy.
- There is one seed of Paradise in a pomegranate.
- Dried resin cures yellow bile and phlegm; strengthens the muscles and purifies the self.
- There is cure in honey and the gift of honey must never be returned.
- Rose is the chief of the flowers of Paradise.
- If violet oil is applied to the hair it gives coolness during summer and warmth in winter.
- One who uses olive oil remains safe from mischief of Satan for forty days.
- Reading Quran, consuming honey and milk strengthens memory.
- Mutton cures diseases. One who does not have meat for forty days would become bad mannered.
- One should begin eating with salt; it cures seventy illnesses, including leprosy.
- Masur was a part of the diet of seventy prophets; it softens the heart and creates tears.
- Food should be eaten after cooling and from the edge of the bowl.
- Eating well, wearing good shoes, keeping away from debts and refraining from excessive sex is beneficial for man.
- Seek your sustenance by giving Sadaqah.
- Whiteness of hair from the front is sign of success; if it begins from the cheeks, it is a sign of generosity and if they

begin from the hair it implies bravery; if they begin from the back of the head it is a bad omen.¹

Confessions

- He was very much respected among the people.²
- His statements were wise, his act was correct and his character was safe from mistakes. He was perfect in knowledge and wisdom and was the owner of an incomparable personality.³
- According to Ibrahim Ibne Abbas, a scholar greater than him was never seen.⁴
- He was the most excellent human being of his time.⁵
- He had received in inheritance, knowledge of the past and future.⁶
- He was most proficient in every tongue and spoke to every person in his mother tongue.⁷
- He was the third Ali among the twelve Imams; he was perfect in faith, majestic, noble and owner of excellence; his evidence of nobility and Imamate were very much obvious.⁸
- It is sufficient for his excellence that Mamun Rashid who was considered to be a patron of knowledge and whose

¹ *Nurul Absar*, Pg.140

² Ibne Hajar, *Sawaiqul Mohriqa*, Pg. 122

³ Abdur Rahman Jami, *Shawahidun Nubuwwah*, Pg. 106, Lucknow, 1904

⁴ Allamah Ubaidullah Amritsari, *Arjahul Matalib*, Pg. 255

⁵ *Habibus Sayr*

⁶ *Wasilatun Najaat*, Pg. 377

⁷ *Rauzatul Ahabab*

⁸ *Matalibus So-ool*, Pg, 252

court was a center of intellectuals and excellence; he not only gave him heir apparency; on the contrary he proposed giving him the whole kingdom although he did not accept it.¹

- All the debates that took place in the court of Mamun, Christian and Jew scholars, apostates and atheists, all have confessed to his knowledge and excellence.
- Muhammad Ibne Isa says: I collected his written replies and their number came to eighteen thousand.
- Jasliq was a Christian scholar and he used to say that the personality of Isa was consensual and the personality of your Prophet is controversial so the consensual should be adopted and the controversial should be abandoned. Muslims were helpless, but when this argument came before him, he said: The consensus is on Isa who had come to give glad tidings of our Prophet and he used to serve the Almighty. If he is considered to be the last prophet or god, his personality is not acceptable to us Muslims.²

Miracles

- Harun was heading towards another gate when he saw the Imam during Hajj; Imam said: No matter how much he may flee, our graves shall be in the same place and this proved true at last.³
- A person set out to go to Khorasan; his daughter gave him a robe to sell it and buy a turquoise. A follower of the Imam

¹ *Wasilatun Najaat*, Pg. 381; *Irshad Mufeed*, Pg. 312; *Fusulul Muhimma fee Marifati Ahwlul Aaimma*, Pg. 255; *Uyun Akhbar Reza*, Vol. 2, Pg. 139 ; *Amali Saduq*, Pg. 72; *Maqatilut Talibiyyin*, Pg. 564

² *Uyun Akhbar Reza, Ahsanul Maqal*, Vol. 2, Pg. 150

³ *Nurul Absar*, Pg. 144; *Manaqib Aale Abi Talib*, Pg. 340; *Kafi*, Vol. 1, Pg. 491

passed away on way to Merv and Imam (a.s.) asked for a cloth for shrouding the body and he refused. He said: Your daughter gave you a robe. He agreed and gave the robe. Then the man thought that he was a saintly personality and hence he should be asked to solve some religious problems. When he came near, he was surrounded by a crowd and he waited to get a chance to speak to him. The Imam gave him an envelope saying: Replies to your queries are in this envelope.¹

- Rayyan Ibne Sult came to the Imam and asked him for a garment and some coins inscribed with the name of the Imam. He gave two garments and thirty coins before he asked.²
- Abu Ismail complained that he did not know Arabic; Imam Ali Reza (a.s.) passed his hand over his lips and made him a speaker of Arabic.³
- He told Ja'far Ibne Salih: Twins would be born to you; name the son as Ali and the daughter as Umme Umar. When twins were born to him he told his mother that although the Imam has chosen these names the name of Umme Umar is strange. She said: It is the name of your paternal grandmother and the Imam has named in accordance to that.⁴
- After seeing Amin and Mamun, the Imam said: Very soon Mamun would have Amin killed and this proved true.⁵

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 336; *Uyunul Mojizat*

² *Uyun Akhbar Reza*, Vol. 2, Pg. 207; *Manaqib*, Vol. 4, Pg. 340; *Qurbul Asnad*, Pg. 198; *Kashful Ghumma*, Vol. 3, Pg. 132; *Rijal Kishi*, Pg. 457, No. 421; *Biharul Anwar*, Vol. 5, Chap. 3, Pg. 27

³ *Manaqib*

⁴ *Nurul Absar*

⁵ *Nurul Absar; Tarikh Islam*, Vol. 1, Pg. 20

- A man posed many questions to him about Hajj; after replying to all of them, he said: Ihram is allowed in the clothes that you forgot to ask me about.
- When a covey of birds created a din, he ordered a companion to kill the snake, which was troubling them and he went and did that.¹
- He ordered some companions going on a journey to take things needed in rains; people said it was summer. Imam said: Do what I say. Thus people acted on it and as soon as they reached there, it started to rain.²
- Muhammad Ibne Isa saw in dream that Holy Prophet (s.a.w.s.) is seated in the mosque of his locality and he attended him. A tray of dates was placed before him; when he asked for dates he gave me a handful; which numbered eighteen. I understood that eighteen years remained in my life. After some days I heard that Imam Reza (a.s.) has arrived. I went to meet in the mosque and found him in the same manner; I asked from dates and he gave me a handful and they were eighteen in all. I was extremely astonished. I said: O son of Messenger, give me some more. He said: If the Messenger of Allah (s.a.w.s.) had given you more I would have also given you. Ibne Isa was further amazed and the integration of prophethood and Imamate became clear to all.³

Inscription on the ring

He owned two rings: one was his personal, which had the inscription: As Allah willed; there is no strength or power

¹ *Shawahidun Nubuwwah*, Pg. 199

² *Elamul Wara*, Pg. 189; *Uyun Akhbar Reza*, Vol. 2, Pg. 221

³ *Sawaiqul Mohriqa*, Pg. 122; *Nurul Absar*, Pg. 144; *Arjahul Matalib*, Pg. 456; *Biharul Anwar*, Vol. 5, Chap. 10

except for Allah. And another ring, which he had received in inheritance and its inscription said: Allah is sufficient for me.¹

Mourning for Kerbala Tragedy (*Azadari*)

It is a historical fact that the Holy Imams (a.s.) keeping in mind the circumstances, kept their method of propagation compatible with demands of the times as anything contrary to this would be useless. On the contrary sometimes it would be harmful as is obvious from his statement that dissimulation is the religion of him and his ancestors. These circumstances demanded that sometimes he adopted the language of sermons and sometimes of supplications. After the tragedy of Kerbala another language of religious propagation came into being and it was *Azadari*.

Azadari was in fact a very pre-cautious element of propagation of Holy Imams (a.s.) which comprised of mourning the calamities that befell ones ancestors, which usually made ordinary persons sympathetic and no one opposes it. But under its effect this great message of religion is publicized as a result of which those circumstances had occurred. That is before martyrdom and after that the system of propagation remains same; only its title and language changes. Thus from Imam Sajjad (a.s.) till the last Imam as much opportunity was allowed by the circumstances the Holy Imams (a.s.) stressed on this element of propagation of faith and by organizing morning assemblies created an emotion among people to find causes which led to this tragedy and in this way gave them an opportunity to reach to the faith for which these calamities were borne. On the other hand, through the narration of calamities those propagations were also mentioned, which was the main aim of the Holy Imams (a.s.). Its effect is seen when under the pretext of *Azadari* all other subjects of religion

¹ *Al-Kafi*, Vol. 6, Pg. 473; *Amali Saduq*, Pg. 473

are mentioned in it although its actual aim is only mourning.

The period of Imam Ja'far Sadiq (a.s.) and Imam Ali Reza (a.s.) was a comparatively free period. Both Imams used this method of propagation to call the attention of people to faith and to find out the causes behind the carnage.

Abu Ali Dibil Ibne Razin Khuzai comes to the court of Imam Ali Reza (a.s.) in Merv when the Imam was heir apparent. Dibil had come to present his poetic compositions and the Imam ordered that proper arrangement should be made for the same; the ladies sat behind the curtains. When Dibil concluded, the Imam added one couplet to it and spoke of his grave. Dibil asked what his implication was and the Imam said: It denotes my martyrdom and grave.¹

As soon as the moon of Mohurram was seen, he began his mourning and he also advised his companions that whenever they felt like crying, they should first weep on Imam Husain (a.s.) as this tragedy had given perpetuity to religion.

We should know that after this incident, the Imam gave a hundred gold coins to Dibil on which the Imam's name was inscribed and showed that service to Ahle Bayt (a.s.) does not mean that you have to serve in free and Ahle Bayt (a.s.) are duty bound to give proper recompense. Dibil said that he had not composed the elegy for money; on the contrary he had written it out of sincerity. The Imam said: Its recompense is separate. Dibil asked for a robe, which the Imam gave to him and when he was attacked by robbers on the way, the whole caravan was saved by the grace of that robe; on the contrary they purchased that robe in a thousand gold coins as it was a present from Imam Reza (a.s.).²

¹ *Shawahidun Nubuwwah*, Pg. 199

² *Nurul Absar*, Pg. 138; *Majalisul Momineen*, Pg. 466; *Safinatul Bihar*, Vol. 1, Pg. 241; *Wafayatul Ayan*, Vol. 1, Pg. 322

Martyrdom

On 23rd Zilqad 203 A.H., Mamun had the Imam martyred through poison about which he often used to say that he would be killed by this man only,¹ and then mentioned its details also. Also on the day when Mamun had summoned him, he had told Abu Sult: Don't ask me any questions, if there is a sheet over my head and you should understand that my last moments have arrived. The Imam went to the court and Mamun offered him poisoned grapes. The Imam declined, which was a basic duty of personal protection. He tried to persuade him that he would not get grapes better than this. He said: There are better grapes in Paradise. He asked: Do you doubt my intentions? Imam (a.s.) saw that his killing was imminent and even if he refused, he would be blamed for bad expectations; so he ate some grapes and stood up to go. Mamun again asked: Where are you going? He replied: I am going where you have sent me. Saying this, he came to his residence. Abu Sult understood the circumstances and sat down at the entrance. Just then someone was heard moving inside the house. He asked: How did you come here? The door is closed. And who are you? He replied: I am his son, Muhammad Ibne Ali; Allah has brought me from Medina also conveyed me inside. Distances, doors and walls do not stop us. When someone from us Ahle Bayt (a.s.) passes away, his successor is with him and takes over all the trusts from him. After sometime when the Imam passed away and that young boy performed the last rites and prepared the bier, he said: Now make an announcement. In order to conceal the oppressions the regime declared official mourning and after another bath and shrouding, buried the Imam next to Harun.²

¹ *Damatus Sakiba*

² *Shawahidun Nubuwwah*, Pg. 212; *Jilaul Uyun*, Pg. 280; *Anwar Nomaniya*, Pg. 127; *Jannatul Khulud*, Pg. 31; *Damatus Sakiba*, Vol. 3, Pg. 71; *Nurul Absar*, Pg. 144; *Matalibus So-ool*, Pg. 288; *Tarikh*

Allamah Shibli has expressed doubt that Mamun was responsible for poisoning him as it was opposed to his nature and his love of knowledge, although one who could not forgive his brother, what can be expected from him regarding the Imam? That Mamun poisoned the Imam is mentioned in the following books: *Shawahidun Nubuwwah*, Pg. 202; *Nurul Absar*, Pg. 144; *Matalibus So-ool*, Pg. 288; *Rauzatus Safa*, Vol. 3, Pg. 16; *Kamil*, Vol. 6, Pg. 119; *Murujuz Zahab*, Vol. 9, Pg. 33; *Al-Fakhri*, Pg. 163; *Habibus Sayr*, Vol. 2, Part I, Pg. 51; *Al-Ansab Samani*, *Tadhheeb*, *Tahzibul Kamal*; *Mukhtasar Akhbarul Kholafa* etc. after which it is injustice to say Mamun's culpability is not mentioned in books of Ahle Sunnat scholars and it is only a fabricated report of Shia in enmity to Mamun.

Even if we agree that Mamun had no hand in this crime, can we not ask what steps he took to find out the real killers of his heir apparent and son-in-law? Why they have not been exposed? Bani Umayyah can blame Amirul Momineen (a.s.) for killing Uthman and fight battles with him and the just caliph of Bani Abbas should not do anything to bring killers of the Imam to book and allow the matter to rest after declaring official funeral etc? Can anyone other than Maulana Shibli accept such a thing and can we forgive this serious crime of Mamun? Can he still be called Rashid (guided)?

We should know that in some traditional reports the date of the martyrdom is mentioned as 17th Safar and in some reports, it is mentioned as end of Safar; but all have mentioned the year of martyrdom as 203 A.H.

Wives and Children

There is difference of opinion about his children in view of

Aaimma, Pg. 476; *Rauzatus Safa*, Vol. 3, Pg. 16; *Elamul Wara*, Pg. 198; *Kanzul Ansab*, Pg. 95; *Muntahiul Aamaal*, Vol. 2, Pg. 312

scholars as some have mentioned two sons: Imam Muhammad Taqi (a.s.) and Musa. Others have added another son. *Nurul Absar* (Pg. 145) has mentioned five sons and one daughter whose names are as follows: Imam Muhammad Taqi (a.s.), Hasan, Ja'far, Ibrahim, Husain and Ayesha, but all have consensus that his generations continued only through Imam Muhammad Taqi (a.s.), on the basis of which Shaykh Mufeed (r.a.) has explained that he had only one son, Imam Muhammad Taqi (a.s.) and that's all.¹ The same point is mentioned by Shaykh Tabarsi in *Elamul Wara* (Pg. 199) and author of *Umdatud Talib* has also mentioned it; after which it is easy to say that Rizvi Saadaat are actually descendants of Imam Muhammad Taqi (a.s.); but since Imam Ali Reza (a.s.) gained common popularity, because of his heir apparency, and his descendants who were born after two generations, were also called as Ibnur Reza; therefore the Taqvi Saadaat also began to call themselves Rizvi and this continues to this day; although Rizvi, Taqvi and Jawadi all belong to same generation whose genealogy begins directly from Imam Muhammad Taqi (a.s.) and through him reaches to Imam Ali Reza (a.s.) and this relationship can also be taken to Imam Ali Reza (a.s.), because the Imam who had both fallible and infallible children, his fallible children were attributed to him and his infallible children were attributed to sons of Imam. In case of Imam Ali Reza (a.s.), he did not have two types of children, therefore his complete generation can be attributed to him and otherwise also, all the Imams belong to the same family tree, hence anyone's children can be attributed to another and there is no sort of detestability in this; all are descendants of Prophet and Zahra; and all comprise the fulfilled divine promise of Kauthar, through which Almighty Allah assured His Prophet and which is to continue till Judgment Day.

¹ *Kitabul Irshad*, Pg. 271-345; *Safinatul Biharul*, Vol. 2, Pg. 239; *Muntahiul Aamaal*, Vol. 2, Pg. 312; *Manaqib Ibne Shahr Ashob*, Vol. 3, Pg. 209

Only one respected lady is mentioned as his wife, who was named Khizran, and she was also called as Sabika. Holy Prophet (s.a.w.s.) had also mentioned about her in his traditions, when he said: My life be sacrificed on her son. In addition to personal excellence, this lady also possesses the distinction of being a descendant of Mariya Qibtia, wife of Prophet,¹ who had the honor of being mother of Ibrahim and whose son was ransom of Imam Husain (a.s.), so that he should remain alive whose survival is connected to survival of Islam and whose martyrdom is connected to life of belief of monotheism.

An excellence

Among the merits of Imam Reza (a.s.) is the fact that at the time of departure, Imam Musa (a.s.) had gathered seventeen persons and in their presence, drawn up a document, which was witnessed by sixty persons, whose subject matter was: My successor is my son, Ali Reza, because the Imam knew that he would never return to Medina again and at the time of his passing away also, apparently his son would not be with him that he could declare his successorship. This was unprecedented in the life of Imams.²

Companions and Students

1- Dibil Ibne Ali al-Khuzai

He was the greatest poet and litterateur of his time. His panegyric is considered to be a masterpiece of literature. After composing the Qasida about Imam Ali Reza (a.s.) he set out to Khorasan to recite it in the presence of the Imam. The Imam

¹ *Shawahidun Nubuwwah*, Pg. 204; *Rauzatus Safa*, Vol. 3, Pg. 16

² *Biharul Anwar* Vol. 5, Chap. 15, Pg. 248

praised it highly, but told him not to recite it before everyone. But when it became popular, Mamun summoned Dibil and asked him to compose a Qasida for him as well but Dibil ignored the request. Mamun then called Imam Reza (a.s.) and asked him to recommend to Dibil and upon the orders of the Imam, he composed and recited Qasida for Mamun. Mamun gave him 50000 dirhams as reward and Imam (a.s.) also presented a similar amount. Dibil said: Maula, I don't vie for material wealth; just give me a robe, which would be useful for me in the hereafter. He was given a robe and asked to keep it safe as it would prove useful sometimes. Thus during the journey, when they were attacked by robbers, the same robe helped in saving the belongings of the whole caravan.¹

It is mentioned in some traditional reports that when Dibil in his composition, mentioned a tomb in Baghdad, the Imam said: Add two more couplets to this Qasida so that it may become complete and saying this he recited two couplets about a tomb in Tus. Dibil asked: Maula whose tomb does it imply? Imam (a.s.) said: Whoever visits me in my alienity would be raised with me on Judgment Day. Saying this he gave him a hundred Rizvi Dinars on which the name of Imam was inscribed and Dibil preserved them as a blessing.²

2- Hasan Ibne Ali Ibne Ziyad al-Washa Bajali Kufi

He was among special companions of Imam Reza (a.s.) and his maternal grandfather, Ilyas Sairafi was considered a prominent companion of Imam Sadiq (a.s.) and he has narrated the following report of Imam Sadiq (a.s.) in his final moments: One who is truly devoted to us, Ahle Bayt (a.s.), cannot be

¹ *Uyun Akhbar Reza*, Vol. 2, Pg. 265; *Kashful Ghumma*, Vol. 3, Pg. 74; *Rijal Kishi*, Pg. 42; *Shawahidun Nubuwwah*, Pg. 199

² *Nurul Absar*, Pg. 138; *Safinatul Biharul*, Vol. 1, Pg. 241; *Ahsanul Maqal*, Vol. 2, Pg. 177; *Majalisul Momineen*, Pg. 466; *Wafayatul Ayan*, Vol. 1, Pg. 322

touched by Hellfire.

Shaykh Tusi has narrated from Ahmad bin Muhammad bin Isa Qummi that he went from Qom to Kufa in search of traditions and met Hasan Ibne Ali Ibne Washa and sought his permission to narrating from books of Alaa Ibne Razin and Aban Ibne Uthman. He said: First you may copy the books and then I would hear them. He said you may recite them now, because no one knows when he would have to harken to the call of Lord. Hasan Ibne Ali Ibne Washa said: If I had known that there was so much interest among people for traditions, I would have gathered a treasure trove of traditions, because I saw nine hundred senior teachers in this same Masjid Kufa narrating traditions from Imam Ja'far Sadiq (a.s.).

Ibne Shahr Ashob says that Hasan Ibne Ali Ibne Washa had a little doubt in the Imamate of Imam Reza (a.s.). So once he collected some questions and came to the Imam to test him. He was yet at the door when a servant came and asked: Which of you is Hasan Ibne Ali Ibne Washa? He said: I am. The servant gave him an envelope and said: The Imam says that it contains replies to your queries. This created a revolution in his life and he became certain of his Imamate.¹

3- Hasan Ibne Ali Ibne Faddal Yatumuli Kufi

He was a special companion of Imam Reza (a.s.) and a reporter of his traditions. Fazl Ibne Shazan says: I was in the class of Quranic recitation in Masjid when I saw that some people talking about a person who lives in mountains and who is continuously engrossed in worship. Even beasts of wilderness had become so accustomed with him that they graze near him and he prolongs his prostrations so much, as if he has died. I was amazed how a person can be like this. Meanwhile a man entered and my father stepped forward to welcome him

¹ *Manaqib Ibne Shahr Ashob; Ahsanul Maqal*, Vol. 2, Pg. 182

and accorded him great respect. After he went away, I asked: Who was this gentleman. He said: It was Hasan Ibne Ali Ibne Faddal. "He is the same famous man? I thought he lived in mountains." "Yes, he is the same; he came down today and visits me frequently. I have developed such respect for him that I used to visit him frequently and listen to the books of Ibne Bukair and often he came and read them out to me and it was only his sentiment of religion; because when commander in chief of Mamun, Tahir Ibne Husain Khuzai on his return from Hajj, expressed his wish to meet Hasan, the latter declined. Hasan passed away in 224 A.H.¹

4- Hasan Ibne Mahbub Sarrad Bajali Kufi

He was considered a key personality of his time and included among people of consensus. He was generally referred to as Jarrad, but Imam Reza (a.s.) suggested that he should be addressed as Sarrad as the word of SRD is used in Holy Quran in the meaning of making coat of mail and importance should be given to words of Quran.

His father was so particular about his training that he gave one dirham as prize for learning each tradition of Ali Ibne Ruab. Hasan Ibne Mahbub passed away at the end of 224 A.H. at the age of approximately 65 years.²

5- Zakariya Ibne Adam Ibne Abdullah Ibne Saad Ashari Qummi

He was among the close confidants of Imam Ali Reza (a.s.). Once he said to the Imam that he wanted to separate from his family members as many fools have appeared among them. The Imam said: Almighty Allah dispels calamities from

¹ *Ahsanul Maqal*, Vol. 2, Pg. 183

² *Ahsanul Maqal*, Vol. 2, Pg. 184; *Rijal Kishi*

them through you just as He wards off the calamities of people of Baghdad for the sake of the tomb of Imam Musa Kazim (a.s.).

Ali Ibne Musayyib Hamadani said to Imam Reza (a.s.): My house is very far away and I cannot be present with you all the time; so from whom should I learn the laws of religion? He replied: Zakariya Ibne Adam Qummi, who is trustworthy in my view from the aspect of religion as well as the world.

Some historians have stated that he also had the honor of attending Hajj with Imam Reza (a.s.) and on the return journey shared the litter with the Imam. Allamah Majlisi has narrated in connection with history of Qom that Messenger of Allah (s.a.w.s.) had prayed for Ashari clan that may Allah forgive their young and old.

The grave of Zakariya Ibne Adam is well known in Shaikhhan Kabir cemetery. Zakariya Ibne Idris Ibne Abdullah Ibne Saad Ashari, his cousin is buried near him.¹

6- Safwan Ibne Yahya Abu Muhammad Bajali Kufi

He was considered among the most reliable reporters of his time and was a companion of Imam Reza (a.s.) and Imam Jawad (a.s.); on the contrary, he was also an official representative of the Imam.

Allamah Kishi has included him also among people of consensus and some historians have narrated that Safwan was a partner in business with Abdullah Ibne Judub and Ali Ibne Noman. And three of them used to pray 51 units of prayers every day without fail. They had entered into an agreement that the survivor among them would perform worship and good deeds on behalf of others also. Thus after the passing away of

¹ *Ahsanul Maqal*, Vol. 2, Pg. 185

his friends, he used to pray 51 units of prayers three times daily and fasted for three months in a year and paid Zakat of wealth three times. Such was his precaution that once he had rented a camel and was heading to Kufa when someone gave him two Dinars to be conveyed till Kufa. He did not mount the camel till he could get the approval from the owner of the camel for increase in load; and such was his sense of duty to believers that he could not refuse the owner of Dinar also.

Safwan has narrated traditions from forty companions of Imam Sadiq (a.s.) and he passed away in Medina in 210 A.H. Imam Jawad (a.s.) arranged for his shroud and *Hunut* and ordered Ismail Ibne Musa to pray his funeral prayers.¹

7- Muhammad Ibne Ismail Ibne Bazi

He was a trustworthy narrator of traditions and a special companion of Imam Reza (a.s.). He was also present during the times of Imam Jawad (a.s.). He was also a minister in the government. Ali Ibne Noman had bequeathed all his books to Muhammad Ibne Ismail Ibne Bazi. He had requested Imam Jawad (a.s.) for a cloth for his shroud; the Imam fulfilled it and said that its hooks should be removed. He died at Fayd on way to Mecca about which it is mentioned by Muhammad Ibne Ahmad Ibne Yahya Ashari that he visited his grave in the company of Ali Ibne Bilal and narrated the following tradition of Imam Reza (a.s.) on his authority: If a person places his hand on the grave and recites Surah Qadr seven times; both the reciter as well as the departed one would be secure from terror of Judgment Day.

Such was the excellence and nobility of Muhammad Ibne Ismail that Sayyid Murtada, father of Allamah Tabatabai Bahrul Uloom dreamt on the eve of birth of Allamah that Imam Reza (a.s.) has given a candle to Muhammad Ibne Ismail and

¹ *Ahsanul Maqal*, Vol. 2, Pg. 187

sent him to his house and when he lighted it, there was light all around.

Indeed, the being of Allamah Bahrul Uloom was a like a lighted candle, which had illuminated the world of piety and knowledge, but it was the greatness of Muhammad Ibne Ismail that Imam Reza (a.s.) chose his medium to give this glad tiding, as if this candle of knowledge would be lighted through his traditional reports and their blessings and this is sufficient an honor of both persons.¹

8- Nasr Ibne Qabus

He has narrated from Imam Sadiq (a.s.), Imam Kazim (a.s.) and Imam Ali Reza (a.s.) and served as a representative of Imam Sadiq (a.s.) for twenty years. He was among the close confidants of Imam Kazim (a.s.) and has narrated from him the tradition of appointment of Imam Reza (a.s.) to Imamate.

- Shaykh Kishi has narrated from him that Imam Musa Kazim (a.s.) took him to a room where Imam Reza (a.s.) was engrossed in reading a book and asked: Nasr, do you know who this boy is? He replied: It is Ali Ibne Musa ar-Reza (a.s.). Then he asked: And this book? He replied: You know better. Imam (a.s.) said: This is Jafr, which only the prophets and their successors can read. After which he became more certain about the Imamate of Imam Reza (a.s.).
- On another occasion, Nasr told Imam Musa Kazim (a.s.): I asked your father about his successor and he told me your name. Now who would your successor be? He replied: My son, Ali Ibne Musa.²

¹ *Ahsanul Maqal*, Vol. 2, Pg. 188

² *Ahsanul Maqal*, Vol. 2, Pg. 190

Wise sayings

1- The friend of any individual is his mind and his enemy is his ignorance.

Indeed it is only intelligence, which cannot be said to be an ignorant friend and ignorance is the enemy, which cannot be called as a wise enemy.¹

2- God does not like three things: Useless debates, wasting money and asking too many questions.²

The Messenger of Allah (s.a.w.s.) has also said that four things cause the heart to die: continuously committing sins, talking too much with women, arguing with fools and cultivating the company of senseless rich.

3- We Ahle Bayt (a.s.) consider promise as debt and its repayment as a duty.³

The fact is that all the well being of our world and hereafter is concerned with the promise of help and intercession and we are certain that they never go back on their words.

4- A time is to come when nine parts of prosperity will be in remaining in isolation and one part in silence.⁴

Indeed, every person can face such circumstances, but it is our duty that we must not ignore our duties in all cases as it is more important than seeking prosperity. Otherwise Adam (a.s.) would have remained in Paradise and Holy Prophet (s.a.w.s.) would have stayed in the heavens.

5- A person asked: Son of Messenger how did you begin your day. He replied: In four calamities: Life is on decline, deeds are being recorded, death is in pursuit and Hell is waiting for an

¹ *Muntahiul Aamaal*

² *Muntahiul Aamaal*

³ *Muntahiul Aamaal*

⁴ *Muntahiul Aamaal*

opportunity.¹

Alas, if we sinners had senses, those are realities, which the Holy Imams (a.s.) has mentioned.

6- No man in Bani Israel was considered pious till he did not observe silence for ten years.²

Indeed, maintaining silence is necessary to become a worshipper, but speaking is required for one to become a scholar and rank of scholar is higher than that of the worshippers according to Infallibles.

7- One who is content with a little sustenance of God; God is content with his little deeds.³

Alas, if man had paid attention to this that just as he asks sustenance from God in the same way He has asked for deeds; thus if he is not content with a little sustenance, how he can ask God to be content with his few deeds?

8- The great calamity is death of scholar.

9- On day of Arafah when Imam (a.s.) donated all his property in charity, Fazl Ibne Sahal remarked that it was a great loss. Imam (a.s.) said: It is a great profit; it is not loss in exchange of which you earn divine rewards and nobility.

10- If man is in a good condition, he should not become proud. On the contrary he should continuously pray to Almighty Allah that He may preserve this well being and that He should take it to perfection.⁴

In fact every charitable deed has to encounter these two dangers. Sometimes the emotion of show off and sycophancy is included and the deed does not remain valid and instead

¹ *Muntahiul Aamaal*

² *Muntahiul Aamaal*

³ *Muntahiul Aamaal*

⁴ *Tohafful Uqul; Ahsanul Maqal*, Pg. 131

earning rewards, makes one eligible for divine punishment; and sometimes it remains valid in this aspect, but it does not reach to perfection and some or the other hurdle appears in between. Imam Ali Reza (a.s.) has mentioned this point that instead of becoming proud on ones deeds, man should think about these two points on which divine rewards depend and without which no good deed is worth being called as good deed. May Almighty Allah give Taufeeq of good deeds to all believers and keeping him safe from all defects, give him the honor of reaching to the rank of perfection.

Issue of heir apparency

Among all the matters connected to the life of Imam Ali Reza (a.s.) the most important issue is that of heir apparency; that is why senior scholars have generally considered it worth discussion and have discussed it in brief or in detail.

Here it is worth mention that there are some occasions and stages in the lives of Masoomen (a.s.), which are still being debated and on the other hand there are some aspects, which have never been discussed although their importance is not any less that it should not be discussed. For example, the treaty of Hudaibiyah, peace treaty of Imam Hasan (a.s.), arbitration of Battle of Siffeen, polygamy of Imam Hasan (a.s.); lack of uprising of Imam Zainul Abideen (a.s.) and heir apparency of Imam Reza (a.s.) are regularly topic of discussion. While the battles of the Prophet, rising of Imam Husain (a.s.) and struggles of Imam Ali (a.s.) are not accorded so much importance and perhaps it is because there is a common belief about the infallibles in the world of Islam; on the contrary in the whole world they can take a stand against falsehood, but they can never concur with them. That is why whenever disputes are mentioned, the discussion stops as it is done according to the rule and whenever there seems to be consensus, the debate begins as how Holy Prophet (s.a.w.s.)

signed treaty with the infidels? And on what point did Imam Hasan (a.s.) concur with the ruler of Syria? Or how Imam Ali (a.s.) accepted the decision of arbitration or how a pious person like Imam Hasan (a.s.) married so many women (supposing the authenticity of report). Or why Imam Sadiq (a.s.) did not announce his rights in spite of the favorable circumstances? Or how Imam Reza (a.s.) accepted a post in a tyrant and irreligious regime? And in fact it is sign of greatness of character of the Holy Imams (a.s.) that it is commonly famous about them that they can take a stand against falsehood, but they can never support it and Imam Reza (a.s.) has kept this in mind at the time of being offered heir apparency that it would be harmful to the common belief about the Holy Imams (a.s.) and which in fact is the secret of their infallibility. So as soon as he got heir apparency, instead of expressing joy and thankfulness to God, he sought excuse from Almighty Allah: O Lord, just as Yusuf accepted the post from Aziz of Egypt, in the same way I accepted this heir apparency.¹

We should know that two views are found in discussion about heir apparency: some are in support of Mamun, so they are bound to justify his acts and some are devoted to Imam Reza (a.s.), so they have to prove the correctness of the Imam's step.

Among the former, people like Ahmad Amin in the recent times have explained some causes of this incident in the following way:

1- Mamun wanted to bring Imam Reza (a.s.) in public and expose his real merits as when Imams of Ahle Bayt (a.s.) live in isolation, their followers get a chance to make a propaganda about their greatness, infallibility and piety and they present their personality as incomparable. Mamun wanted to bring him into public view so that people may come to know about their

¹ *Uyun Akhbar Reza*, Vol. 2, Pg. 139; *Amali Saduq*, Pg. 72; *Ilalush Sharai*, Vol. 2, Pg. 228; *Wasilatun Najaat*, Pg. 379

reality and he should also realize that man after getting control of government cannot spend a life of piety.¹

2- Fazl Ibne Sahal, because of being Khorasani was especially devoted to Imam Reza and Ahle Bayt (a.s.) and Mamun was afraid that they can revolt anytime; so in order to please them, he made Imam Reza (a.s.) as heir apparent.²

3- Mamun had Mutazali beliefs and this school of thought is very close to Shiaism; so Shiaism entered his beliefs and he appointed Imam Reza (a.s.) as heir apparent of his kingdom.

After that the following arguments are presented to prove the Shiaism of Mamun:

A) Mamun believed in superiority of Imam Ali (a.s.), and he also discussed this point with others.³

B) Mamun used to organize debates of Imam Reza (a.s.) with people of other sects so that his excellence and superiority may become apparent and people may become convinced of superiority of Imams of Ahle Bayt (a.s.) and that is why, in spite of a tender age, he held a debate of Imam Muhammad Taqi (a.s.) with a famous scholar and jurist like Yahya Ibne Aksam.

C) Mamun believed in the creatibility of Quran and this was the same belief of the Imams of Ahle Bayt (a.s.).

D) Mamun considered Mubah as lawful and it is a special feature of Shia faith.

E) Mamun had declared restoration of Fadak, which was opposed to acceptance of Fadak to be a right of Lady Fatima (s.a.) and usurpation of the first caliph.⁴

¹ *Uyun Akhbar Reza*

² *Irshad Mufeed; Uyun Akhbar Reza*

³ *Biharul Anwar, Uyun Akhbar Reza*

⁴ *Futuhul Buldan*

F) Mamun married one of his daughters to Imam Reza (a.s.) and another one to Imam Jawad (a.s.), which shows that he had special devotion to the Imams of Ahle Bayt (a.s.).¹

Detailed study of these arguments requires a separate book. In brief it could be said that the proposal of heir apparenecy from Mamun is itself against the basis of Shiaism as it is in fact acceptance of mastership of the Holy Imams (a.s.). There is no scope in it for someone else to become a ruler and the Imam be his deputy and the same point was reiterated by Imam Reza (a.s.) when he said: God has given you this post, you don't have the right to give it to others, if it is received from people, my taking it cannot be justified, because I don't consider people as eligible to give this permission. And after that he did not accept it till Mamun did not threaten him with death.²

As far as debates are concerned, through them Mamun wanted to show off his greatness that: I have such people in my court and it was not related to the nobility or excellence of Imam Reza (a.s.) or the real conclusion of this acceptance of superiority should have been such that he should have surrendered the right to the rightful owners.

The issues of creatibility of Quran and Mutah have no concern with the origin of Shiaism and it is possible for people of two different sects to have consensus on such secondary matters as becomes clear from history that Mutah was considered legal by those who had no connection with Shia faith and even today people like Russell consider it be a necessary solution of contemporary problems, it does not meant that he has accepted Shia faith. Shiaism is a complete faith and not concerned with one or two laws and people like Mamun had created these issues only to divert public attention

¹ *Uyun Akhbar Reza*

² *Ilalush Sharai*, Vol. 1, Pg. 226; *Uyun Akhbar Reza*, Vol. 2, Pg. 139; *Amali Saduq*, Pg. 68; *Wasilatun Najaat*

from political issues; otherwise what concern the public has for these issues and how capable they were to feel the difference between creatibility of Quran or the contrary. Every learned person can judge this.

The issue of marriage is also not related to belief and its circumstances are absolutely political whose examples can be found in the life of Holy Prophet (s.a.w.s.) as well; that Holy Prophet (s.a.w.s.) married the daughter of Abu Sufyan at a time when he was clearly in ranks of infidelity and he had not even started resorting to hypocrisy.¹

As for giving in marriage of two daughters to the father and son and that too with so much difference of age itself shows that this was a political step and had no relation with religious beliefs.

Raising the issue of Fadak was also a political step; otherwise if he had any consideration of the rightfulness of Imam, after his martyrdom, he should have declared the heir apparenacy of Imam Jawad (a.s.). Circumstances took such a turn that he could not bear the existence of Imam Reza (a.s.); what can be said about Imam Jawad (a.s.)? Yes, as far as the concealment of crime is concerned, he definitely made his son as his son-in-law, which had continued in history since ancient times when tyrants used to make great personalities as their sons-in-law to conceal their oppression and evil and in this way defraud the public.

With regard to Fazl Ibne Sahl it is sufficient to state that as far as it was possible for him he had restrained from those steps and there can be no question of his being the motivation of heir apparenacy.²

¹ *Biharul Anwar*

² *Uyun Akhbar Reza*

True causes of heir apparency

The fact is that such circumstances had developed that it became necessary for Mamun to assuage Bani Hashim and it was difficult for him to survive without assistance of Imam Reza (a.s.). Therefore he took such a political step and the following factors became his motivations:

1- Imam Reza (a.s.) should be kept under close surveillance so that he may not get close to the people and in this way security can be obtained that his public personality could have proved dangerous to the regime anytime; although this dream also could not be realized and Imam (a.s.) took advantage of heir apparency and increased his public contacts whose details will be mentioned under the topic of consequences of heir apparency.¹

2- Access to Imam should be made most difficult so that his sciences and laws may not gain publicity, which has always been the style of tyrant kings of all times; that apparently on the pretext of respect and honor, his public connection should be severed and the common people should not be allowed to know about his teachings and views. And in this way, the regime would get a chance to present its own interpretation of their teachings.²

3- The sentiments that arose among the public due to the martyrdom of Imam Musa Kazim (a.s.) should be cured and it should be shown that the regime is not inimical to Ahle Bayt (a.s.) and neither had any role in the martyrdom of Imam Musa Kazim (a.s.).³

4- The ministership of Imam Reza (a.s.) should be used to exalt the status of regime; that what would be the excellence of the

¹ *Uyun Akhbar Reza*, Vol. 2, Pg. 151

² *Uyun Akhbar Reza*, Vol. 2, Pg. 151

³ *Biharul Anwar*

ruler in whose court were present people like Imam Reza (a.s.) and how that regime can be called irreligious?

5- A new diversion can be given to public opinion and a new discussion can be invented in every house, which the people had never even imagined. In this way, the attention of people can be diverted from many basic issues, which posed serious political dangers to the regime.

6- A feeling should be created among the people that the regime was so concerned about the well being of Ummah that it had its brother killed and was prepared to make an outsider as heir apparent, which is a clear evidence of the fact that Mamun does not want to keep rulership in his house and wanted the Ummah to benefit whether from people of the family or outsiders.¹

7- Suppression of uprisings and political movements demanded that their leaders should be included among the regime and they should be convinced that the regime has altered its style of conduct and now it was prepared to give them their full rights; therefore there was no need to take any step; after that all their steps would be made dependent on their egotism and power hunger.

8- Mamun also knew that no matter how much power he had and how large his kingdom became, the lawfulness of the regime is in any case dependant on the fact that the greatest personality from the family of Holy Prophet (s.a.w.s.) should support this regime and he should join the system of governance, otherwise no one would be prepared to call it as true Islamic rule and same was the heartfelt feeling of Mamun that his regime should be called as lawful Islamic regime. He was no such wanton and licentious ruler who in any way wanted to cling to power no matter how un-Islamic his position was as such type of regime can become the target of Islamic

¹ *Tarikh Khamis*

sentiments anytime and it was the same sentiment, which in fact had always remained in the mind of caliphs since the beginning and due to which allegiance was demanded from Imam Ali (a.s.) and Imam Husain (a.s.). As without that the regime cannot become eligible to be called Islamic. It is another thing that those before had demanded allegiance and seen its consequences. Therefore Mamun gave a nice form to this demand; that instead of making him a slave, he should be made a ruler or a partner in rulership as in this way the aim would be fulfilled and no blame would come of enslaving the progeny of the Messenger.¹

That is why Imam Ali Reza (a.s.) had specified a condition in heir apparency that he would not interfere in rulership in any way and nothing would be done in his name; although if his advice is sought in any matter, he would indeed give the right advice as it is the mode of conduct of every Ali in the history of Imamate and no honest person can be deviated from this principle of life. Dispute with a personality is different and defense of Islamic aims is something else; support in the first instance can be against religious law; but support on the second front is actual Islam and actual religion.²

9- By including Bani Fatima, Mamun on one side wanted to save his regime from Alawite uprisings and on the other hand wanted to defend the life of Bani Abbas as protests were intensifying all over the country and Alawite uprisings were increasing day by day. If this opposition continued, the Bani Abbas would be compelled to help the regime and as a result of that they would be targeted by Alawites, because every man cannot be enrolled in official capacity and security guards cannot be provided to everyone.³

10- Mamun wanted Bani Abbas also to become aware that if

¹ *Uyun Akhbar Reza*

² *Uyun Akhbar Reza*

³ *Uyun Akhbar Reza*

anyone raises any voice in support of Amin and mutual dispute is created, I will take the Alawites on my side and subdue it and in the end, I can surrender the rule to Alawites, after which Bani Abbas would just dream of power till Judgment Day.¹

With all this in view, Mamun decided that Imam Ali Reza (a.s.) should be included in the regime and all advantages should be gained together and that is why he summoned the Imam from Medina to Merv. Imam (a.s.) was also aware of all these official exigencies and he never wanted any of his steps to gain the slightest benefit as it would imply helping oppressors. And it would be very difficult to justify it on Judgment Day. Thus he also decided to adopt a policy, which would absolve him of all blames and also to turn back the trick on the oppressors. Thus he decided to travel, but he used this journey to propagate his teachings and religious beliefs to exhaust the arguments on the people as well as to continue propagation of faith. It is obvious that such a feature would not have been there if his journey had been personal, because people are never devoted to perfection and they only submit to power and always keep an eye on the style of the people in power. Even if an undeserving man joins the government, people throng the streets just to see him and if an eligible person enters an assembly no one is prepared to even look at him. Imam Reza (a.s.) was well aware of all this. So he considered the journey of heir apparency as a good opportunity to popularize the facts of religion and to inform the Ummah of his excellence. Thus during his journey he displayed the following miracles and excellence, which perhaps would not have been in a personal journey. But during this official journey it was necessary to expose those facts so he didn't commit any sort of shortcoming or humility. Humility is replaced by good ethics and in religious laws and propagation, humility cannot be resorted to.

¹ *Al-Mamun*

A) When he reached Nishapur, a large number of people gathered to meet him and twenty-four thousand tradition scholars arrived to record traditions from him. First they asked to see him; so the Imam moved aside the curtain of the litter and a wail arose as if the people had seen the elegance of Holy Prophet (s.a.w.s.). After that Imam (a.s.) was requested to mention a tradition; so he quoted the following statement of Almighty Allah through his holy ancestors: The statement of 'there is no god, except Allah, is my fort, whoever entered this fort, became safe from My chastisement.

Thus on one hand he reiterated the basic principle of faith and Islam implying that there is no salvation in polytheism, whether it is worship of idols, personalities or pelf. After that he announced that fact that this statement alone is not sufficient for salvation and there are conditions to it and I am one of those conditions. In this way, the complete announcement was made of the principles of Islam. At the first stage is monotheism, then prophethood and then Imamate; I am one of its conditions. Obviously an announcement like this from a person who was being made an heir apparent is having much importance from the official point of view and on the way Imam Reza (a.s.) declared that no Islam was complete without faith in his Imamate.

On the other hand the Imam also declared that the information that he had was not through the courtesy of narrators whom the community had relied upon and through whom people have learnt Islamic laws, because all these narrators are fallible and there is in any case possibility of mistakes from them, whereas my chain of narrators is the chain of infallible narrators who are my ancestors and it connects us to Jibraeel to the Tablet and the Pen and finally reaches upto the Lord of the worlds; and in spite of availability of such a chain, it is a matter of regret that it should be ignored by the people and to prefer chain of

narrators who are fallible.¹

B) On reaching Khorasan he asked for water to perform ablution, but the people did not have the water, so he caused a spring to flow and it continued to provide water for a long time and this was also a warning to the people that in presence of such a miraculous personality, another person cannot be eligible for rulership.²

C) Finally he arrived in Tus and found that the main occupation of the people was sculpture and they had to face many hardships in breaking the stones; so he beseeched the Almighty and the stone became soft and the occupation became easy for the people and his miracle became an inscription on the stone.³

D) He reached the grave of Harun in Sanabad and drew a line near it and said: This is the location of my grave. He also prayed there making it clear to the people that the Lord of the worlds has bestowed him with knowledge of unseen and that he was also cognizant of future events; nothing is hidden from me and I cannot be compared to people like Mamun.⁴

E) When he reached Merv, Mamun offered the seat of power to him, but he refused it as no Ali is desirous of rulership and he is needless of all worldly power. After that he presented heir apparency to him and asked: One, who does not want rulership, what would he do with heir apparency? But he said that the Imam would have to accept it in any case; so the Imam accepted it under tremendous pressure and on this occasion also reiterated a few realities.

¹ *Musnad Imam Reza*, Pg. 7, Egypt, 1341 A.H.; *Ibne Hajar, Sawaiqul Mohriqa*, Pg. 122; *Nurul Absar*; *Uyun Akhbar Reza*; *Amali*; *Biharul Anwar*

² *Uyun Akhbar Reza*, Vol. 2, Pg. 136

³ *Uyun Akhbar Reza*, Vol. 2, Pg. 136

⁴ *Biharul Anwar*; *Uyun Akhbar Reza*

His first condition was that he would not interfere in matters of governance and the whole responsibility of appointment and dismissal would be with Mamun.¹

Another point is that if my advice is sought, I would definitely offer my advice so that the regime may not consider me to be aloof and become needless of advices.²

The third point is that there should be a document of heir apparenacy, which would include the stipulation that since Mamun has accepted the conditions that his ancestors had not, so I accept heir apparenacy, although the science of Jafr and Jamia demands that this matter cannot reach to completion. He also had the document witnessed by people like Fazl Ibne Sahal, Yahya Ibne Aksam, Abdullah Ibne Tahir, Sumama, Bishr Ibne Motamid and Hammad Ibne Noman etc.³

F) The investiture ceremony was held on 6th Ramadhan 201 A.H. Twenty-three thousand persons paid allegiance to Imam (a.s.) and the official uniform of the government was changed to green as a mark of respect for Bani Hashim. The name of Imam Ali Reza (a.s.) was inscribed on the coins. Mamun married Umme Habib to Imam Reza (a.s.) and in this way made heir apparenacy stable from every aspect and Imam Reza (a.s.) was also confident that in this way the people are becoming aware of his greatness and people can easily

¹ *Al-Kafi*, Vol. 8, Pg. 151; *Uyun Akhbar Reza*, Pg. 166

² *Uyun Akhbar Reza*, Pg. 166

³ *Nurul Absar*; Pg. 142; *Sawaiqul Mohriqa*, Pg. 122; *Matalibus Soool*, Pg. 282; *Elamul Wara*, Pg. 193; *Kashful Ghumma*, Pg. 112; *Jannaatul Khulud*, Pg. 31; *Al-Mamun*, Pg. 82; *Wasilatun Najaat*, Pg. 379; *Arjahul Matalib*, Pg. 454; *Musnad Imam Reza*, Pg. 7; *Tarikh Aaimma*, Pg. 472; *Tarikh Ahmadi*, Pg. 354; *Tarikh Tabari*; *Sharh Mawaqif*, *Shawahidun Nubuwwah*; *Yanabiul Mawaddah*; *Faslul Khitab*; *Hilyatul Awliya*; *Rauzatus Safa*; *Uyun Akhbar Reza*; *Damatus Sakiba*; *Sawaneh Musa Kazim*

discriminate between truth and falsehood.¹

G) Another benefit of heir apparency was that Imam began to frequent the court and whenever he came, the sentries accorded him great honor and they escorted the Imam inside. But one day Bani Abbas decided not to accord him respect lest all the people took the side of Bani Hashim. So now when the Imam arrived, no one dared to lift the curtain. Providence arranged it in such a way there was a gust of strong wind and the curtain arose automatically and while leaving the palace the same thing was repeated, which once again exhausted proof for the people and all decided to serve the Imam as before.²

H) After some days, it was the occasion of Eid. In order to further advertise heir apparency, Mamun requested the Imam to lead the Eid prayers. He dressed up and came out of his house in the manners of Holy Prophet (s.a.w.s.); absolute simple style; determination to worship Almighty Allah clear in his demeanor; the call of 'God is the greatest' on his lips and walls and doors answering him with the same call; the result was that there was complete chaos and Fazl Ibne Sahal immediately informed Mamun that if that day prayer and sermon were completed; 'you would be sure to lose the kingdom.' Mamun immediately sent a communication to the Imam: Son of Messenger, this is very inconvenient for you; please come back, I would lead the prayers. The Imam returned, but the advantage of heir apparency was really gained, as through this people gathered at the Imam's place and witnessed through their own eyes the style of servitude of the Messenger of Allah (s.a.w.s.), after which comparison became

¹ Allamah Shibli Nomani has mentioned this in his book. *Al-Mamun*, Pg. 82

² *Shawahidun Nubuwwah*, Pg. 197; *Nurul Absar*, Pg. 143; *Matalibus So-ool*, Pg. 282

easy between style of people in power and people of religion.¹

I) Another advantage of heir apparency was that Mamun began to hold debates with scholars of different faiths who visited his court and on every occasion he used to call the Imam (a.s.) too to take part in those discussions. So sometimes Imam (a.s.) had debate with Jasiliq, the Christian scholar and sometimes with Rasul Jalut, the Jew scholar; sometimes with Majus scholar. And he defeated all of them and defended the teachings and beliefs of Islam. Also made it clear to the people that it is easy to take over the throne, but not an easy matter to sit in the seat of knowledge as this share belonged only to Ali (a.s.) which Providence has related to his being from the first day and his job was to solve the problems of community and preserve dignity of Islam²

J) Another benefit of frequenting the royal court was that once there was a famine in the country and the ruler was compelled to request the Imam to pray for rain, which the Imam did and there was rain. Bani Abbas were infuriated by such display of excellence and thought that if this continued what merit the Bani Abbas would be left with? Thus a person named Hamid Ibne Mahran decided to embarrass the Imam. Thus when he came to the court, he remarked in an insulting manner: These people are referring to you as a man of miracles and different merits are being propagated about us; some even go the extent of claiming that you can cause rain to fall. Thus what would be the end of these merits?

Imam (a.s.) said: I have not told anyone to publicize these things and neither do I intend to make my personality like this and this rain also came because of divine grace. I only prayed for rain, which is the job of man; but if Almighty Allah has

¹ *Wasilatun Najaat*, Pg. 382; *Uyun Akhbar Reza*, Vol. 2, Pg. 149; *Irshad Mufeed*, Pg, 292

² *Biharul Anwar*, Vol. 5, Chap. 13, Pg. 182; *Ahsanul Maqal*, Vol. 2, Pg. 148

accepted it, it is His grace and I cannot prevent His grace. He said: If you think that you are owner of miracles, order the lion on this carpet to take the form of a real lion and devour me. Imam (a.s.) said: It is not my job; but if you want, I will do this also; saying this he gestured to the carpet and both the lions became alive and finished that man. Mamun fell down unconscious with shock; when he regained consciousness; he said: Son of Messenger, ask the lions to return. The Imam did that and the lions returned to the carpet.¹

This incident proved that Imam (a.s.) had used heir apparency as a means of expression of facts and did not waste any opportunity. By enlivening the lion of the carpet and by having Hamid killed he made it clear to Mamun that he had not yet recognized the Imam. I am a son of a Musa and the attack of any Firon is not going to be effective before any Musa. Do you not know that when Firon gathered the magicians of the country and through them tried to confront Musa, Musa finished off all the snakes through one staff and exposed the reality of Firon's power? Now I am the successor of a Musa; why father is Musa Ibne Ja'far and my grandfather, Holy Prophet (s.a.w.s.) also considered himself to be a Musa; therefore power of any Firon and magic of any Samari cannot be effective before me.

The fact of the matter is that if Imam (a.s.) had not accepted heir apparency, it would have been impossible to gain those benefits and if any of the events had occurred, the regime and its agents would have concealed them. Neither would have anyone realized those miracle nor known about those teachings. The greatest benefit of heir apparency was that the same people who would have concealed the matter began to advertise it, because now it was not a declaration of the miracle of Ali Reza (a.s.) it was an expression of the merit of selection of the caliph of Muslims, and its publicity was the

¹ *Sharh Uyun Akhbar Reza; Uyun Akhbar Reza*, Vol. 2, Pg. 167

responsibility of the regime.

In other words it can be said that the job, which Imam Hasan (a.s.) accomplished after abdicating the throne to Muawiyah, that the thief was made a sentry; the same was accomplished by Imam Ali Reza (a.s.) by accepting heir apparency; that the strength of the opponent should be made as a means of spreading excellence and teachings of Ahle Bayt (a.s.). It is the special divine policy of Imamate to study which, to contemplate on it and to find out its secrets, is the duty of every person of insight so that the correct Islamic steps and movement can be realized.

Imam Muhammad Taqi Jawad (a.s.)

Birth: 10th Rajab Awwal, 195 A.H.

Martyrdom: 29th Zilqad 220 A.H.

Life Sketch of Imam Muhammad Taqi Jawad (a.s.)

It was 10th Rajab 195 A.H. when Almighty Allah bestowed such a son to Imam Reza (a.s.) whom He had appointed as inheritor of all his virtues and successor of his position. At that time approximately 47 years of his life had passed and people were somewhat doubting his Imamate as he had no son. Sometimes they used to ridicule him that God has made him issueless. So much so that a person wrote a letter to him that since he was childless, his Imamate was doubtful. He replied: Very soon Almighty Allah will give me a son, who would be my successor and discriminator between truth and falsehood.¹

We should know that Imam Ali Reza (a.s.) had two wives: One was the daughter of Mamun Rashid whom her father had married to the Imam under political exigencies; another wife was Sabika, whom Imam (a.s.) used to refer to as Khizran and Raihana and who was a descendant of Maria Qibtiya and her Kunniyat was Ummul Hasan.² But it was a divine arrangement that He created the Imam's successor from the womb of a slave girl and deprived the official daughter this honor so that in this way a wrong imagination of divine position may not take place and it was same style that Providence had adopted before as well, that although it allowed such relationships due to exigencies, but did not allow such relationship to develop, so that no sort of misunderstanding may arise.

¹ *Usul Kafi*

² *Shawahidun Nubuwwah*, Pg. 204; *Rauzatus Safa*, Vol. 3, Pg. 16; *Biharul Anwar*, Vol. 9, Chap. 1, Pg. 15

- His age was three or four years when Imam Reza (a.s.) clarified in reply to questions of some people that this son of mine is the successor of my post and he is the Imam of the time and there is nothing surprising about his Imamate as Almighty Allah appointed Prophet Yahya (a.s.) as a Prophet while he was yet a child and it is His exigency that sometimes He has the position announced in the cradle and in some instances the announcement is restrained for forty years.¹

Even after moving to Khorasan, it is the statement of Khairani that he asked Imam Ali Reza (a.s.) who his successor was and he said: Abu Ja'far. I said: He is very young. He said: Almighty Allah appointed Isa (a.s.) to prophethood and gave him the scriptures at an age less than this, so it is nothing surprising.²

- His Kunniyat was Abu Ja'far, the second as Imam Muhammad Baqir (a.s.) was also called Abu Ja'far and among his famous titles are: Qaane, Murtada, Najib, Taqi and Jawad etc. and the last title is more famous in Kazmain area etc. although in our country, Taqi is more popular.³
- At the time of his birth, Amin, the son of Harun occupied the throne. In 198 A.H. his brother, Mamun had him assassinated and himself took over the throne. He remained in power till 218 A.H. After his death, Mutasim Abbasi became the caliph and he assassinated the Imam in 202 A.H. through poison.⁴
- The martyrdom of Imam Reza (a.s.) occurred in 203 A.H., but he was summoned from Medina before the turn of the

¹ *Usul Kafi*, Vol. 1, Pg. 321; *Irshad*, Pg. 297

² *Usul Kafi*, Vol. 1, Pg. 322; *Irshad*, Pg. 299

³ *Rauzat-us Safa*, Vol. 3, Pg. 16; *Shawahidun Nubuwwah*, Pg. 202; *Elamul Wara*, Pg. 199

⁴ *Wafayatul Ayan*; *Tarikh Khamis*; *Abul Fida*; *Wasilatun Najaat*

century. In this way, he was deprived the company of his father since childhood and after that apparently they could never meet; till he arrived miraculously to Khorasan to perform the last rites of his father and at that time also his age was not more than seven or eight years.¹

- Among the Holy Imams (a.s.), the lifespan of Imam Jawad (a.s.) was shortest and he lived for only 25 years, but there was no deficiency in his excellence and display of merits and virtues. He provided replies to upto 30000 questions in each sitting and this gathering continued for three days.

After having poisoned Imam Ali Reza (a.s.) and the announcement of Imam (a.s.) that he was going where Mamun had sent him; the plots of Mamun once again went haywire as so far only Abbasides were complaining that in spite of us why heir apparency went to Alawites? And now Alawites also started complaining that if he had originally planned to poison the Imam what was the need of the drama of heir apparency and why he made him his son-in-law? This Mamun was caught up in a bad situation and he was very much concerned about covering his tracks. So the first plan that he devised was to summon Imam Muhammad Taqi (a.s.) from Medina to the capital and his greatness and proximity should be shown so that Alawites may start thinking that if Mamun had really poisoned Imam Ali Reza (a.s.) he would not have acted like that with his son. Thus he was summoned and he reached Baghdad from Medina. May God curse materialistic politics as it continued to teach different tricks to man and people in power in order to show off their power do not give permission to enter to great personalities so that it would show how powerful the king is and everyone would realize that no one can enter the court without permission of the king. Thus Imam Muhammad Taqi (a.s.) was also stopped at some point.

By chance, one day the king came out on his vehicle and

¹ *Sawaneh Imam Muhammad Taqi (a.s.)*, Pg. 4

observed some children playing and wasting their time instead of learning something useful and how rulers of the time had become oblivious to the learning and training of people. Suddenly the king's vehicle arrived and the children fled from there as rulership had only taught royal manners and official respect to them and no training was given to them in games and sports.

The style of Imam Jawad (a.s.) was completely different from those children. When they were playing, he was watching. When they ran away, he continued to remain standing, till the royal carriage neared. The king was astonished at this daring and he asked: Why did you not leave the road? He said: Neither the road was narrow nor I was a culprit; so why I should have fled? Except that you are such a tyrant that you punish without anyone's fault and I cannot say this about you. He was further amazed and he moved on from there. On his return he brought fish that he had caught and he hid it in his fist and tested the Imam by asking him what was there in his fist, He mentioned in detail even the origin of the fish, saying: The Lord of the worlds has created seas between the heavens and the earth and in those seas there are fishes and made the rulers of the time fond of hunting and they hunt the fishes through their falcons and test the family of prophethood.

Mamun was astonished by this and he said: Please introduce yourself. He said: I am Muhammad Ibne Ali Ibne Musa Reza. He embraced him at once and in this way through his excellence the Imam gained access to the court.¹

Mamun had heard a lot about his excellence previously also and now the information was testified. Thus as soon as he came to the court, he declared that he was going to give his daughter, Ummul Fadhl to him in marriage. A wave of anger

¹ *Sawaiqul Mohriqa*, Pg. 123; *Matalibus So-ool*, Pg. 290; *Shawahidun Nubuwwah*, Pg. 204; *Nurul Absar*, Pg. 145; *Arjahul Matalib*, Pg. 459; *Ahsanul Maqal*, Pg. 194

and sorrow passed through the Abbasides that before this he had made Ali Reza (a.s.) as his son-in-law and again the mistake was being repeated. People objected against the decision in restrained manner; that even if he has decided the matter, he should arrange for the education and training of the boy and after that he should perform the marriage, otherwise it would create a scandal that the king married his daughter to a young uneducated boy and it would prove to be very shameful to the regime.

Mamun said: I cannot reverse my decision and this boy is not uneducated. His name is Muhammad and he is more knowledgeable than your scholars. If you don't believe it, test him now, and you will realize his knowledge and excellence.¹

People thought it was a good opportunity to defame the Hashemites; so they called Yahya bin Aksam who the most learned of the scholars and the Chief Qadi of that time, to debate with Imam Muhammad Taqi (a.s.) and to make his academic position public. As soon as Yahya arrived, he asked permission to pose a question and inquired about the most difficult topic of penalties (Kaffarah); that what is the penalty of one who hunts in the Ihram? Imam (a.s.) replied: Your question is incomplete; you should first complete the question and only then it would be answered. He asked: What is the deficiency in the question? He replied: There are 22 possibilities in this matter:

- 1- Whether the hunt took place inside the sanctuary or outside?
- 2- Was the hunter aware of the law or not?
- 3- Whether he did it intentionally or it was by mistake?
- 4- Whether the hunter was a free man or a slave?
- 5- Whether the hunter was mature or immature?

¹ *Muntahiul Aamaal*

- 6- Did he hunt the first time or he had done it before also?
- 7- Whether he hunted a bird or some other creature?
- 8- Whether the hunted animal was small or big?
- 9- Whether the hunter regretted his act or he was adamant on it?
- 10- Whether the hunt was performed at night or during the day?
- 11- Whether the hunter was wearing Ihram for Hajj or Umrah?

Which of the possibilities have you asked about?

Yahya was bewildered and Mamun expressed the desire to recite the sermon of marriage. Imam (a.s.) recited the sermon and he was married to Ummul Fadhl. All those who attended the ceremony were presented gifts from the regime and the gathering had almost dispersed when Mamun asked the Imam to reply to those questions as well for public benefit. Imam (a.s.) said:

- A) If he hunted outside the sanctuary wearing Ihram, and the hunt is a bird and it is large as well, the penalty is one goat.
- B) If the same is done within the limits of the sanctuary, the penalty is two goats.
- C) If the bird was small, the penalty is a young one of a ram who has been weaned.
- D) If this took place in the sanctuary, he should pay the cost of the bird and also one sheep.
- E) If the hunt is a quadruped; if it is a wild ass, the penalty is a cow and if it is an ostrich, the penalty is a camel. If it is a deer, the penalty is a goat.
- F) If the same hunt is done inside the sanctuary, the penalty is double.
- G) If the Ihram is Umrah the penalties would have to be taken

to the Kaaba and the slaughter will be done in Mecca and if the Ihram is of Hajj the slaughter would be done in Mina.

H) There is no difference whether the person is aware of the unlawfulness or not – all have to pay the penalty.

I) If it is done intentionally, in addition to penalty one would also be committing a sin; and if it is done unintentionally there is no sin in it.

J) The penalty of the free person will be payable by himself and the penalty of the slave would have to be paid by the master as the slave is also considered a property of the master.

K) The penalty is applicable to one who is mature and the immature do not have to pay any penalty.

L) One who regrets the act will be saved from the punishment of the hereafter and one who is blatant will have to face that chastisement as well.

After that Mamun said to Yahya: Your questions have been answered; now Abu Ja'far will ask you a question and you will have to reply. Yahya who was unable to give the details of his own question; how he could have replied to Imam's question? But he was compelled to accept under royal pressure and Imam (a.s.) asked: Who is that woman, who was unlawful on man in the morning and then she became lawful; again she became unlawful at the time of Noon and then again she became lawful at the time of Asr; then at the time of Maghrib she became unlawful and became lawful at Isha; she again became unlawful at midnight and again became lawful in the morning?

Yahya was baffled at this question and compelled to confess his helplessness. At last he asked the Imam to reply.

Imam (a.s.) said: She was a slave girl who was unlawful for all, except the master. Then he bought her and she became lawful for him; then he emancipated her and she became

unlawful the second time; then he married her and she became lawful; after that when he recited the formula of Zihar and declared her to be like his mother, she again became unlawful for him; then he gave penalty (*Kaffarah*) and she became lawful once more. Then he gave her divorce and she became unlawful; when he took her back, she became lawful for him. In this way the same woman became lawful for a man four times and unlawful four times. And it is not a puzzle; it is a clear problem of Islamic law and it requires mastery on the subject, the glory which Almighty Allah has bestowed only on the family of prophethood.¹

After the wedding, sweets and perfumes were served to the guests and the gathering dispersed. The claim of Mamun proved true and Abbasides suffered humiliating defeat as Aale Muhammad (a.s.) are not needful of any education and training as they bring their sciences and perfections with themselves and do not enroll in the class of any teacher.²

It is a well known fact that Ummul Fadhl could never have got that comfort and luxuries in the house of the Holy Imam (a.s.), which her father possessed and in which she grew up. This was clear to Ummul Fadhl and Mamun was also aware of it. That a boy whose father he had poisoned and who was so young to be incapable of any occupation how he can provide those comforts to his wife, which she was used to at her parent's place and Mamun should not have taken this step. Ummul Fadhl should also have declined in time. But the point is that all these things are taken into consideration when marriage takes place for its own sake and when it is performed under some exigency; what is the use of it all? Mamun was

¹ *Sawaiqul Mohriqa*, Pg. 122; *Nurul Absar*, Pg. 142; *Sharh Irshad*, Pg. 176; *Rawaihul Mustafa*, Pg. 191; *Tarikh Aaimma*, Pg. 485; *Sawaneh Muhammad Taqi (a.s.)*, Pg. 6; *Muntahiul Aamaal*

² *Nurul Absar*, Pg. 146; *Sawaiqul Mohriqa*, Pg. 123; *Shawahidun Nubuwwah*, Pg. 204; *Kashful Ghumma*, Pg. 116; *Irshad Mufeed*, Pg. 477; *Rauzatus Safa*, Vol. 3, Pg. 17; *Ahsanul Maqal*, Vol. 2, Pg. 196

only concerned with the political exigency and that is why he persuaded Ummul Fadhl as well and might also have told her that she will not have to live at the husband's place so why should his conditions matter? Your father is the caliph of Muslims and this caliphate is enough for your comfort; there is no need to look at husband's means of income. But the circumstances proved exactly opposite as after some days, Imam Muhammad Taqi (a.s.) became ready to move to Medina along with Ummul Fadhl. It is difficult to say how Mamun permitted the Imam and why he did not stop him forcibly in order to please his daughter, while it was within his means? Perhaps it was because the merits shown by the Imam in such a short time could prove dangerous for Mamun and the attention of the people can shift to Imam Muhammad Taqi (a.s.). So he thought it would be safest if he went to Medina. But it was absolutely against the mood and interests of Ummul Fadhl, but she had to obey the husband as time was not ripe for rebellion. So she also agreed to move to Medina and the Imam set out to Medina.¹ On reaching Medina, Ummul Fadhl on one hand had to face the atmosphere of poverty, hardships, simplicity and piety and lack of royal comforts; on the other hand, Imam Muhammad Taqi (a.s.) married Lady Sumana Khatun, a descendant of Ammar Yasir, to continue his progeny. Therefore her social status was not less than that of the daughter of Mamun. The news of the second marriage was a bolt of lightning for Ummul Fadhl, which is the condition of all women, what to say about the daughter of Muslim caliph? Since it proved that she was not upto the mark in satisfying the husband and it was an open insult to her; therefore she informed her father about it immediately and her aim was that one of the two relationships should be terminated instantly; but Mamun was involved in such problems that he could not do anything immediately. He just said: How can I make unlawful

¹ *Irshad Mufeed; Elamul Wara; Nurul Absar; Shawahidun Nubuwwah*

that which Almighty Allah has made lawful? And another problem for Mamun was that if the Imam was asked to justify his act, he might point out to the crowd in his harem and which Mamun might not be able explain. So he thought that the best way was to avoid any confrontation and just to maintain silence. But all problems cannot be solved through political exigencies and Ummul Fadhl tried to find means to escape this matrimony.

From 203 to 218 A.H. the same situation continued and Ummul Fadhl continued to write letters of complaint to her father but Mamun cannot do anything about it; although her family members wanted Mamun to take some action and get his daughter released from the wifehood of the Imam. But Mamun's condition did not come under control and he could not take any new political step. So much so that he died in 218 A.H. and the caliphate went to his brother, Motasim.¹ Ummul Fadhl knew the nature of her uncle and she was hopeful that he would definitely take some step in this regard. So she immediately wrote a letter of complaint to him and a series of complaints began and within a year Motasim summoned the Imam from Medina to Baghdad in such a condition that he could neither bring his wife nor his son, Imam Ali Naqi (a.s.) with him.

On reaching Baghdad, he was imprisoned for a year; till he was poisoned on 29th Zilqad 220 A.H., which is accepted by historians and tradition scholars.² Refer to Ibne Hajar Makki, *Sawaiqul Mohriqa*, Pg. 123; Mulla Husain Kashifi, *Rauzatush Shohada*, Pg. 438, Mulla Jami, *Shawahidun Nubuwwah*, Pg. 204; Shablanji, *Nurul Absar*, Pg. 163.

¹ *Sawaiqul Mohriqa*, Pg. 123; *Sawaneh Imam Muhammad Taqi (a.s.)*, Vol. 2, Pg. 11

² *Kashful Ghumma*, Pg. 121; *Rauzatus Safa*, Vol. 3, Pg. 16; *Elamul Wara*, Pg. 205; *Irshad Mufeed*, Pg. 480; *Anwar Nomaniya*, Pg. 127; *Anwarul Husainia*, Pg. 54

In view of Imam Muhammad Taqi (a.s.), this dishonesty of Ummul Fadhl was such a severe crime that he prayed against her and she got a terrible ulcer and was never able to enjoy life; thus becoming eligible for loss in the world as well as the hereafter.¹

He spent around seven or eight years under the care of his father, Imam Ali Reza (a.s.), although he was separated from him three years before his martyrdom. After that the period of his own Imamate began and he saw Mamun at the helm of affairs although even during the lifetime of his father, he was a witness to all the events taking place in Muslim world. In 197 A.H. Mamun attacked the forces of Amin and a terrible fight ensued, which resulted in the killing of Amin and Mamun became the undisputed ruler of Islamic territories in 198 A.H.² At that time, his age was only three years, but due to his God-given capacity Imam understood the nature of Mamun, that for the sake of power he could shed the blood of his brother also and seize the kingdom, which his father had given to him. It is obvious what good behavior Bani Hashim and Alawites can expect from such a cruel person and what nobility can be imagined about him? That is why neither Imam Muhammad Taqi (a.s.) got any pleasure from being able to become his son-in-law nor the proximity that he had gained in the royal court; especially when he had seen that the position of son-in-law along with heir apparency of Imam Ali Reza (a.s.) had not deterred Mamun from poisoning the Imam; in spite of that he remained watchful about the duty that his position had obliged him to and did not ignore propagation of faith due to fear of calamities. Thus on receiving the news of martyrdom of Imam Ali Reza (a.s.), he went upon the pulpit in the Prophet's Mosque and delivered the following sermon:

“O people, I am Muhammad Ibne Ali Reza (a.s.). I am

¹ *Nurul Absar*, Pg 147; *Arjahul Matalib*, Pg. 460

² *Tarikh Islam*, Vol. 1, Pg. 20; *Nurul Absar*

Jawad and I knew the genealogy of people when I was in the loins of my father. I am aware of your interior and exterior. I know well all the circumstances of creatures before their creation till after annihilation of the heavens and earth; but regretfully, unlike my ancestors, I cannot express those things.”¹

The points mentioned by the Imam in this sermon are worth contemplation. Among his merits, he mentioned about his generosity and nobility and then gave reference of his awareness about genealogy of people. God knows, what he wanted to imply by this and why he thought it necessary to mention his generosity and nobility? If the complete background of the sermon had been before us, we would have been able to understand the eloquence of these words. And in its light we would have been able to understand the old and new circumstances of the oppressors.

When Imam Muhammad Taqi (a.s.) was summoned to Baghdad, before leaving, he announced the successorship of Imam Ali Naqi (a.s.) as mentioned in report of Ismail Ibne Mahran. That when the Imam was going to Baghdad the first time, I asked: If, God forbid, something happens to you, who would be responsible for leading the Ummah? Imam (a.s.) said: Rest assured, I will come back. When he went the second time at the behest of Motasim, he said: Now that danger is imminent. Saying this, he began to weep and said: My successor after me would be my son, Ali.²

We should know that Ismail Ibne Mahran is a reliable person and he narrates from Aban Ibne Jannah, Abu Jamila, Mufaddal Ibne Salih, Ahmad bin Muhammad, Ali Ibne Abi Hamza, Muhammad Ibne Sulaiman and Muhammad Ibne Mansur Khuzai etc. Those who have narrated from him are: Abu Zakariya, Abul Husain Razi, Hasan Ibne Khazdad and

¹ *Biharul Anwar*

² *Usul Kafi*

Hasan Ibne Musa etc.

Martyrdom

It is a decided matter that the martyrdom of Imam (a.s.) took place because of poisoning and it is confirmed that he was poisoned by Motasim. Now some people have created doubts in this matter: whether this job was entrusted to Ummul Fadhl or some other minister, as mentioned in some reports that the Imam was invited to a feast and then administered poison. In any case the Imam passed his life and went into the court of his creator. However the immediate reason of his assassination was that a Qadi awarded the sentence of cutting off the hand of a thief from his wrist as this same part is washed in ablution; but when the Imam was asked about it, he declared that it was a wrong decision. The palm of the hand is placed in Sajdah and it is for Allah. It cannot be severed; hence only the fingers should be cut off. At that time Motasim liked the Imam's judgment, but the Qadi appealed to him that it would destroy the dignity of the Qadi and belief in his Imamate would gain strength, which is a serious risk to the regime of Motasim. This complaint enraged Motasim and he had the Imam assassinated through poison within three days.¹

The date of his martyrdom is last days of Zilqad, 220 A.H. and the place of his burial is Kazmain, where the grave of his holy grandfather, Imam Musa Kazim (a.s.) is also situated. Imam Ali Naqi (a.s.) arrived there miraculously and performed the funeral rites as had been the practice at the time of the funeral of all infallibles although apparently Wathiq Ibne Motasim had also performed the funeral prayers.²

¹ *Jilaul Uyun*

² *Anwar Nomaniya*, Pg. 127; *Elamul Wara*, Pg. 205; *Irshad Mufeed*, Pg. 480; *Anwarul Husainia*, Pg. 54; *Sawaiqul Mohriqa*, Pg. 123; *Kashful Ghummah*, Pg. 121; *Rauzatus Safa*, Vol. 3, Pg. 16;

Wives and Children

From the above discussion, it becomes clear that the Imam had two wives: Lady Sumana Maghribiya, who was the respected mother of Imam Ali Naqi (a.s.); and Ummul Fadhl, daughter of Mamun Rashid, and she was childless.

It is mentioned that he had four children: two sons and two daughters. Among the sons were: Imam Ali Naqi (a.s.) and Musa Mubarqa. Among the daughters were Lady Fatima and Umama.¹

It is Musa Mubarqa through him the genealogy of Rizvi Saadaat is derived, although technically all of them are Taqvi or Jawadi because genealogy is taken from the point when a fallible descendant of the Imams appears and Imam Reza (a.s.) had no fallible issues; on the contrary Imam Muhammad Taqi (a.s.) is his sole issue and after him the generations continue through a non-Imam, Musa Mubarqa; therefore these Saadaat should technically be Saadaat Taqvi; but the worldly position of Imam Muhammad Reza (a.s.) or due to lack of his separate genealogy, these series of generations are attributed to him and all were called as Rizvi Saadaat, who are more numerous than the descendants of other Imams.

It is mentioned about Musa Mubarqa that he was so handsome and holy that he used to put on veil when he came out of the house. That is why he was referred to as Mubarqa. His lineage moved forward through his son, Sayyid Ahmad. And generations of Sayyid Ahmad moved forward through Muhammad Aaraj as most scholars of genealogy have

Wasilatun Najaat, Pg. 297; *Shawahidun Nubuwwah*, Pg. 204; *Rauzatus Shohada*, Pg. 438; *Nurul Absar*, Pg. 147; *Arjahul Matalib*, Pg. 460

¹ *Anwar Nomaniya*, Pg. 127; *Rauzatus Shohada*, Pg. 438; *Nurul Absar*, Pg. 147; *Elamul Wara*, Pg. 205; *Kashful Ghummah*, Pg. 116; *Irshad Mufeed*, Pg. 493; *Sawaiqul Mohriqa*, Pg. 123

mentioned.¹

Musa Mubarka has narrated through his father the following tradition of the Prophet of Islam that shaving of beard is a sort of mutilation (of face) and curse of God is one who mutilates.² Thus it is most inappropriate for Rizvi and Taqvi Saadaat to shave off their beards as apart from being an unlawful act, is a sign of unworthy descendant. May Almighty Allah give Taufeeq to all descendants of Infallibles to walk in the footsteps of their ancestors.

We should know that Imam Muhammad Taqi (a.s.) also had a daughter, named Hakima, whose grave is in Samarrah along with the graves of Imams and she had the honor to have seen four Imams; on the contrary she was also present at the time of the birth of Imam Zamana (a.s.).

It is surprising that scholars have not mentioned her among children of Imam Jawad (a.s.) and in Samarrah also, no separate Ziyarat is mentioned about her, which was surprising to Allamah Majlisi and Bahrul Uloom as well.³

Miraculous acts

Muhammad Ibne Ali Hashimi says that I came to the Imam on the day following his marriage to Ummul Fadhl. I was feeling extremely thirsty due to some medication I was on. But I did not want to drink water at his place; but without my asking, he called for water and tasted it and then gave it to me after which I realized that Imams of Shia are indeed aware of the secrets of others.⁴

This incident clearly shows that not drinking water at the

¹ *Rauzatul Shohada*, Pg. 438; *Majmaul Bahrayn*, Pg. 157

² *Mustadrakul Wasail*

³ *Ahsanul Maqal*, Vol. 2, Pg. 229

⁴ *Usul Kafi*; *Irshad Mufeed*, Pg. 481

place of the devotees of Aale Muhammad (a.s.) was an old custom; on the contrary its propaganda was there since time of Mamun; and since Aale Muhammad (a.s.) could be exempted from this, how their followers escape this?

- Muhammad Ibne Rayyan says: In order to test Imam Jawad (a.s.), Mamun sent two hundred pretty girls and told them to entice the Imam; but due to the loftiness of his character, he paid no attention to them. So Mamun recalled them to the court and made them dance. Imam (a.s.) told the singer: O Shaykh, fear Allah! Such a long beard and this behavior? As a result of this, he dropped the musical instrument from his hand and his hand was permanently paralyzed.¹
- A person came and said: Ummul Hasan has requested for an old dress of his that she may keep it in her shroud as a blessing. Imam (a.s.) said: There is no need of it now. When he returned, he found that the lady had already passed away fifteen days earlier.
- A man sought Imam's advice about a journey and he restrained him. He stopped, but his companion, Hammad Ibne Isa said: I have made all preparations; hence I cannot postpone the journey. Thus he set out and on the way camped in a valley where a flood washed him away along with his belongings.²
- Moammar Ibne Khallad says: Imam (a.s.) took me to a valley; asked me to wait and went away somewhere. When he returned after sometime, he looked very sad. When I asked him, he said: I am coming from Tus. My respected father has passed away and I had gone to pray his funeral prayers.
- Qasim Ibne Abdur Rahman says: I belonged to Zaidiyyah faith. I had heard about the fame of Imam. One day I saw

¹ *Usul Kafi*

² *Shawahidun Nubuwwah*, Pg. 204

him pass by and remarked: How stupid are those who believe this child to be an Imam. I was thinking this when a voice came: Qasim Ibne Abdur Rahman, one who leaves our obedience would become eligible for Hell. I was amazed that perhaps he was a magician or something. Another voice came: You are wrong; you must correct your beliefs. This made Qasim very uncomfortable and he immediately came to the Imam and accepted his Imamate.¹

Confessions

- He was young in age but was old from the aspect of rank and he commanded a respectable position among the people.²
- He had a very lofty position.³
- No one could reach to the rank of Imam Jawad (a.s.) in excellence.⁴
- He possessed innumerable merits although he was young in age.⁵
- He replied to thirty thousand questions in one sitting and gave most replies even before the question was asked.⁶

Wise sayings

- Reliance on Almighty Allah is the cost of every costly thing and a means of every loftiness.⁷

¹ *Kashful Ghummah; Ahsanul Maqal*, Vol. 2, Pg. 202

² Ibne Talha Shafei, *Matalibus So-ool*, Pg. 195

³ Mulla Husain Waiz Kashifi, *Rauzatus Shohada*, Pg. 438

⁴ Allamah Khawanshah, *Rauzatus Safa*, Vol. 3, Pg. 16

⁵ Allamah Shablanji, *Nurul Absar*, Pg. 145

⁶ Ali Ibne Ibrahim Kafi

⁷ *Ahsanul Maqal*, Vol. 2, Pg. 212

The matter of the fact is that there is no greater wealth than reliance on God and contentment of human soul. Every wealth is going to be destroyed but this wealth is never going to be destroyed and it is the result of absence of reliance on God in the present age that rulers as well as subjects are all seen to be confused.

- The respect of a believer lies in needlessness from people.¹

If a man bears hunger, his honor remains intact, but if he asks the help of others, his respect is destroyed although he may get to eat expensive foods.

- Do not become apparent friend and inward enemy of Almighty Allah.²

In the present age majority of Muslims are as such only; that although they have apparently become friends of God; they are His enemies from the aspect of their character and deeds and they commit all the evils that enemies of Islam are committing. In such circumstances what is the use of the claim of love.

- One who obtained a friend in the way of Allah; it is as if he has obtained a house in Paradise.³

It is not difficult to make friends for worldly matter and for vain pastimes, but it is very difficult to make a friend tread the path of God and to serve religion of God. The best way to gain Paradise is to increase brothers in faith and include people in that brotherhood.

- How can be destroyed one for whom the Almighty Allah is responsible? And how can he escape, one who is wanted by Allah? One, who would take up someone other than Allah, Allah, would leave him to that only. And one who acts

¹ *Ahsanul Maqal*, Vol. 2, Pg. 212

² *Ahsanul Maqal*, Vol. 2, Pg. 212

³ *Ahsanul Maqal*, Vol. 2, Pg. 212

without knowledge; his corruption would be greater than his reform.¹

All four statements of this tradition are worth contemplation. If man reposes his trust in God, there can be no question of his destruction as Almighty Allah is responsible for him and if one becomes certain that he cannot escape God, his character would automatically improve. The greatest peril in leaving God and going to someone else is that if God abandons a man, no one can do any good to him, and there are more chances of corruption in acting without knowledge. And if man is ignorant of Islamic laws he may teach others wrongly and instead of prohibitions, he may even prevent them from obligatory acts.

- Avoid the company of wrong persons as he is like a naked sword; which is very shining to the view, but has very bad consequences.²

Before taking anyone as a friend or companion it is necessary to study his character, otherwise if one adopts the friendship of a sinner, he would apparently improve his social status, but his evil may cause harm at any time.

- If the dishonest are made trustees, it is sufficient for their dishonesty.³

It is necessary to recognize the proper occasion to adopt good character; otherwise what would be the result of making dishonest person as a trustee?

- Every believer needs three things: Taufeeq of God, exhortation from the self and acceptance of advice of others.⁴

¹ *Ahsanul Maqal*, Vol. 2, Pg. 213

² *Ahsanul Maqal*, Vol. 2, Pg. 213

³ *Ahsanul Maqal*, Vol. 2, Pg. 213

⁴ *Ahsanul Maqal*, Vol. 2, Pg. 213

One who does not have Taufeeq of God and his conscience cannot give him advice and he considers accepting advice of others as insult, cannot be called faithful in any way.

- Sincerity of intention for God is better than bearing physical discomfort in actions.¹

It does not imply that man should leave all deeds and become engrossed in contemplation as it in fact is not an imagination of Almighty Allah; it is the intention of accursed Shaitan and his way only. The most accurate interpretation of traditional report is that man should not rely solely on apparent deeds; on the contrary, he should make effort to become most attentive and the spirit of all acts is this attention; without that, there is no need to tire the body and limbs.

- One who followed the desires fulfilled the desire of the enemy.²

The worst enemy of man is the accursed Shaitan and his best message is to follow lust as he has no better aim to deviate. Thus whoever, instead of following the Shariah, adopted the way of lust; it is as if he has fulfilled the desire of Shaitan and has gone on his way.

- Oppression is the last period of the power of rulers.³

The fact of the matter is that any ruler can endure with disbelief and apostasy, but it cannot endure with oppression and injustice and when oppression enters a rule and the rulers begin to persecute people, a sentiment of rebellion is created among them and from this the roots of the rule begin to become hollow and one day he has to face public revenge after which there is no way, but end of his rule.

¹ *Ahsanul Maqal*, Vol. 2, Pg. 213

² *Ahsanul Maqal*, Vol. 2, Pg. 214

³ *Ahsanul Maqal*, Vol. 2, Pg. 215

- Rely on patience, embrace poverty, leave the lusts, oppose selfish desires and remember that you cannot go out of the view of God. Now you may decide how you want to behave before Him.¹

The last phrase of the above saying is sufficient to create a revolution in the heart of man. If man really realizes that he is always before the view of Lord of the worlds and not only considers Him as witness of his deeds; all his deeds and character can be reformed.

- If a person is present in some matter and he dislikes it; it is as if he was not present and if he was absent due to some reason and he liked it; it is as if he was present in it.

Both parts of this statement are interesting; that those who are compelled to be present in centers or gatherings of vice and they continue to express their distaste, they are not guilty of presence, but those who inspite of being absent, aspire to sin, they are participants of that evil deed, even though they might not be partners in that act.

- Defense is proportionate to fear.

If a person does not refrain from sins, it means that there is no fear of God in his heart. A man becomes as much protective as is the intensity of fear. To continue to sin while claiming that one is fearful of God is another sin as he is resorting to falsehood as well.

- One who follows lust cannot be safe from sins.²

There is only way to avoid sins, and that is to control ones selfish desires.

- When death is near, the atmosphere becomes tight.³

¹ *Muntahiul Aamaal*

² *Muntahiul Aamaal*

³ *Muntahiul Aamaal*

One should realize that he can never escape death. Even one who roams the world is not safe from death. So one should remember death all the time and be prepared for the stages after death.

- There is nothing wrong in displeasure of one who is pleased with oppression.¹

Before considering the pleasure of creatures, one should see what makes him pleased and what enrages him and if one is only pleased with oppression; one should never pay any attention to his displeasure; on the contrary, one should be happy that his behavior is just and that is why the oppressor is displeased with him. Alas, if only the Muslim rulers had realized this and instead of pleasing the superpowers they should please Almighty Allah.

Inscription on the finger ring

How powerful Allah is!²

Companions and students

1- Abu Ja'far Ahmad Ibne Muhammad Ibne Abi Nasr Bazanti Kufi

He was a companion of Imam Ali Reza (a.s.) and was considered among special students of Imam Muhammad Taqi (a.s.). Such was the level of his veracity that chain of narrators was not investigated of the tradition, related from him and it was taken to be authentic as he has not narrated any tradition from any unreliable reporter. He died in 221 A.H.³

¹ *Muntahiul Aamaal*

² *Fusulul Muhimma; Biharul Anwar*, Vol. 9, Chap. 1

³ *Ahsanul Maqal*, Vol. 2, Pg. 229

2- Abu Muhammad Fazl Ibne Shazan Ibne Khalil Azdi Nishapuri

He is the author of 180 books and was an extremely reliable person. Imam Hasan Askari (a.s.) had invoked mercy for him, once or twice. He lived for years with people like Muhammad Ibne Abi Umair and Safwan Ibne Yahya and he was a point of reference for traditions after them.¹

3- Abu Tammam Habib Ibne Aws Tai

He was the best poet of his age. In one panegyric, he has mentioned all the Imams till Imam Jawad (a.s.) as he died during the lifetime of Imam Jawad (a.s.) only. Jahiz has included him among leaders of Shia, which is the best evidence that he was a Shia.

Such was his memory that in addition to panegyrics, he knew 14000 poems by heart. His *Hamasa* is a masterpiece of literature, although some bigoted people used to refrain from reading and writing his couplets. Abu Tammam passed away in Mosul in 231 A.H. and his tomb is situated there.²

4- Abul Hasan Ali Ibne Mahziyar Ahwazi

In a letter, Imam Jawad (a.s.) had written to him that I have tested you fully from the aspect of accepting good advice, obedience, service and according respect and found you one who fulfills all duties perfectly. If I say that I have not seen anyone like you, I might not be untrue in my claim.

Although his father was a Christian, he gained such expertise in jurisprudence that he became a special confidant of

¹ *Ahsanul Maqal*, Vol. 2, Pg. 230

² *Ahsanul Maqal*, Vol. 2, Pg. 232

the Imam and also represented him in some areas. On the contrary he continued to be the representative of Imam Ali Naqi (a.s.) as well.

His brother, Ibrahim and son, Muhammad Ibne Ali, are included among reliable companions of Imam Ali Naqi (a.s.).¹

5- Thiqatul Islam Muhammad Ibne Abi Umair Baghdadadi

Both friends and enemies have accepted his trustworthiness and majesty and some have considered him to be superior to Yunus Ibne Abdur Rahman, while it is famous that there is no jurist better than Salman Farsi and Yunus Ibne Abdur Rahman.

Under orders of Mamun Rashid, he was lashed 120 times by Sanadi Shahik for the crime of being a Shia and then he was cast into prison from which he was able to purchase his freedom with 121000 dirhams as Ibne Umair was a wealthy man, or he would have remained in prison all his life. After paying such huge amount in tax to the regime, he became absolutely poor and the regime seized all his property. By chance a man had taken borrowed 10000 dirham from him. When he learnt about his circumstances he sold his house and brought the amount to him. Ibne Abi Umair asked about the source of that money and was told that he had sold his house. He said: Take it back. My master, Imam Ja'far Sadiq (a.s.) has said that a man cannot be compelled to sell his house to repay a loan, although right now I am in need of every penny; but I cannot go against law of Shariah.²

¹ *Ahsanul Maqal*, Vol. 2, Pg. 233

² *Ahsanul Maqal*, Vol. 2, Pg. 234

6- Muhammad Ibne Sinan Abu Ja'far Zahiri

Imam Muhammad Taqi (a.s.) has spoken highly of him and stated that Almighty Allah is pleased with him, because the Imam was pleased with him. He has neither opposed me nor my father.

This last statement shows that there were rumors about his opposition to the Imams and it was necessary for the Imam to exonerate him.

It is mentioned in his biography that he lost his eyesight and Imam Muhammad Taqi (a.s.) passed his hands over his eyes and restored his vision. Therefore apart from being a center of the trust of the Imam he was also a cause of miracle of the Imam. And only this much is sufficient for his greatness and trustworthiness.¹

7- Ayyub Ibne Nuh Ibne Darraj Kufi

He was a reliable scholar and author of books. He was also the representative of Imam Reza (a.s.) and Imam Jawad (a.s.). He was an extremely precautious and pious man.

8- Ja'far Ibne Muhammad Ibne Yunus Ahwal

He was a companion of Imam Reza (a.s.) and Imam Jawad (a.s.) and was a trustworthy person.

9- Husain Ibne Saeed Ahwazi

He was a companion of Imam Reza (a.s.), Imam Jawad (a.s.) and Imam Hadi (a.s.) and author of around thirty books.²

¹ *Ahsanul Maqal*, Vol. 2, Pg. 236

² *Ahsanul Maqal*, Vol. 2, Pg. 280

10- Ali Ibne Asbat Ibne Saalim

He was a companion of Imam Reza (a.s.) and Imam Jawad (a.s.) and a reliable man and author of *Tafseer*. His veracity was famed and he was like a teacher to his companions.

Imam Ali Naqi Hadi (a.s.)

Birth: 5th Rajab, 214 A.H.

Martyrdom: 3rd Rajab, 254 A.H.

Life Sketch of Imam Ali Naqi Hadi (a.s.)

It was 5th Rajab, 214 A.H. when another carrier of divine effulgence appeared in the house of Imam Muhammad Taqi (a.s.) and Providence sent the tenth successor of the Messenger of Allah (s.a.w.s.) to this world.¹

During that time, life of Imam Muhammad Taqi (a.s.) was passing in great hardships. After the martyrdom of Imam Ali Reza (a.s.), Mamun had summoned him from Medina to Baghdad and married his daughter to him to protect his rule. In this way, the family life was also troubled in addition to external troubles that he faced. On one hand was the simplicity and piety of Imamate and on the other hand was the royal life of the woman he had married, who had never ever seen true Islamic atmosphere. Thus his family life was full of discomfort and trouble.

Imam (a.s.) solved this problem within year when he left the affluent house of Mamun and decided to move from Baghdad and reside in Medina. But the same trouble accompanied him there, and Ummul Fadhl, in addition of harassing the Imam, wrote continuous letters of complaint to her father and continued to instigate the ruler against Imam till Providence persuaded the Imam to take a second wife in order to continue Imamate. He married Sumana Maghribiyya. As soon as he married, there was chaos in the house and Ummul Fadhl raised a great fracas: she complained to her father and relatives and continued to create mischief in the regime to harm the Imam. Imam (a.s.) paid not attention to these mischiefs and continued with his mission. He never accorded preference to

¹ *Nurul Absar*, Pg. 139; *Damatus Sakiba*, Pg. 130

the princess over the ordinary ladies of the house as anyone who has lived through such circumstances knows this well. Providence soon gave Lady Sumana a male child and this worsened the situation further. As if childlessness, simplicity and presence of a co-wife were not enough, Ummul Fadhl also had to witness that his co-wife had become a mother.

In Islamic history rivalry of a childless woman with a lady with issues is ancient and even great ladies could not remain safe from it, whereas Ummul Fadhl didn't even have any distinction and neither has the Muslim world derived its one-third religion from her. The consequences were obvious, but when Providence wants something, there is nothing which comes in the way and Musa (a.s.) was born inspite of all care that Firon had taken. Thus Imam Ali Naqi (a.s.) began his life in a strange atmosphere of jealousy.¹

- His mother was Sumana Maghribiyya, who was definitely from non-Arab descent and that is why Arabs were not prepared to accord her the position, which belongs to the Arabs and behaved with others like slaves and maids. However from the aspect of character, she was superior to all the ladies of her time and that is why the Holy Imams (a.s.), inspite of being from the most noble stock of Arabs married non-Arabs to defeat Arab pride in descent and to end the difference between Arabs and non-Arabs. And the importance of faith and character in Islam should also become clear. The least praise of Lady Sumana is that she used to observe fasts the whole year and there is great excellence of this in traditional reports. In some traditions, it is mentioned that if one cannot fast for all days one should keep three fasts every month and they would be counted as thirty fasts. But it is clear that is a cure for helplessness and not a formula for cunning and laziness. So those are capable should instead of using tricks take

¹ *Sawaneh Muhammad Taqi*, Vol. 2, Pg. 11

recourse to deeds and then they should take the help of sincerity for acceptance of deeds so that the deed is accepted by Allah.¹

It is necessary to clarify about *Yamue Dahar* fasts that during this period, the days in which Shariah has prohibited fasting is exempted and in those days in which Islam has prohibited fasting, because in Islam the foundation of deeds is worship and not habit; if divine command is related to the deed, it is worship to perform that deed and if command of God is to leave that act, leaving of the act is worship of the creator and servitude to God. There is no scope of interference of any customs or personal feelings and neither is the deed related to the praise or criticism of God. Worship is worth praise in the view of Lordship and in that there is no importance of the view of man.²

- His name was Ali and his titles were Najib, Murtada, Aalim, Faqih, Nasih, Amin, Motamin, Tayyib, Naqi and Hadi etc. Some traditions have also mentioned Mutawakkil as one of his titles, but he prohibited his companions from addressing him with this title as this could be taken as an excuse by the tyrant ruler to take revenge or his character would become doubtful to ordinary people and they would begin to imagine every Mutawakkil to be having the same character.³
- He is also referred to as Askari, because of his residence in the locality of Askar and his illustrious son is also called by this title; on the contrary his most famous title is Askari; because he had more connection with this locality and in this way both Imams together are referred to as ‘Askariain’

¹ *Irshad Mufeed*, Pg. 358

² *Jannaatul Khulud*

³ *Elaamul Wara*, Pg. 225; *Matalibus So-ool*, Pg. 291; *Nurul Absar*, Pg. 149; *Kashful Ghummah*, Pg. 122; *Ahsanul Maqal*, Vol. 2, Pg. 239

(Arabic for two Askaris) just as Imam Musa Kazim (a.s.) and Imam Jawad (a.s.) are called as Kazmain and Jawwadain.¹

- He was born at Surayya, at some distance from Medina, where Imam Muhammad Taqi (a.s.) used to stay often and perhaps he had lodged Lady Sumana there in order to avoid domestic tension and Providence bestowed him with a son.²
- His Kunniyat was Abul Hasan, the third, because before that Imam Musa Kazim (a.s.) and Imam Ali Reza (a.s.) were called as thus and in some traditional reports he is also referred to as Abul Hasan Madhi.³

When he was born, Mamun was on the throne; after that in 218 A.H. Motasimbillah assumed power; in 227 A.H. Wathiq succeeded to the throne; Wathiq died in 232 A.H. and the kingdom came under control of Mutawakkil and he remained in power till 247 A.H. After that his three sons ruled one after the other. Muntasir Ibne Mutawakkil came to power in 247 A.H.; Mustaeen Ibne Mutawakkil in 248 A.H. and Motaz Ibne Mutawakkil in 252 A.H. Motaz has the Imam martyred through poison in 254 A.H.⁴

Of all these tyrants, the worst was Mutawakkil. He is also called as Yazid of Bani Abbas. Such was his faithlessness and licentiousness that he had four thousand slave girls in his palace and all were at his disposal. He drank wine without any restraint and was such a cruel fellow that he shed the blood of not hundreds and thousands; but hundreds of thousands of believers and Saadaat. He asked a litterateur like Ibne Sikkit: Whether my sons are better or Hasan and Husain? Ibne Sikkit

¹ *Muntahiul Aamaal*

² *Irshad Mufeed*, Pg. 494; *Biharul Anwar*

³ *Ahsanul Maqal*, Vol. 2, Pg. 239

⁴ *Abul Fida; Damatus Sakiba*, Pg. 121; *Tadkiratul Masoomeen; Elamul Wara*, Pg. 339

said without any hesitation: Leave alone Hasan and Husain, your sons cannot be compared to their slave, Qambar. As a result of this he had his tongue pulled out from the back of his head, although he was considered to be the most influential person in the court. It was Mutawakkil only who had begun the job of eradicating the signs of the tomb of Imam Husain (a.s.) in which, by the grace of God he could not succeed. A poet has aptly said:¹

Come and see O Mutawakkil, the tomb of Husain.

The land rose up and the water took a detour by itself.

- The Imam was very young in age when Motasimbillah summoned his respected father from Medina to Baghdad in 219 A.H. and he was separated from his father after which they never met. Imam Muhammad Taqi (a.s.) reached Baghdad on 9th Mohurram in 220 A.H. and the tyrant had him martyred on 29th Zilqad of the same year.²

Since the Imam was unable to be trained under his father, some people became sympathetic to him and Umar Ibne Farrah appointed Ubaidullah Junaidi as his teacher; but after some days when he asked Junaidi about the progress of the child, he said: People think that I am his teacher; by Allah, I learn from him and his knowledge and excellence is much more than mine. By God, he is the best of all.³

Knowledge and perfections

- Thiqatul Islam Kulaini narrates that Imam Muhammad Taqi (a.s.) said to Naufali that Almighty Allah has 73 Great names, of which one was bestowed to Asif Ibne Barkhiya

¹ *Tarikh Khulafa*, Suyuti; *Ahsanul Maqal*, Vol. 2, Pg. 282; *Abul Fida*, Vol. 2, Pg. 14; *Tarikh Islam*, Pg. 65

² *Nurul Absar*, Pg. 147

³ *Isbatul Wasiyya*, *Damatus Sakiba*, Pg, 121

through which he brought the throne of Bilqis from Saba Kingdom to Sulaiman (a.s.) in the blink of the eye. We are bestowed 72 names from them; so no one can have any idea about our power and the Lord of the worlds has concealed a name from us also as it is the specialty of his lordship.

We should know that knowledge is supposed to make discoveries and it is not related to power; but by referring to the throne of Bilqis, Imam Muhammad Taqi (a.s.) has implied that knowledge of the Great names is not limited to exposition of realities; a kind of power is also found in it through which the earth can be folded up; thus if one Great name could have such power, what would be the condition of 72 Great names and how great would be the power, which is 72 times that of Asif Ibne Barkhiya?¹

- In 227 A.H. when the Imam was twelve or thirteen years old, he was standing at the roadside with Abu Hashim, when Turk soldiers passed from there. The Imam began to talk with one of them in Turkish; he was absolutely amazed and he fell at the Imam's feet and said: No one other than my father is aware of the name with which you have addressed me. It means that you are a holy saint.²
- In another report of Abu Hashim: One day, the Imam began to speak Hindi and I said: Maula, I don't understand this language at all. He picked up a pebble and applied saliva to it; when I placed it on my tongue I became proficient in seventy languages.³

It is obvious that when such is the effect of the saliva of Imamate what would be the effect of saliva of prophethood and

¹ *Damatus Sakiba*, Pg. 126; *Manaqib*, Vol. 5, Pg. 118; *Usul Kafi*

² *Elaamul Wara*, Pg. 243; *Biharul Anwar*, Vol. 9, Chap. 3, Pg. 131

³ *Elaamul Wara*, Pg. 243; *Biharul Anwar*, Vol. 9, Chap. 3, Pg. 126; *Mukhtarul Kharaij wal Jaraih*, Pg. 237

when such effect is found in saliva, which is considered to be an extra moisture of the body, what would be the effect of blood, which is the real part of the body and an element of life. Only after realizing this matter can the following statement of the Prophet be explained: The blood of Ahle Bayt (a.s.) is my blood and their flesh and skin is my flesh and skin.

- Shaykh Tusi writes in *Misbah*: Ishaq bin Abdullah came to the Imam to issue judgment about a discussion and as soon as the Imam saw him, he said: If you want your uncle to judge the discussion, you should know that there are four important fasts in the year: 17th Rabiul Awwal, day of birth of Holy Prophet (s.a.w.s.); 27th Rajab, day of proclamation of prophethood of Holy Prophet (s.a.w.s.); 25th Zilqad, day of Dahwul Ard, when land was spread out for the first time; 18th Zilhajj, when Islam became complete and blessings were perfected.¹
- Allamah Jami reports that when a follower of Imam complained to him about Qadi of Baghdad he said: There is no need to complain about it as he would automatically be dismissed after two months. And the same happened (as you can run the government with infidelity, but you cannot run it with oppression).²
- When Mutawakkil was poisoned, he made a vow that if he survived, he would donate a huge amount to poor. After regaining health when he asked jurists how much that amounted to, all offered different view without any solid proof. Finally someone took permission to ask Imam Muhammad Taqi (a.s.) about it. He said: He should give 80 dirhams. Mutawakkil asked for reasoning and he said: Almighty Allah helped His Messenger on many occasions

¹ *Manaqib*, Vol. 5, Pg. 123; *Damatus Sakiba*, Pg, 123; *Ahsanul Maqal*, Vol. 2, Pg. 245

² *Shawahidun Nubuwwah*

and according to history, they are eighty in all when he confronted the infidels and God helped him.¹

- The king of Rome wrote a letter to the caliph of the time: It is mentioned in Injeel that one who recites a chapter without the following letters: TH-J-KH-Z-SH-Z'-F, would become eligible for Paradise. Please tell us which Surah is that? The Caliph inquired from Muslim scholars, but they were helpless; so he asked the Imam and he said: It is easy; it is Surah Hamd, which does not have these letters; it is because TH stands for *Thabur* (destruction); J is for *Jaheem* (Hell); KH is for *Khaib* and *Khusran* (failure); Z is for *Zaqqum* (bitter fruit); SH is for *Shaqawat* (misfortune); Z' is for *Z'ulmat* (darkness); F is for *Furqat* (separation). Therefore Almighty Allah did not use these letters in this blessed Surah.

We should know that it does not imply that any Surah containing these letters is not a Surah of mercy and blessings, because they are present in Surah Rahman and Surah Dahr, whose main subject is divine blessings; on the contrary it is a special secret that Imam has mentioned and it was known only to the king of Rome and that is why he was satisfied. He accepted Islam and remained a Muslim all his life.²

Seeing such incidents, scholars have pointed to that scientific law that incidents cannot indicate general laws; their specialties are related to them and in presence of specialties, general laws cannot be derived.

- Always, two views have existed in the Muslim world about free will and compulsion. Some people have promoted belief in compulsion so that no blame should fall on them and God should be made responsible for every act. Thus the proverb was publicized that not a leaf moved without

¹ *Manaqib*, Vol. 5, Pg. 116

² *Damatus Sakiba*, Vol. 3, Pg, 123; *Sharh Shafiya*, Abu Firass

the command of God, so how can a man move; although two weaknesses are found in this proverb. First of all the Holy Quran has mentioned knowledge of God and not His command. Secondly, a leaf is included in the plant kingdom, which lacks power of contemplation; thus a leaf cannot be compared to man who is bestowed with will, discretion and understanding.

On the other hand fans of great personalities popularized belief in Free will (*Tafweez*) that man is absolutely free in all his actions and God cannot interfere. He has delegated all discretions to man. In the period of Imam Muhammad Taqi (a.s.), also when this question arose, he issued the same judgment that his ancestors had given: That in Islam there is neither compulsion nor free will. On the contrary the matter is between the two (*Amr bainal Amrain*). Discretions are given by God but responsibility of deeds lies on human beings. Neither can he become needless of divine discretions nor God be held responsible for use of this discretion by man.¹

- In 232 A.H., when the Imam was around twenty years old, an Asbati man from Iraq came to Medina and met the Imam. He asked about his ruler, Wathiq and he said that he was all right. Then he asked about Ibne Zayyat. He said that nowadays he was in charge of complete administration and he was living in prosperity. Imam (a.s.) said: Your information is obsolete. Wathiq has died; Mutawakkil has come to the throne and he has eliminated Ibne Zayyat. Asbati asked in bewilderment: When did it all happen? Imam (a.s.) said: Six days after you left Iraq. After some days these facts were verified and unseen knowledge of Imam Muhammad Taqi (a.s.) was confirmed.²

¹ *Damatus Sakiba*, Vol. 3, Pg, 134

² *Nurul Absar*, Pg. 149, Egypt; *Irshad Mufeed*, Pg. 209; *Manaqib*, Vol. 4, Pg. 410

Miracles

- Muhammad Ibne Faraj says that Imam Muhammad Taqi (a.s.) wrote to me that I should pack my belongings and prepare the arms I was confused what the Imam could mean. After some days, the Egyptian police apprehended and placed me under arrest and confiscated all my property. I remained in prison for eight years. One day, I received a letter from the Holy Imam (a.s.): Beware, do not go to the West. I was bewildered that I was in jail; how can I go to west or east? After some days, I was released from the prison and I wrote to the Imam to pray that my property is restored to me and it happened thus.¹
- Ali Ibnul Hasib says: I was walking along with the Holy Imam (a.s.) and by chance I overtook the Imam and asked him also to increase the pace. He said: You have to go ahead of me. Thus it happened that he died after some days.²
- Abu Ayyub wrote to Imam (a.s.) that his wife was pregnant and requested him to pray that he may get a son. Imam as said: A son would be born to you, but you should name him Muhammad; he did as advised. In this way became clear the aim of Aale Muhammad (a.s.) to keep alive the name of the Prophet.³
- Yahya Ibne Zakariya wrote that his wife was also expecting and that the Imam should pray similarly for him. Imam (a.s.) said: Many girls are better than boys. Thus Imam (a.s.) revealed the sex of the unborn child and rejected the un-Islamic belief that boys are superior. If it had been so,

¹ *Irshad Mufeed*, Pg. 311; *Kafi*, Vol. 1, Pg. 500; *Biharul Anwar*, Vol. 9, Chap. 3, Pg. 136

² *Kashful Ghummah*

³ *Biharul Anwar*, Vol. 9, Chap. 3, Pg. 142; *Kashful Ghummah*, Pg. 247

Almighty Allah would have given only sons to Holy Prophet (s.a.w.s.) and would have multiplied his generations through males. It was the same reply that Almighty Allah had given to the mother of Lady Maryam.¹

- Abu Hashim said: I mentioned my precarious economical condition and requested him for monetary assistance. Imam (a.s.) gave me a handful of sand and said: Sell it and use the money. When he looked at the sand it had turned to gold and a miracle like that of Imam Ali (a.s.) was again displayed.²
- Abu Hashim says: When Imam (a.s.) came to Samarrah I said to him with utmost respect: I live in Baghdad, I cannot visit you everyday. My beast of burden is also weak. Imam (a.s.) said: Almighty Allah would make your beast strong. As a result of this I used to pray the Morning Prayer in Baghdad, Noon Prayer in Samarrah and Maghrib and Isha Prayer in Baghdad, whereas there is a distance of more than a hundred miles between these two places.³
- Allamah Shaykh Abbas Qummi says: The ruler wanted to show off his power to the Imam and he had a mound prepared in the desert and ordered the whole army to assemble there. When 90000 armed soldiers gathered, he took Imam (a.s.) on that hillock and wanted to show off his power. Imam (a.s.) said: Now look at my power, saying this he passed his hand over the eyes of this ruler. When he looked he saw that as far as the eye could see there were armies from the earth to the sky. He was shocked and he fell down unconscious, Imam brought him into consciousness and said: Don't worry, we Ahle Bayt (a.s.) never use this God-given capability for personal use. And

¹ *Biharul Anwar*, Vol. 9, Chap. 3, Pg. 142; *Kashful Ghummah*, Pg. 247

² *Manaqib*, Vol. 5, Pg. 119

³ *Elaamul Wara*, Allamah Tabarsi, Pg. 208

neither do we take any revenge from those who oppress us.¹

- Allamah Abdur Rahman Jami writes that once Mutawakkil got a terrible boil, which was incurable. So his mother made a vow that if he was cured, she would donate 10000 dinars to Ibne Reza (a.s.). Fatah Ibne Khakan said: If you permit, I will ask His Eminence, Ali Naqi (a.s.). Mutawakkil was compelled to permit. He wrote a prescription and when the courtiers heard it they burst out laughing. The minister advised giving it a try and within few days it was completely cured. Courtiers were degraded and the mother sent a bag containing ten thousand dinars to the Imam.²
- Abdur Rahman Misri was not among the followers of Ahle Bayt (a.s.), but one day he declared his devotion to Ahle Bayt (a.s.) in public. People were amazed and they asked him to explain. He said: I had gone to Samarra. I heard that Mutawakkil had issued a verdict of execution of a Sayyid Alawite and that he was supposed to arrive after sometime. I waited to see who that person was. I saw a man being escorted there. I was much aggrieved at his nobility that he was being executed when he was innocent. He came near and said: O Abdur Rahman, don't worry I cannot be killed. I was amazed how he came to know my name and I became a believer in his Imamate. He prayed for me about wealth and children and today I have both.³
- An Indian magician came to the court of Mutawakkil and astonished the audience through his tricks. Mutawakkil thought it would be a good idea to degrade Imam Ali Naqi (a.s.) through him. So he summoned the Imam and made

¹ *Kharaij wal Jaraih*

² *Shawahidun Nubuwwah*, Pg. 207; *Elaamul Wara*, Allamah Tabarsi, Pg. 208

³ *Kashful Ghummah*, Pg. 123; *Damatus Sakiba*, Vol. 3, Pg, 125

the magician sit besides the Imam as he had requested. After some time, dinner was served. As soon as the Imam wanted to take up the loaf of bread, he made it fly away. Imam (a.s.) remained patient and the courtiers started laughing and the same thing was repeated. So much so that after three chances, Imam (a.s.) gestured to the lion of the carpet and he became alive and devoured the magician. There was chaos in the court and Mutawakkil became senseless; he asked Imam (a.s.) to return the magician from the lion of the carpet. Imam (a.s.) asked: Had the staff of Musa returned the magicians? Saying this he left the court.¹

- During Mutawakkil's rule, a woman claimed to be Zainab, the daughter of Ali and Fatima and also claimed that because of prayer of Prophet she regains her youth every forty or fifty years. Mutawakkil asked the scholars to refute this claim but no one succeeded; so Fatah Ibne Khakan summoned Ibne Reza (a.s.). Imam Ali Naqi (a.s.) said: Almighty Allah had made the flesh of the descendants of Prophet unlawful on animals. Sent her to your lion den and the truth will become clear. The courtiers got an idea and told the king why they should not try this first with the Imam himself and they sent the Imam into the cage first. Imam (a.s.) agreed to it while Mutawakkil watched the scene from a high spot. The wild beasts placed their heads at the Imam's feet and he stroked them for sometime. When he came out, his miracle became famous everywhere. Mutawakkil presented expensive gifts to the Imam and impostor, Zainab was exposed. It also proved that those who falsely claim to be Sayyids are not worth more than this Zainab.²

We should know that the law that Imam (a.s.) stated is

¹ *Shawahidun Nubuwwah*, Pg. 209; *Damatus Sakiba*, Vol. 3, Pg. 145

² *Jilaul Uyun*, Pg. 293; *Sawaiqul Mohriqa*, Pg. 124; *Arjahul Matalib*, Pg. 461 *Damatus Sakiba*, Vol. 3, Pg. 145

only from the direct descendants of Holy Prophet (s.a.w.s.) through Lady Fatima (s.a.). After that all are called as descendants of Prophet generally.

- Yunus, the gemstone craftsman lived in the neighborhood of the Imam and once the ruler gave him an expensive jewel to work on. Per chance when he was working on it, it broke. He came to the Imam and explained the matter who assured him that it would be all right. Yunus was restless; at last a messenger came summoning him to the court. Imam (a.s.) said: Go, everything will be all right. When Yunus came to court, the king asked him if he has finished polishing the stone. Yunus said the work was incomplete. The king said: There is a dispute among my two sons, so cut it up into two for each of them. Yunus promised to do that and felt happy that what the Imam had assured, proved true.¹
- In 234 A.H. as soon as he came to the throne, Mutawakkil started a new mischief and tried to involve people in such a dispute that they always remain at the throats of each other and do not pay attention to the oppressions of the regime, which is the trick employed by all expert politicians. So he appointed Abu Bakr bin Shaibah in Masjid Rasafa and his brother, Uthman in Masjid Mansur as leaders of congregation and told them to popularize divine qualities, seeing God and creation of Quran and make people involved in this contradiction. Then left Mutazila faith and declared acceptance of Shafei faith and debates ensued between the two sects.

After creating this mischief, he turned his attention to the destruction of the relics of Ahle Bayt (a.s.) and first people were prevented to do the Ziyarat of Imam Husain (a.s.) and then the job of destroying the signs of the grave was entrusted to a neo-Muslim convert from Jewish faith. He tried all means

¹ *Amali*, Shaykh Mufeed; *Biharul Anwar*, Vol. 9, Chap 3, Pg. 133

to till the land, but animals refused to do the job as many animals have more cognition of the Imam than some so-called Muslims. The result of these oppressions of Mutawakkil was that many natural calamities occurred and according to some books of history, even ten ounce stones dropped from the sky. This happened in 237 A.H.¹

- Mutawakkil at that time was also busy in setting up the town of Samarra, which was called as bride of cities and which was spread upto twenty-one miles in radius. Each of its grounds accommodated upto 90000 soldiers. This continued for ten years and oppression on Aale Muhammad (a.s.) was stopped for some time and tyrannies were limited to Iraq. When this work was accomplished, Mutawakkil turned his attention to Medina and planned to wreak havoc there. Abdullah Ibne Muhammad was appointed as governor and ordered to persecute the Saadaat. Imam Ali Naqi (a.s.) complained about the governor to Mutawakkil in order to keep him informed and he, instead of deposing the governor took it as a pretext of calling the Imam to Samarra and said: Since you are facing problems in Medina, please move to Samarra. Thus he got a chance to oppress the Imam directly to keep him away from people.²
- Instead of sending a letter to summon the Imam, Mutawakkil sent a battalion of three hundred men, which was apparently to show that the son of the Messenger was being called with respect and honor. But the actual plan was to arrest the Imam. Therefore the Imam had to leave his family as well as the tomb of the Prophet. But Providence made sure that Mutawakkil would not succeed in this plan as well. And according to Yahya Ibne Harsama, there was a devotee of Ahle Bayt (a.s.) also who was taunted all the way and on reaching a vale people said:

¹ *Tarikh Islam*, Vol. 1, Pg. 65

² *Jilaul Uyun*, Pg. 292; *Nurul Absar*, Pg. 149

Your master has said that upto seventy dead would be removed from each land. There is no inhabitation here, so how it could be possible? He said: Although I cannot prove it; but if my master has said thus, it cannot be wrong. After that when the letter of Mutawakkil was handed to the Imam in Medina, he asked for a day or two and began to make preparations for winter and rain. There was a furor in the army; that what was use of this preparation and they again started making fun of that devotee of Ahle Bayt (a.s.). Finally the caravan set out after three days. When they reached deep into the desert; at night a terrible storm struck them and a heavy downpour started. People began to freeze with death. The Imam ordered his followers to put on winter clothes and as far as possible, helped the army of Yahya also. By the morning eighty persons lost their lives. They were buried at that same place under the instruction of the Holy Imam (a.s.) and the statement of Imam Ali (a.s.) proved true and the enemies of Ahle Bayt (a.s.) were debased and the devotee of Ahle Bayt (a.s.) was honored and ever Yahya embraced the faith of Ahle Bayt (a.s.).¹

- On reaching Samarra, he was lodged in the center of the poor, Khanus Saleek so that people may not learn about his true personality. A person named Salih Ibne Saeed met the Imam and expressed his regret that it was not a place worthy of lodging the Imam. It was an obvious injustice. Imam (a.s.) made a gesture and Salih saw that the garden of Paradise was visible there. Imam (a.s.) said: Salih, it is for this hereafter that we bear the hardships of life. Salih became reassured at this.²
- After some days, the Imam was taken out from there and placed under house arrest in a house where apparently

¹ *Kashful Ghummah*, Pg. 124

² *Shawahidun Nubuwwah*, Pg. 208; *Nurul Absar*, Pg. 150

sympathetic treatment was given, but actually he was kept in a spiritual and mental torture.

Taking advantage of apparently kind behavior of the regime the faithful began to frequent the house of the Imam and asked for the solution of all problems. So much so that an applicant came to his door, but he was not at home so he searched him till the village. Although he asked for ten thousand, the Imam gave him a letter for thirty thousand and said: You ask me when I am surrounded by people. He did that and the ruler sent the money to maintain a show of respect. The man said: I am only indebted for ten thousand. Imam (a.s.) said: The remaining would also be useful to you. He came out from there repeating: Allah knows best where to place His message.¹

We should know that the aim of writing a request note was to highlight the fact that I am promising to pay so and so person such and such amount even though I am not indebted to him so in this way the payment becomes a responsibility of the regime like the Almighty Allah has promised to reward all the faithful and doers of good and this had become His logical and legal responsibility although He one owes nothing to anyone and neither a creature has an right on the creator.

- When the Imam was placed under house arrest, people complained to Mutawakkil that the Imam's followers were hoarding weapons in his house and he was going to rise up against him shortly. Mutawakkil approved night raids and soldiers entered the house to find the Imam seated on his prayer mat engrossed in recitation of Quran. They brought him to court and informed Mutawakkil that no weapons were found at his place. He offered the Imam a cup of wine and he said: You know well that wine has not been absorbed into the flesh and skin of Aale Muhammad (a.s.).

¹ *Nurul Absar*, Pg. 150; *Sawaiqul Mohriqa*, Pg. 123; *Shawahidun Nubuwwah*, Pg. 207; *Arjahul Matalib*, Pg. 461

He asked the Imam to recite some couplets and he said: I rarely recite couplets; but when he insisted, he recited the following:

“Those who had spent their lives in luxuries in lofty places are one day brought down from there and buried in a pit, which is going to serve as a grave. After their burial came the voice: Where is the throne and crown and the royal dress? And where are the soft and delicate faces, before which expensive veils were hung. The grave replied in displaying its condition that today worms are crawling on those faces. They continue to consume worldly wealth for a time and now worms are feeding on them.”

As a result of this, Mutawakkil fell down unconscious and when he regained senses, he dismissed the gathering of wine and bid farewell to the Imam with respect.¹

- After that also, the oppressions continued; till another search order was issued and Saeed Hajib says: I entered the house from the rear and found it pitch dark inside. Imam Ali Naqi (a.s.) was engrossed in recitation of Quran. When he heard someone descending the steps, he said: Wait, let me get light. I was too much ashamed, but when I searched the house, I only found a sword and a bag that Mutawakkil's mother had sent. I presented these items to Mutawakkil who sent it back and became ashamed of himself. But even after that he did not give up harassing the Imam. Now instead of house arrest, he had the Imam housed in jail. Initially he was lodged in the prison of Zarafa and then handed over to Razzaqi, which cut off public access to the Imam.²

¹ *Wafayatul Ayan*, Vol. 1, Pg. 322; *Nurul Absar*, Pg. 150; *Damatus Sakiba*, Vol. 3, Pg. 142

² *Shawahidun Nubuwwah*, Pg. 208; *Jilaul Uyun*, Pg. 294; *Kashful Ghummah*, Pg. 124; *Damatus Sakiba*, Vol. 3, Pg. 131

- Mutawakkil continued to harass the Imam due to his nature as well as the constant instigation of his men even though his own condition was precarious and there were protests in the whole kingdom. His own son and his personal slave were against him and there was utter chaos outside. But Imam Ali Naqi (a.s.) never tried to take advantage of the circumstances. So much so that after Mutawakkil, the condition worsened so much that his sons were deprived of rulership. During the reign of Mustaeen, Yahya Ibne Umar Ibne Husain Ibne Zaid Alawi rebelled in Kufa; Hasan Daiul Haqq seized Tabristan and the Turkish slaves rebelled in the capital. Mustaeen had to flee from Samarrah to Baghdad where he sought refuge inside the fort and at last he was slain at the hands of Motazbilla. Motaz now perceived danger from his brothers and had Moyyid killed. Muaffiq was imprisoned in Basra. There was such chaos in the country that anyone could have taken advantage of the situation and occupied the throne for some days. But such was the foresight of Imam Ali Naqi (a.s.) and 'Islamicness' of his style compelled him not to take any advantage of circumstances. He did not even take part in any rebellion and continued to observe from sidelines so that no opportunity is lost of defense of Islam and propagation of laws. In this way, he continued to serve the religion of his respected grandfather and continued to observe the tyrannical style of the regime.¹
- Mutawakkil, due to his mischievous nature used to invent new methods of harassment. Thus when he could not get a new idea in 247 A.H. he again decided to raze the tomb of Imam Husain (a.s.) and first restrictions were laid on Ziyarat and after that visitors were punished by cutting off their limbs. So much so that when this information became public two persons who were mad in devotion to Ahle Bayt

¹ *Duswein Imam*, Pg. 16

(a.s.) came out to offer sacrifices; Zaid the Majnun set out from Egypt and Bahlool Dana set out from Kufa. First they devised a joint plan and then set out for Kerbala. When they reached there they saw that the direction of Al-Qama river has been turned towards tomb and the holy grave was being erased; but no success was forthcoming as the water used to stop when it reached the grave. These two persons moved forward and the official representative inquired about their identity and the purpose of their visit. They introduced themselves and said that they have come for Ziyarat of the grave of the son of the Messenger. He asked: Do you not know the punishment that is fixed for it? They said: We know it very well and we have come prepared. He was bewildered and he fell down at their feet; after that he went to Mutawakkil and informed him about the incident. He killed that man and hung his corpse from the crucifix; then he had his body dragged through the streets so that others would gain lesson from it. When Zaid learnt about this he immediately went to Samarra and after burying his corpse recited the Holy Quran at his grave as he had accorded respect to visitors of the tomb of Imam Husain (a.s.) and had laid down his life for it.

After some days, Zaid heard about a death and when he came out, he saw a huge crowd. He thought that perhaps Mutawakkil had died, but it was his maidservant who had passed away and it was the respect that she commanded. Zaid took a deep sigh and exclaimed: God, this is the honor of Mutawakkil's slave girl and the corpse of Imam Husain (a.s.) lay unburied for three days and now the signs of his grave are also being eradicated! Indeed we belong to Allah and to Him we shall return. After that he composed some couplets and sent them to Mutawakkil, who got him arrested and imprisoned, but at night he saw that someone was threatening to kill him; so he became worried and released Zaid and he became engrossed in

the mission of his service to religion.¹

- Mutawakkil had become so blatant in injustice that he neither had control over his tongue nor his limbs. So one day, in presence of his son, Mustansir, he spoke insultingly about Lady Fatima (s.a.); he (Mustansir) asked the jurists what the Islamic verdict was about such persons? They said that it makes one eligible to be executed. At night, Mustansir found Mutawakkil alone and killed him and he died carrying the load of his sins. This occurred on 4th Shawwal, 247 A.H.²

Martyrdom

After leaving the hometown, Imam Ali Naqi (a.s.) stayed in Samarra for approximately eleven years and during this period he continued to face different kinds of harassments, till in 252 A.H., Motaz, son of Mutawakkil took over the throne and in order to complete what his father had wanted, got the Imam (a.s.) poisoned on 3rd Rajab, 254 A.H.

This incident is clearly mentioned in the following books: *Tadkira Khawasul Ummah*, *Nurul Absar*, Pg. 150, *Sawaiqul Mohriqa*, Pg. 124 etc.³

Before his martyrdom, he had entrusted the inheritance of the prophets to his son, Imam Hasan Askari (a.s.) and the latter also performed the last rites of his father. On the contrary, he also tore his collar to mourn for him and when someone objected, he said that it was the practice of prophets and Prophet Musa (a.s.) had torn his collar in grief of Harun (a.s.).

Most probably this act was aimed to call the attention of

¹ *Biharul Anwar*, Vol. 2, Chap 13, Pg. 184

² *Tarikh Islam*, Vol. 1, Pg. 66; *Damatus Sakiba*, Vol. 1, Pg. 147; *Hadiut Tawareekh* etc.

³ *Anwarul Husainia*, Vol. 2, Pg. 55; *Damatus Sakiba*, Vol. 3, Pg. 148

people to the oppressions of regime and that they may inquire what the reason was that the Imam gets a chance to explain the cause, which has always been the philosophy of mourning among the faithful and devotees of Ahle Bayt (a.s.) and through which oppressions of Bani Umayyah were publicized.

We should know that Imam Hasan Askari (a.s.) had performed all these acts secretly and apparently at the time of martyrdom there was no one with Imam Ali Naqi (a.s.) and he passed away in absolute isolation.¹

Wives and Children

It is mentioned that he had five issues from various wives.²

1- Imam Hasan Askari (a.s.), who was the Imam after him and the eleventh successor of Holy Prophet (s.a.w.s.).³

2- Sayyid Muhammad, whose tomb is situated at Balad in Iraq between Baghdad and Samarra and which is a popular place of visitation. Some also considered him to be an Imam.⁴

3- Ja'far, who claimed Imamate after Imam Askari (a.s.) and tried to perform his funeral prayer; but Imam Zamana (a.s.) pulled him away from there. He is generally referred to as Ja'far Kazzab, although in some academic circles he is called Ja'far Tawwab (repenter). One of his daughters, Bariha was married to Muhammad, son of Musa Mubarka.⁵

4- Husain; he was a very pious and religion type of person and he had accepted the Imamate of Imam Hasan Askari (a.s.). His grave is situated besides the grave of his honorable father.⁶

¹ *Damatus Sakiba*, Vol. 3, Pg. 148; *Jilaul Uyun*, Pg. 192

² *Irshad Mufeed*, Pg. 502; *Sawaiqul Mohriqa*, Pg. 126

³ *Ahsanul Maqal*, Vol. 2, Pg. 284

⁴ *Ahsanul Maqal*, Vol. 2, Pg. 278; *Najmus Thaqib*

⁵ *Ahsanul Maqal*, Vol. 2, Pg. 279

⁶ *Ahsanul Maqal*, Vol. 2, Pg. 276

5- Aliyya; who was his one and only daughter.¹

Inscription on the finger ring

Inscription on ring said: Allah is my Lord and He is my protector from His other creatures.² And the inscription on the other ring was: Honoring of promises is from the good manners of God.³

Companions

1- Husain Ibne Saeed Ibne Hammad Ibne Saeed Ibne Mahran Ahwazi

He was originally from Kufa, but later on he had relocated to Ahwaz. He is included among companions of Imam Ali Reza (a.s.), Imam Jawad (a.s.) and Imam Hadi (a.s.). He passed away in Qom. He was the author of thirty books and his brother, Hasan penned fifty books and contributed in writing those thirty books also. The distinction of the books of Husain Ibne Saeed Ahwazi is that they are presented as models. He brought Ali Ibne Mahziyar, Ishaq Ibne Ibrahim Huzaini and Ali Ibne Rayyan to the Imam and was instrumental in their conversion to Shia faith.⁴

2- Khairan, servant of Imam Ali Reza (a.s.)

He also had got the honor of seeing three Imams and was among their confidants. Imam Hadi (a.s.) has appointed him as his representative and asked him to use his mind about

¹ *Ahsanul Maqal*, Vol. 2, Pg. 279

² *Fusulul Muhimma*

³ *Misbah Kafami*

⁴ *Ahsanul Maqal*, Vol. 2, Pg. 280

adjudicating matters, as his opinion is same as opinion of the Imam and his obedience is same as obedience of the Imam.¹

3- Abu Hashim Ja'far Dawood Ibne Qasim Ibne Ishaq Ibne Abdullah Ibne Ja'far Ibne Abi Talib

He was present from the time of Imam Reza (a.s.) to Imam Zamana (a.s.) and was also the representative of Imam Zamana (a.s.). He was an extremely pious and religious person. He passed away in 261 A.H. and was buried in Baghdad.

4- Abdul Azeem Ibne Abdullah Ibne Ali Ibne Hasan Ibne Zaid Ibne Hasan Ibne Ali Ibne Abi Talib

He is included among the senior-most scholars of traditions, prominent learned men of his time and the pious persons of Islam. He was a companion of Imam Hadi and Imam Jawad (a.s.). He is the narrator of numerous traditional reports. Of his distinctions is the fact that he got all his beliefs approved from Imam Ali Naqi (a.s.): Monotheism, non-attribution of corporeality, creator of whole universe; finality of prophethood of the Prophet of Islam; permanence of Shariah of seal of the prophets, Imamate of Holy Imams (a.s.), Imam Ali (a.s.), Hasan, Husain, Ali Ibnul Husain, Muhammad Ibne Ali, Ja'far Ibne Muhammad, Musa Ibne Ja'far, Ali Ibne Musa, Muhammad Ibne Ali, Ali Ibne Muhammad. When Abdul Azeem stopped here, Imam (a.s.) said: After me, my son, Hasan Askari (a.s.) and after him his son, the last Hujjat, whose name cannot be pronounced before reappearance; he would go into occultation and in the end he would reappear and fill up the earth with justice and equity.

After that His Eminence, Abdul Azeem mentioned that

¹ *Ahsanul Maqal*, Vol. 2, Pg. 280

Meraj, questioning of the grave, Paradise, Hell, Siraat Bridge, Mizan and Qiyamat were all true and after beliefs, he mentioned practical acts like: prayers, Zakat, fast, Hajj, Jihad, Amr bil Maroof and Nahy Anil Munkar. Imam (a.s.) said: Indeed this is the religion that Almighty Allah has chosen for His servants.¹

5- Ali Ibne Ja'far Haminawi

He was a resident of Baghdad suburbs and was the representative of Imam Hadi (a.s.). When Mutawakkil learnt of this he threw him into prison and issued orders for his execution. He requested the Imam to pray for him and when Imam prayed, Mutawakkil fell suddenly ill and as ransom released all prisoners. Under orders of Imam (a.s.), he moved to Mecca and settled down there.²

6- Ibne Sikkit Ibne Yaqub Ibne Ishaq Ahwazi

He was among special companions of Imam Hadi and Imam Jawad (a.s.) and was an expert of literature and grammar. So much so that Mutawakkil appointed him as tutor of his sons. One day the tyrant asked: Who are superior, my sons or Hasan and Husain? In reply, initially Ibne Sikkit mentioned the excellence of Hasan and Husain and then said: Their slave, Qambar is also better than you and your sons. Mutawakkil punished him by having his tongue pulled out from behind his head and had him beaten so severely that he passed away. Since he was mostly silent, he was referred to as Ibne Sikkit (silent).³

¹ *Ahsanul Maqal*, Vol. 2, Pg. 281

² *Ahsanul Maqal*, Vol. 2, Pg. 282

³ *Ahsanul Maqal*, Vol. 2, Pg. 282

Wise sayings

- One who would be pleased with himself would displease many.¹

Man is supposed to monitor his deeds and he must ever become proud of his acts as self conceit can destroy a person anytime.

- One who is patient has single difficulty and one who pleads has it doubled.²

When a person adopts patience, after the calamity he becomes eligible for divine rewards and only the effect of hardship remains. One, who complains, becomes deprived of divine rewards and is involved in the trouble of the world and hereafter.

- Vain joking is an entertainment of fools and art of ignorant.³

Sensible and educated people avoid such things that destroy human dignity.

- Wakefulness makes one more desirous of sleep and hunger increases taste of food.⁴

It means that if a person likes sleep and tasty food he should first remain awake and then go to sleep and first he should eat only when he is hungry.

- Remember those last moments, when you would be among the family members, but neither a physician would be of any use nor a friend.⁵

¹ *Ahsanul Maqal*, Vol. 2, Pg. 257

² *Ahsanul Maqal*, Vol. 2, Pg. 257

³ *Ahsanul Maqal*, Vol. 2, Pg. 258

⁴ *Ahsanul Maqal*, Vol. 2, Pg. 258

⁵ *Ahsanul Maqal*, Vol. 2, Pg. 259

Alas, if man should become attentive to this end of the life of the world; he would then create a revolution in his character. When the people of the world are of no use while alive, how they would be useful after death?

Imam Hasan Askari (a.s.)

Birth: 10th Rabiul Thani, 232 A.H.

Martyrdom: 8th Rabiul Awwal, 260 A.H.

Life Sketch of Imam Hasan Askari (a.s.)

It was 10th Rabi'us Thani, 232 A.H. when the eleventh successor of Prophet from the series of Imamate arrived into this world and Medina became illuminated with effulgence of the elegance of Imamate.¹

- He was named Hasan and his titles were: Zaki, Askari and Ibnur Reza. His Kunniyat was Abu Muhammad and his mother was Hudaisa or Sulail; regarding whom Imam Ali Naqi (a.s.) said that she is pure of all defects and a chaste lady. At the time of the birth of Imam Hasan Askari (a.s.), she was around sixteen years of age.²
- He was called Askari, because he resided in the locality of Askar in Samarra and it was called Askar, because it was army cantonment of the regime. Mutawakkil had displayed his armies there in order to overawe Imam Ali Naqi (a.s.). But when the Imam made him see the heavenly armies, he fell down unconscious.³

¹ *Shawahidun Nubuwwah*, Pg. 210; *Sawaiqul Mohriqa*, Pg. 124; *Nurul Absar*, Pg. 110; *Jilaul Uyun*, Pg. 295; *Irshad Mufeed*, Pg. 502; *Damatus Sakiba*, Vol. 3, Pg. 163; *Iqbalul Aamaal*, *Hadaiqur Riyaz*

² *Jilaul Uyun*, Pg. 295; *Wasilatun Najaat*, Pg. 411; *Nurul Absar*, Pg. 150; *Shawahidun Nubuwwah*, Pg. 210; *Damatus Sakiba*, Vol. 3, Pg. 122; *Manaqib*, Vol. 4, Pg. 125

³ *Biharul Anwar*, Vol. 12, Pg. 154; *Wafayatul Ayan*, Vol. 1, Pg. 135; *Majmaul Bahrayn*, Pg. 322; *Damatus Sakiba*, Vol. 3, Pg. 163; *Tadkiratul Masoomeen*, Pg. 222

- The inscription on his finger ring said: “Glory be to the one who has the keys of the heavens and earth,” or according to another version it was, “Indeed I am present before Allah.”¹
- The ruler of his time was Wathiqbillah and after that Mutawakkil ruled till 247 A.H. In 247, Mustansir Ibne Mutawakkil came to the throne; in 248 A.H., Mustaeen came to power; in 252 A.H. Motazbillah assumed power and he had Imam Ali Naqi (a.s.) martyred by poison. In 255 Motadi came to power and in 256 A.H. Motamad Alallaah came to the throne and he had Imam Hasan Askari (a.s.) martyred.²
- He was four years old when in 236 A.H., Imam Ali Naqi (a.s.) was summoned from Medina to Samarrah and he went along with his respected father to Samarrah. Before departing from Medina, Imam Ali Naqi (a.s.) gathered the elders of Medina and announced that his successor is Hasan and he made a number of people testify.³
- After coming to Samarrah, one day he was standing on the road and children were playing over there, when Bahlool Dana passed from there. Seeing his loneliness and sorrow, Bahlool said: Son, if you don’t have any toy, I will get it for you; don’t be sad about it. He immediately recited the verse of Quran that we are not created for playing; the Lord of the worlds have created us for a particular aim and we have to go back to His court and give account of our life.⁴
- The rulers of his time behaved with him just as they had behaved with his ancestors. Mutawakkil had earned special notoriety in his enmity to Aale Muhammad (a.s.) and his

¹ *Fusulul Muhimma*

² *Tarikh Abul Fida; Nurul Absar; Tarikh Ibnul Wardi; Tarikh Kamil*

³ *Damatus Sakiba*, Vol. 3, Pg. 162

⁴ *Sawaiqul Mohriqa*, Pg. 124; *Nurul Absar*, Pg. 151; *Tadkiratul Masoomen*, Pg. 230

oppressions were in no way less than Yazid Ibne Muawiyah. Mustansir continued to tread in his footsteps. Mustaeen had Mutawakkil imprisoned so what can kindness could have been expected from him with regard to Imam (a.s.)? Mohtadi had the Imam lodged in the prison of Salih Ibne Wasif and instructed him to be extremely cruel to him. Thus he appointed Ali Ibne Yarmish and another person to persecute the Imam, but later it was discovered that the two of them became high-ranking believers and pious men. So he summoned them and asked for the reason. He said: Our prisoner fasts during the days and prays all night. In such a situation we have no justification to harass him and it is a good opportunity to gain the lesson of servitude from him. When Bani Abbas heard this explanation from Salih, they went away disappointed.¹

- It is famous about Mustaeen that he bought a refractory horse, which could not be tamed in any way. People advised him to make Imam Hasan Askari (a.s.) mount this beast, so that he is also finished. Mustaeen liked the suggestion and summoned the Holy Imam (a.s.). When Imam (a.s.) went to the horse, it submitted to him most meekly and he mounted it. He rode it for sometime and then dismounted and asked if there was anything else he could do. Mustaeen was ashamed and he gifted that horse to the Imam as no one else could mount it and expression of power of Imamate posed a continuous danger to the regime.²
- When Ahmad bin Muhammad, a companion complained about the oppressions of Mahdi Abbaside, the Imam told

¹ *Tadkiratul Masoomeen*, Pg. 223

² *Shawahidun Nubuwwah*, Pg. 210; *Usul Kafi*, Chapter of the Birth of Imam Hasan Askari (a.s.)

him to remain patient as it would only long for five more days; thus after five days, Mahdi died.¹

- He was married to Lady Narjis, who was the paternal granddaughter of Caesar of Rome and maternal granddaughter of Shamoun, successor of Prophet Isa (a.s.) and she was extremely chaste and pious lady whom the Lord of the worlds had given the honor to be mother of the Last Proof.²

Knowledge and Perfections

- Mulla Jami writes that a man intended to meet Imam Hasan Askari (a.s.) with his father and wanted to take 800 dirhams on loan from the Imam. By chance, the Imam passed that way, but these two did not know the Imam. The Imam himself approached them and gave 800 dirhams. They were amazed how he came to know about what was in their mind?³
- A man who was condemned to prison requested the Imam to pray for his release and felt ashamed to mention his poverty. Imam (a.s.) prayed for his release and said: As for that which you have not mentioned, I will soon send you a hundred dinars.⁴
- A person wrote a letter to him and asked about the meaning of 'Mishkat' and also requested him to pray that he may get a male child. He replied that it denotes the heart of Holy Prophet (s.a.w.s.) and may Almighty Allah give you patience and give you better in exchange. Thus that boy

¹ *Kashful Ghummah*, Pg. 126

² *Jilaul Uyun*, Pg. 298; *Ghayatul Maqsood*, Pg. 175

³ *Shawahidun Nubuwwah*, Pg. 211

⁴ *Shawahidun Nubuwwah*, Pg. 211

was stillborn; after that Almighty Allah gave him another son.¹

- Hasan Ibne Zareef asked about the time of reappearance of the Imam of the time; he said it depends on divine exigency and you did not ask about fever; its cure is that you write: O fire be cool and safe, and hang it in your neck; the fever would be cured.²
- We should know that even if *Tafseer Imam Hasan Askari (a.s.)* may not be directly written by the Imam it in any way proves that Imam (a.s.) has given so many explanations of Quranic verses that if his sayings are compiled a book of Tafseer can be prepared and it is nothing astonishing. It is for this purpose that the Messenger of Allah (s.a.w.s.) had left Ahle Bayt (a.s.) with the Holy Quran that they should explain and interpret it. Although the actual words of Quran have always been preserved with Muslims, but inspite of that 73 sects came into being and till now the system of division continues and every person claims that his sect is compatible with this same Quran and all other schools have come into being as a result of deviation from Quran.³
- Imam Hasan Askari (a.s.), like other Holy Imams (a.s.) had divine support that when he replaced the pen after writing, the pen used to move by command of God and the writing used to be complete. It is not surprising as the Holy Imams (a.s.) did not have any other aim and intention except that which is Divine Will; so Almighty Allah also made them as a repository of Divine Will. In such circumstances, they used to write only that which Almighty Allah desired and when the job was to be according to Divine Will; there were both possibilities for Providence; to make the blessed hand of the Imam as a means and also to rely on sincere

¹ *Shawahidun Nubuwwah*, Pg. 211

² Allamah Irbili (r.a.) has mentioned this incident.

³ *Damatus Sakiba*, Vol. 3, Pg. 165

intention of the Imam and complete it through other means. As ultimately their aim is same as the aim of God.¹

- Sufficient to prove the expertise of Imam Hasan Askari (a.s.) about the Holy Quran is that when Ishaq Kindi, the mad philosopher of that time started writing *Tanaquz Quran*, and began to claim that there were contradictions in verses of Quran, Imam Hasan Askari (a.s.) asked a student of Ishaq why he does not stop his teacher from such things. When he excused himself, the Imam said: At least ask him if this contradiction is in the meaning that you derive or it is in divine implication? If it is in divine implication, what was the means of understanding it? And if it is in your understanding, the author of a discourse is not responsible for anyone's understanding.

One day the student got an opportunity and posed that question to Ishaq and he fell into bewilderment. He only asked: Who asked you this? He said: It is the creation of my imagination. Ishaq said: How it came into your mind when your teacher cannot think of such a thing? Tell me the true source of this. He said: His Eminence, Hasan Askari mentioned it. Ishaq said: Now you have told the truth; none but a member of that household can make such a statement. Saying this he consigned all his writings to the fire.²

This incident also proves that true understanding of Quran depends on knowing the correct implication of God; otherwise he would think that there are contradictions in Quran and most interpreters of Quran are under this false impression. They try to reconcile the verses of Quran as they could not understand anything beyond the apparent meanings; and that is why they think that there are contradictions.

¹ *Damatus Sakiba*, Vol. 3, Pg. 179; *Biharul Anwar*, Uyunul Mojizat

² *Manaqib Ibne Shahr Ashob*, Vol. 4, Pg. 424; *Biharul Anwar*, Vol. 12, Pg. 172; *Damatus Sakiba*, Vol. 3, Pg. 183

In spite of the fact that there was a large group of Muslims in existence and among them there were so many accomplished companions also yet Holy Prophet (s.a.w.s.) ordered attachment to Progeny, because learning of Muslims and companions is derived from schools and teachers and knowledge obtained from schools and teacher is limited to apparent meanings. The purified members of Ahle Bayt (a.s.) are those whom Almighty Allah bestowed knowledge of realities through revelation and inspiration and they are cognizant of divine implications; therefore there is no contradiction in the meaning explained by them. Ishaq Kindi died, but other Kindis continue to be born in every period and will continue to do so. Till this continues, Islamic Ummah cannot become needless of interpretation of purified Ahle Bayt (a.s.).

Miraculous acts

Ja'far Ibne Sharif says: I came to the Imam in Samarrah after performing Hajj and said: People of Jurjan are eager to meet you; sometimes honor them by your Ziyarat. He said: After 17 days you will reach your hometown on Friday, 3rd Rabi'us Thani. The same happened and after announcement of Ja'far Imam (a.s.) also appeared there and the cognition of Imamate and its miracle was displayed at the same time; on the contrary a person named Nazar Ibne Jabir requested the Imam to pray for restoration of eyesight of his son, he passed his hands over his eyes and cured his blindness and then returned the same day.¹

- A man wrote a letter to him without using ink and he replied and also mentioned the name and father's name of

¹ *Kashful Ghummah*, Pg. 128; *Mukhtarul Kharaij*, Pg. 213

the writer; after which he could not remain without accepting faith.¹

- Abu Hashim says: Imam (a.s.) was walking towards the desert, so I also accompanied him. On the way, I realized that the amount I had taken on loan was due to be paid; how I would repay it? Imam (a.s.) bent down and placed a mark on the earth and said: Abu Hashim, pick it up and repay your debt. Abu Hashim saw that it was gold; and he preserved it according to his command. After walking for sometime, he realized that winter was near; what would he do about warm clothes? Imam (a.s.) hit the ground with the lash and said: Pick up this also. Abu Hashim took that gold as well and on returning home calculated the amount. The first piece was same in value of the amount owed and the second was exactly as per his needs.²
- Once Imam (a.s.) clearly told Abu Hashim: You should not feel shy to express your needs; we are perfectly capable to fulfill them by command of God and it is our duty to care for the needs of our followers.³
- Ismail Ibne Muhammad Ibne Ali Ibne Ismail Ibne Ali Ibne Abdullah Ibne Abbas Ibne Abdul Muttalib says: I was sitting on the road when Imam Hasan Askari (a.s.) passed from there; I complained to him about my poverty. Imam (a.s.) said: Even after burying two hundred gold coins, you talk of poverty? I said: I possess nothing. Imam (a.s.) said: Don't lie, I am giving you a hundred dinars, but those two hundred would not be of any use to you. After a long time when he needed money, he could find nothing from that which he had buried, but later he discovered that his sons

¹ *Damatus Sakiba*, Vol. 3, Pg. 172

² *Mukhtarul Kharaij*, Pg. 214; Biharul Anwar, Vol. 9, Chap. 4, Pg. 272

³ *Usul Kafi*, Chapter of the Birth of Imam Hasan Askari (a.s.)

had learnt about it and taken it away. In this way the miraculousness of the Imam (a.s.) was also proved.¹

- Umme Khanam holds a distinctive rank in history of Islam; she is also called as the owner of pebbles. She used to meet the Holy Imams (a.s.) and seek proof of Imamate and then have it marked on pebbles. She died during the period of Imam Hasan Askari (a.s.). A son of hers, Majma Ibne Sult Ibne Uqbah Ibne Samaan Ibne Khanam, Ibne Umme Khanam began to search for Imam Hasan Askari (a.s.) to seek the proof of Imamate from him. By chance Imam noticed him and said: Bring me the pebbles so that I may mark them for you. Majma Ibne Sult was amazed how the Imam knew about it. Then he assured himself by getting the pebbles marked.²
- Once during his time, there was a famine and Muslims faced great hardships. All prayed for rain, but it was of no use. So much so that a Christian monk came into an open field and started praying. He hardly raised his hands when it started raining and all Muslims were shocked and many of them fell into doubts about their faith. Same thing was repeated the next day and people became more confident of the monk. When Imam Hasan Askari (a.s.) learnt of this, he said: Call me when all have gathered. As soon as the monk raised his hand, the Imam removed the bone held between his fingers and the clouds that had gathered went away again. The crowd was amazed and the monk was also embarrassed. Imam (a.s.) said: This rain is not because of the power of prayer of this monk. He had a bone of a prophet and its miracle is that when it is opened below the

¹ *Kashful Ghummah*, Pg. 128; *Shawahidun Nubuwwah*, Pg. 211

² *Usul Kafi*; *Shawahidun Nubuwwah*, Pg. 211, Lucknow; *Damatus Sakiba*, Vol. 3, Pg. 172; *Elamul Wara*, Pg. 214; *Manaqib Ibne Shahr Ashob*, Vol. 4, Pg. 441; *Kashful Ghummah*, Vol. 3, Pg. 314; *Ghaibat Tusi*, Pg. 132

sky Divine mercy becomes impassioned; without it if the monk prays his whole life he cannot cause rain. Thus after that the Imam prayed and there was rain through which Muslim community learned about the knowledge and miracle power of the Imam.¹

- This incident proved to be very detrimental to the life of Imam (a.s.) as the regime of that time realized that the world has become aware of his miracles and now in his presence that regime cannot be successful. The first reaction of that was the Imam was initially put in prison and the warden was instructed to torture him as much as possible and it was due to that torture that the Imam could not live for more than twenty-eight years and passed away as a result of poison in 260 A.H.²

Wise Sayings

- Do not indulge in vain arguments as you would lose respect and do not be too humorous as people would become bold enough to talk to you.³

It is strange psychological point seen in our daily lives that one who cracks too many jokes, his respect is lost and everyone become bold enough to rebut him and same is the condition of one who disputes much; as his elegance goes away and he becomes valueless in view of people.

- Humility is also that you greet anyone you come across and if you enter a gathering, you should take seat at the most unnoticeable place.¹

¹ *Sawaiqul Mohriqa*, Pg. 124; *Kashful Ghummah*, Pg. 129; *Nurul Absar*, Pg. 151; *Akhbar Dual*, Pg. 117

² *Sawaiqul Mohriqa*, Pg. 124; *Jilaul Uyun*, Pg. 296; *Anwarul Husainia*, Vol. 3, Pg. 56

³ *Ahsanul Maqal*, Vol. 2, Pg. 302

It is an important point through which arrogance and pride can be cured and if man becomes inclined to the reform of his self, and wants to change his conditions, he does not have a better choice.

- The most careful person is one who stops at doubtful places and the most pious is one who observes all obligations. And the most religious is one who abstains from all prohibited things and the most severe struggler is one who leaves all sinful acts.²
- A fool's heart is in his tongue and the tongue of the wise is in his heart.³

It means that a fool speaks before thinking, in this way the tongue comes before his heart and the one who is wise, first he thinks and then opens his tongue thus his tongue also inhabits the heart.

- The sustenance that is guaranteed should not stop you from the act which is made obligatory on you.⁴

The greatest weakness of man is that becomes ignorant of his duties, which he should fulfill and spends all the time in struggling for his sustenance, which is guaranteed by God.

- To express joy in presence of one who is in sorrow is against good manners.⁵

In addition of being an ethical point, it is an expression of hearty sorrow, which can be felt only by one going through the same phase; when instead of giving him condolence, people are busy in pastimes.

¹ *Ahsanul Maqal*, Vol. 2, Pg. 302

² *Ahsanul Maqal*, Vol. 2, Pg. 302

³ *Ahsanul Maqal*, Vol. 2, Pg. 302

⁴ *Ahsanul Maqal*, Vol. 2, Pg. 302

⁵ *Ahsanul Maqal*, Vol. 2, Pg. 302

- To train an ignorant person and to wean a person from his habit is not less than a miracle.¹

This can be realized only by one whose duties include training the ignorant people and to wean the humanity away from the worst habits. He knows how difficult a task it is.

- Do not accord respect to a person through something which might be inconvenient for him.²

This can be realized when believers intend to take out a great personality in a procession or when they stay in his residence and do not give him any respite and consider it to be a great honor. On some occasions, it is also noticed that they force the religious scholar to walk for miles in order to show respect to him and consider that also as a mark of respect. Imam Hasan Askari (a.s.) prohibited such homage, because homage is that, which should not cause discomfort.

- One who advised his brother in faith in isolation, reformed him and one who advised him before others, made him defective.³

Rendering good advice is a very nice thing, but its method and consequences should be kept in view; it should not expose ones faults to the public and this way instead of reformation he is degraded in public.

- One, who becomes attached to God, feels scared of the company of the people.⁴

The greatest weakness of man is that he becomes so attached to other human beings that he is fearful of standing on the prayer mat in the court of God. And he feels scared of the recitation of God's discourse instead of speaking of God. Imam

¹ *Ahsanul Maqal*, Vol. 2, Pg. 302

² *Ahsanul Maqal*, Vol. 2, Pg. 303

³ *Ahsanul Maqal*, Vol. 2, Pg. 303

⁴ *Ahsanul Maqal*, Vol. 2, Pg. 303

Hasan Askari (a.s.) said that instead of becoming attached to people and feeling afraid of God, you should become attached to God so that you become aloof from those who have no relation to God. And whose remembrance makes you oblivious of the remembrance of God. If you want attachment, you should be attached to those who themselves remember God and attachment to them is the best means of remembrance of God.

- There is a limit and quantity for everything and more than that is harmful. For example, there is a limit for generosity and kindness, exceeding that a person enters the limits of squandering and a limit is fixed for precaution also, after exceeding which cowardice begins and there is a limit for economy and moderation; too much of it makes a man miserly; there is a limit for valor, its excess creates uncontrollability and the best way to discipline the self is to dislike for others what you dislike for yourself.¹
- There are five signs of perfection of faith of a believer: (1) To recite *Bismillah* aloud (2) To prostrate on dust (3) To wear a ring on finger of the right hand (4) To pray fifty-one rakat prayers in a day (5) To recite the Ziyarat of Imam Husain (a.s.) on day of Arbaeen.²

This tradition mentions points, which generally the Islamic Ummah has ignored and instead made some distortions; otherwise there are other signs of believers as well as Imam Hasan Askari (a.s.) has mentioned another five points in other reports.

With regard to these signs, it is a brief request that Muslim world has created different contradictions about *Bismillah*. According to one: whether *Bismillah* is a verse or not?

Another dispute is that if it is a verse; is it a part of Surah Hamd or it is a part of other Surahs as well.

¹ *Ahsanul Maqal*, Vol. 2, Pg. 303

² *Usul Kafi*

If it is a part of Surah, is it to be recited aloud like the Surah or softly in a special way.

According to school of Holy Imams (a.s.), Bismillah is a verse of Quran and it is a part of every Surah (except Surah Taubah) and to recite it aloud is also recommended, whether it is a prayer in which the Surah is not recited aloud. And this method was customary from the time of Prophet and that is the reason when Muawiyah did not recite *Bismillah*; there was a furor that he has committed theft of a verse and made it disappear.

Same is the matter of prostrating on dust; although Sajdah is possible on the earth and that which grows out of it, provided it is not used for eating and wearing; but the superiority of earth is confirmed and in this one cannot deny the superiority of dust of Kerbala. Prostrating on dust is a sign of humility and to prostrate on dust of Kerbala is a means of stability of servitude as it is the greatest place of sacrifice and absorbed in this dust are all remembrances which are the best means of remembrance of God.

Although it is accepted by all Muslims that it is recommended to wear a ring, some Muslim scholars emphasize on wearing it in the left hand as Shia wear it on the right. Since it has become a distinct feature of Shia, it is necessary to oppose it; although this method is according to Sunnah of Prophet; but it is necessary to leave this Sunnah so that there should be no similarity with other sects and communities!

Imam Hasan Askari (a.s.) called the attention of believers to this point as well that if people of other sects can abandon Sunnah of Prophet in your opposition, it is your duty also to continue following it to the letter and continue to make it as your distinctive quality, so difference becomes clear between those who act on practice of Prophet and those who abstain from it and that the true Islam is differentiated from mere claim of Islam.

With regard to ring also it is worth noting that the Holy Imams (a.s.) have also accorded importance to the inscription on the ring as well and traditional reports mention the inscription of every Imam's ring, which shows that Imam had made it also as a means of propagation of faith and every Imam adopted that inscription, which was appropriate to his time and necessary for fulfilling his aim; which can be realized only if we study the inscription on the ring of each Imam.

Fifty-one rakats prayers comprise of seventeen rakats of obligatory prayer and thirty-four rakats of recommended prayer which is considered necessary for perfection of duties and ascension of servitude.

Reciting Ziyarat of Imam Husain (a.s.) on Arbadeen day is also an emulation of practice of Imam Sajjad (a.s.) and a protest against Bani Umayyah as their persecutions did not allow survivors of Imam Husain (a.s.) to commemorate the fortieth day of Imam Husain (a.s.) and after a year when they were released from captivity in Syria they came to Kerbala and performed Ziyarat of Imam Husain (a.s.) and for the first time survivors saw the graves of their dead, when more than a year had passed since their martyrdom.

With the above points in view, it can be realized that Imam Hasan Askari (a.s.) has not mentioned any obligatory acts in the signs of faith; on the contrary, he has only mentioned recommended acts, which is an open sign that obligatory acts are related to perfection of Islam and recommended acts are related to perfection of faith; a complete believer is not one who may become oblivious of obligatory duties; it is one who along with obligatory duties, takes care to perform recommended acts as well and includes those recommended acts in his daily program. He recites *Bismillah* aloud, prostrates on dust, wears a ring on his right hand, prays fifty-one rakat prayers daily and is regular in reciting Ziyarat Arbadeen

annually.¹

Martyrdom

Although the Holy Imams (a.s.) have always been targets of oppression of the tyrants of the time and there was hardly any ruler who had not made oppressing Aale Muhammad (a.s.) as important aim of his regime, the life of Imam Hasan Askari (a.s.) remained the target of a strange calamity, whose example is not found in the lives of other infallibles also and its most important secret is that the world of Islam had heard since the time of the Prophet of Islam that: My twelfth successor would be that proof of Almighty Allah who would fill with justice and equity the earth, which would have been fraught with injustice and oppression and bring down every kind of regime. Therefore rulers of every age were careful to assure that the Mahdi of the time should not come into public. Till the period of Imam Hasan Askari (a.s.) they were confident that Mahdi would be the ninth descendant of Husain and not even eight descendants of Husain have appeared; but by the time the period of Imam Hasan Askari (a.s.) arrived, every learned and informed person realized that time was ripe for arrival of Mahdi and that he would be among their descendants only. Thus special surveillance was made on Imam Hasan Askari (a.s.) and the same treatment began with his house as Firon meted out to Bani Israel, only to ensure that the boy who is to destroy the rule of Firon should not come into being.

So far it was the style of the rulers of the time that they used to place the Holy Imams (a.s.) in prisons and if they feared rebellion of people or if the prison warden began to deviate under influence of character of the infallibles, Imam was placed under house arrest; but in case of Imam Hasan Askari (a.s.) the regime faced a unique dilemma; it feared that

¹ *Mafatihul Jinaan*

if he was imprisoned, the jail wardens would be influenced by him and all of them refused to persecute him. But if he was allowed to remain at home, it was feared that the last divine proof would come into being, which endangered the rule. Thus in the beginning he was housed in prison and the warden was issued special orders to torture the Imam as much as he can; but when this proved ineffective, they had him placed under house arrest in a part of his palace to keep an eye on him and that he may not be able to develop any rapport with the people; but when it was felt that this was a danger of making the soldiers posted in the palace sympathetic to Imam (a.s.), they placed him under house arrest in his own house. In this way the God of Musa arranged for the birth of another Musa, and on 15th Shaban, 255 A.H. that divine proof entered this world; whose prediction was made since the time of Prophet and who was awaited by the poor and deprived of every period. In this way, that danger became real imagining which had made one sleepless.

With regard to the character of Imam Hasan Askari (a.s.), Allamah Majlisi has quoted the statement of Ahmad Ibne Ubaidullah Ibne Khaqan, governor of Qom in charge of trusts who was extremely inimical to Ahle Bayt (a.s.). He states that I have not seen in Samarrah anyone more pious and chaste than Imam Hasan Askari (a.s.). It was the practice of my father that when he came to the throne, he used to give a nice place to him in the centre of gathering or address him as Ibne Reza. He considered Imam Hasan Askari (a.s.) to be more respectable than even the caliphs of Islam. Thus, when one day when I objected to him in private, he said: Son, there is no one better than him in the whole world and if caliphate had come out of Bani Abbas they would have been no one more eligible than him. So much so that once the caliph arrived while the Imam was there; and till he did not bid farewell to the Imam from another door, he did not welcome the caliph or pay any attention to him.

One day I said: If he is a descendant of Prophet, his brother Ja'far is also like him; why he is not accorded so much respect? My father angrily said: Beware, don't compare Ja'far to him; he is an extremely profligate and the Imam is extremely pious and religious.

Caliphs were worried because of this and finally Motamid had him martyred through poison and when it became public knowledge that the Imam's condition was deteriorating, they summoned the physicians and along with the leaders of country ten scholars were also summoned who would testify that he was ill because of a natural illness and that he was not poisoned. Thus they testified and remained there till the martyrdom of Imam. And because in his house there was only Aqeed, his slave and Saiqal, his wife; they continued to observe her carefully so that she may not deliver the boy who was going to destroy their kingdom and no one knew that the divine proof has already arrived four years ago.¹

After demise of the Imam, the bier was prepared and apparently the funeral prayer was also performed, but the search for his successor continued till Ja'far claimed inheritance and he tried to offer two hundred thousand dinars as bribe to my father, but he declined saying that Imamate is not obtained through wealth; character is necessary for it.²

- Abul Adyan says: "I was a servant of Imam Hasan Askari (a.s.), and carried his letters to different cities and environs. I had the honor to attend his service in his last illness. When he gave me the letters for the last time, he said: 'Go to Madayan. Your journey will last for fifteen days. On the

¹ *Usul Kafi*, Book of Divine Proof, Chapter of the birth of Muhammad Ibne Hasan Ibne Ali; *Manaqib*, Vol. 5, Pg. 124; *Irshad Mufeed*, Pg. 505; *Tadkiratul Masoomeen*, Pg. 229

² *Usul Kafi*, Book of Divine Proof, Chapter of the birth of Muhammad Ibne Hasan Ibne Ali; *Manaqib*, Vol. 5, Pg. 124; *Irshad Mufeed*, Pg. 505; *Tadkiratul Masoomeen*, Pg. 229

fifteenth day, you will return to Samarra. Wails and cries from my house will greet you. You will see me in the room where corpses are given the ritual bath.” I asked, ‘Master! In such a case, who will be the Imam after you?’ Imam Hasan Askari (a.s.) responded, ‘One who will ask you about the replies to my letters will be my successor.’ I requested, ‘Please provide me more details.’ Imam (a.s.) replied, ‘He will lead my funeral prayers.’ I pleaded again, ‘Please furnish more information.’ He retorted, ‘He will inform you about what is there in the bag.’ The awe-inspiring personality of Imam Hasan Askari (a.s.) prevented me from further inquiry about the bag.

I took the letters to Madayan and procured the ripostes. On the 15th day, just as Imam Hasan Askari (a.s.) had predicted, I entered Samarra. Loud voices of wailing and crying echoed from the house of Imam Hasan Askari (a.s.). I saw Ja’far, the brother of Imam Hasan Askari (a.s.), standing on the door and receiving condolences and consolation from local Shia. I said to myself, ‘If this man is Imam, then it will be clear that the position of Imamate has undergone a change. For I have seen him drink wine, gamble and play musical instruments.’ I went to him and offered my condolences. He did not ask me anything. Afterwards Aqeed emerged from the house and said: ‘Master! Your brother has been shrouded. Come and lead his funeral prayers.’ Ja’far went ahead to lead the prayers. Around him were some Shia including Samman and Hasan bin Ali alias Salma, whom Mutamid killed.

When I entered the Imam’s house I saw that his corpse had been shrouded and Ja’far bin Ali went forward to pray the funeral prayer. As he was about to announce the Takbir, a young boy with a wheatish complexion, curly hair, broad teeth, shining like a brilliant moon, came out of the house. He caught hold of Ja’far’s robe and pushed him aside, saying, ‘Uncle! Move aside. I am more worthy of leading the funeral prayers of my father.’ Ja’far withdrew in a corner and his face went

colorless.

The child went ahead to recite the prayers on his father's dead body and buried him next to his father's (10th Imam's) grave. Thereafter, he turned towards me and said: 'O Basri! Give me the replies of the letters that are with you.' I handed the letters to him and said to myself: 'Two prophecies are already fulfilled. Now only the third one, about the contents of the bag remains.' I went to Ja'far bin Ali and saw him sighing. Hajiz Washsha said to him: Master, who is that lad? So that I can establish the proof on him. He said: By Allah I had never seen him and I don't know who he is. We were sitting when some residents of Qom arrived and asked about the condition of Imam Hasan Askari (a.s.). When they were informed about his demise, they inquired about the Imam after him. People guided them towards Ja'far Ibne Ali. They saluted him and offered their condolences. They wanted to know from him about the money that they had brought along with themselves, to whom did it belong and how much? Ja'far stood up from his place, and while gathering his clothes, said: 'They expect me to know the unseen!' Afterwards, a servant emerged from the house of Imam Hasan Askari (a.s.) and announced, 'The letters of so and so are in your possession. You also have a bag containing a thousand dinars. Of which, ten dinars are coated with gold. They gave the letters and money to this servant saying, 'The one who has sent you must be an Imam.' Ja'far bin Ali came to Mutamid and narrated everything. Mutamid sent his soldiers to the Imam's house that arrested and brought Saeel. Mutamid told her to surrender the child of Imam Hasan Askari (a.s.) who was born a few year ago."¹

With regard to his passing away, it is the statement of Aqeel that when the poison took effect, he summoned me and

¹ *Jilaul Uyun*, Pg. 299; *Sawaiqul Mohriqa*, Pg. 124; *Matalibus Soool*, Pg. 292; *Kashful Ghummah*, Pg. 126; *Damatus Sakiba*, Vol. 3, Pg. 177; *Elamul Wara*, Pg. 218; *Kamaluddin*, Pg. 150

said “O Aqeed, boil for me some mastic water.” Aqeed obeyed and after the water was procured, Saiqal, the mother of Imam Zamana (a.t.f.s.) brought it to His Eminence.

His Eminence took hold of the vessel but his hands shook so much that the bowl clattered against his teeth. The Imam let go of the vessel and said: “Go inside the house where you will find a boy in prostration. Bring him to me.”

Aqeed said: When I went inside to bring that boy I saw that the boy was in a prostration and he had raised his index finger to the sky. I saluted him. He shortened his Prayer. I said respectfully: “The master has called you.” At that moment his mother arrived and taking his hand brought him to his father.

When the boy came to His Eminence, he saluted him. His face was glowing like a pearl; he had short hair and wide teeth. When the eyes of Imam Hasan Askari (a.s.) fell upon him, he wept and said: “O master of my family, give me this water so that I may proceed to my Lord.” The young master complied and taking up the bowl of mastic water brought it to the lips of his father so that he may drink it. Then Imam Hasan Askari (a.s.) said: “Prepare me for the ritual prayer.” That child kept a towel before the Imam and made ablution for him by washing his face and hands in turn. Then he did *Masah* of his head and both feet. The Imam said: “O my son, I give you glad tidings that you are the Master of the Time and the Proof of Allah on the face of the earth. You are my son and successor. You are born from me and you are M-H-M-D, the son of Hasan son of Ali son of Muhammad son of Ali son of Musa son of Ja’far son of Muhammad son of Ali son of Husain son of Ali Ibne Abi Talib (a.s.) and you are from the progeny of Holy Prophet (s.a.w.s.) and last of the Purified Imams (a.s.). And the Messenger of Allah (s.a.w.s.) gave glad tidings about you and informed about your name and patronymic. This was told me by my father from his purified forefathers – blessings of Allah be on Ahle Bayt. Indeed our Lord alone is worthy of praise and glorification.”

Imam Hasan bin Ali Askari (a.s.) spoke these sentences and passed away at that very moment. May Allah bless them all.¹

- The regime was concerned that no one should have any idea that he was poisoned, so they declared official mourning and secretly the Imam of the Age performed the last rituals and apparently the regime arranged for them and there was chaos in Samarra; when the bier came out of the house, there was chaos everywhere and men and women were crying uncontrollably till he was buried next to his father.²
- Ali Ibne Isa Irbili, author of *Kashful Ghumma* has narrated that once Mustansirbillah went to visit Samarra and he saw the mausoleums of Imam Ali Naqi (a.s.) and Imam Hasan Askari (a.s.) and he saw a huge crowd of devotees and after that he visited the graves of his ancestors where there was no one; they were absolutely desolate and some were strewn with animal droppings. Seeing this, some confidants said: Sir this is astonishing that there is so much pomp on the tombs of Ahle Bayt (a.s.) and nothing on the graves of your ancestors who were in power and are still in power; their tombs are still desolate. Can you not do something about it? Mustansir said: This has no relation to rulership and power; it is a divine matter and no power remains after death and after death the matter is in the hands of the Lord of the worlds who makes the graves of His sincere servants inhabited and turns into ruins the graves of those who deviate from His path and I or you have no say in it.³

The matter of the fact is that in this statement, Mustansir

¹ *Kamaluddin*, Pg. 150

² *Nurul Absar*, Pg. 168; *Arjahul Matalib*, Pg. 468; *Tadkiratul Masoomeen*, Pg. 229; *Jilaul Uyun*, Pg. 292

³ *Kashful Ghummah*

has mentioned a strange point that if you want some position and greatness after your death, it is not possible through power; it is only possible through sincerity of faith, without which nothing is possible in the world. And that is the reason when Saudi rulers have razed the tombs of Jannatul Baqi and in their view made the graves sign-less, true devotees continue to visit their graves and there is quite some pomp over there whereas no one is concerned about the graves of rulers and no one recites Surah Fatiha with sincerity. No matter what official arrangements are made, it is impossible for personality and greatness to be created through it. This is by the grace of God; He gives it to one He likes.

Wives and Children

There is consensus between Shia and Sunni scholars that his honorable wife was Saiqal or Narjis and he had only one son, whose name was Muhammad and Kunniyat, Abul Qasim and he is the last divine proof, to whom Imam Hasan Askari (a.s.) has handed over all the relics of Imamate before his passing away and it were he who had given him water to drink and who had performed the last rites and removing Ja'far from there had prayed the funeral prayers, after which he disappeared and even though the regime tried their best, they could not locate him; and in this way Almighty Allah fulfilled His promise that He is in any case going to perfect His light no matter how much it may be distasteful to the polytheists.¹

With reference to his life history, the following incident has been recorded in the history of Qom with regard to the respect of progeny of Prophet. Abul Hasan Husain Ibne Hasan Ibne Ja'far Ibne Muhammad Ibne Ismail Ibne Ja'far Sadiq, who was very famous in Qom for profligacy and wine drinking;

¹ *Sawaiqul Mohriqa*, Pg. 124; *Kamaluddin*, Pg. 150; *Jilaul Uyun and Matalibus So-ool* etc.

once he came to Ahmad Ibne Ishaq Ashari, who was the official representative of religious trusts in Qom, and sought his help. Ahmad Ibne Ishaq declined to meet him as he was well known for his acts. By chance that same year, he went for Hajj and he passed through Samarra. He came to pay a visit to Imam Hasan Askari (a.s.) and prayed for audience, but the Imam refused him. He wept and pleaded and at last permission was given to him. He asked: Master why are you so angry with me? He replied: You refused to meet a Sayyid. Ahmad Ibne Ishaq said: Master, he is a drunkard and I refused because of his character. Imam (a.s.) said: You should have accorded respect to the genealogy of Sayyids. Ahmad Ibne Ishaq apologized and when he returned home, and along with others Husain Ibne Hasan also came to meet him, he stood up with respect. Husain asked about the reason and Ahmad said: It is the command of Imam Hasan Askari (a.s.) that the progeny of Prophet is to be respected no matter what their character is. Husain thrashed his head in regret and broke up and threw away all his goblets. He became engrossed in constant worship after that and passed away in that same condition.¹

Such incidents cause misunderstanding to some people that genealogy of Sayyids is higher than law of Shariah and for the sake of Saadaat, the Islamic law of their ancestor can also be trampled. Although it is never like this; the style of this incident shows that Imam Hasan Askari (a.s.) knew that after this respect Husain Ibne Hasan would return to the right path leaving wine; that is why he stressed more on relationship to Prophet and realization of this relationship created a revolution in the life of Husain Ibne Hasan.

It means that ordinary people are duty bound to accord respect to Saadaat because of their relationship to Prophet and it is the duty of Saadaat that taking their genealogy they should not do anything which is against the respect of their

¹ *Tarikh Qom; Biharul Anwar*, Vol. 9, Chap. 6, Pg. 326

relationship and should not cause defamation of Holy Prophet (s.a.w.s.).

Companions of Imam Hasan Askari (a.s.)

1- Abu Ali Ahmad Ibne Ishaq Ibne Abdullah Ibne Saad Ibne Malik Ahwas Ashari.

He was an extremely reliable, trusted and pious man. He was from the companions of Imam Jawad, Imam Hadi and Imam Askari (a.s.). Many prominent scholars came from his family and the Imam has also praised him. He was also the representative of Imam (a.s.) and had the honor of seeing Imam Zamana (a.s.).

He requested Imam Hasan Askari (a.s.) for shroud cloth and the Imam told him not to worry, 'you will get it'. Thus when he died on road to Kermanshah, Imam (a.s.) sent his servant, Kafur with the shroud and had him reach there miraculously. He gave the shroud and then companions buried him after praying the funeral prayers.¹

2- Ahmad Ibne Muhammad Ibne Mutahhir

He is called as the special companion of Imam Hasan Askari (a.s.), which is a rank above ordinary companions and students. Thus during the last days of his Imamate, Imam Hasan Askari (a.s.) sent his mother for Hajj and appointed Ahmad Ibne Muhammad in charge of the journey and said: Even if people return fearing thirst, you must continue your journey; Insha Allah there is nothing to fear.²

¹ *Ahsanul Maqal*, Vol. 2, Pg. 312; *Kamaluddin*, Shaykh Saduq

² *Ahsanul Maqal*, Vol. 2, Pg. 314; *Isbatul Wasiyya*, Masudi

3- Abu Sahl Ismail Ibne Ali Ibne Ishaq Ibne Abi Sahl Ibne Naubakht

He was the greatest theologian of Baghdad and possessed a sort of ministership. He has authored a number of books on different topics of which, *Al-Anwaar fee Tarikhil Aimmatil Athar* is particularly famous. He had the honor of seeing Imam Zamana (a.s.) as well and when Mansur Hallaj invited him claiming that he was the special representative of Sahibul Amr, he wrote back: If you really have this post, prove it to me by making the hair of my beard black and that I should not need to dye it. Mansur realized his helplessness and refrained from replying; but Abu Sahl mentioned this incident in gatherings all the time and degraded Mansur forever and proved his claim baseless; otherwise there was a possibility that a large number of people would have got deviated.¹

¹ *Ahsanul Maqal*, Vol. 2, Pg. 315

Bani Abbas

History of Islam is full of persecutions of Bani Umayyah. From the martyrdom of Imam Ali (a.s.) till the tragedy of Kerbala, which injustice was there in which Bani Umayyah did not have a hand? And everyone's blood was the responsibility of one or other Bani Umayyah ruler. In spite of that the poet has versified the persecutions of Bani Abbas in the following words:

“By God, the persecutions of Bani Umayyah are not even one tenth in comparison to oppressions of Bani Abbas. Bani Umayyah oppressed the living and trampled the corpses after death; but after that they stopped the persecutions; whereas Bani Abbas even planned to wipe out the traces of graves and every successor made one forget the persecutions of his predecessor.

This bloodshed began with Abul Abbas Saffah and reached its peak during Mansur's reign. Whichever ruler of Bani Abbas came to the throne, his first aim was to harass the progeny of the Prophet and to destroy their traces as well.¹

As a result of this, when the descendants of Prophet raised up their voices of protests, they became more victims of oppression. There were revolutions, but no revolution was successful, because the people had no strength to rise up in revolt in opposition of these persecutions. It was only the descendants of Ali (a.s.) that they continued to remain targets of oppression and continued to raise their voices against injustice.

The Holy Imams (a.s.) in these hard times using their God-

¹ *Tarikhul Khulafa Suyuti*

given capability adopted a very wise way. As a result of esoteric knowledge they knew about future failures so they did not want to openly lead those revolutions; but on the other hand they were also concerned about the duty of helping the oppressed so, they could not even stop them from raising their voices against oppression; because to remain absolutely silent in face of oppression is also against Islam. Thus they continued to warn the revolutionary groups about their consequences, but did not prohibit them in their steps; on the contrary whenever there was a new persecution on them, they also raised their voices against it and continued to give moral support to the revolutionaries. Thus in view of Abdullah Ibne Hasan's persecution by Mansur, he wrote a memorable letter of condolence to him, which is the best means of comforting and sympathy. He writes:

“In the name of Allah, the Beneficent, the Merciful. To the righteous son and the chaste progeny:

So to say, if you and your family members have borne so many hardships among the revolutionaries, you are not alone in your pain and sorrow. I also face such calamities and persecutions; but I have always adopted patience and restraint according to command of God. Almighty Allah has ordered patience and forbearance on various occasions in the Holy Quran. He told His Messenger:

“And wait patiently for the judgment of your Lord, for surely you are before Our eyes...” (Surah Tur 52:48)

“So wait patiently for the judgment of your Lord, and be not like the companion of the fish...” (Surah Qalam 68:48)

“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.” (Surah Nahl 16:126)

“And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).” (Surah Taha 20:132)

“Who, when a misfortune befalls them, say: Surely we are Allah’s and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.” (Surah Baqarah 2:156-157)

“...only the patient will be paid back their reward in full without measure.” (Surah Zumar 39:10)

“...and bear patiently that which befalls you; surely these acts require courage.” (Surah Luqman 31:17)

“Musa said to his people: Ask help from Allah and be patient; surely the land is Allah’s; He causes such of His servants to inherit it as He pleases; and the end is for those who guard (against evil).” (Surah Araaf 7:128)

“Most surely man is in loss, except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.” (Surah Asr 103:2-3)

“Then he is of those who believe and charge one another to show patience, and charge one another to show compassion.” (Surah Balad 90:17)

“And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient.” (Surah Baqarah 2:155)

“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.” (Surah Aale Imran 3:146)

***“...and the patient men and the patient women...- Allah has prepared for them forgiveness and a mighty reward.”
(Surah Ahzab 33:35)***

***“And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of the judges.”
(Surah Yunus 10:109)***

My uncle and my cousin, remember that Almighty Allah does not care that people have harassed His followers as in His view there is nothing more preferable to Him. He also does not care that the world accords respect to His enemy that if He had not liked hardships and patience for his saints, the enemies of God would not have dared to eliminate the holy saints and rule comfortably. If He had not borne calamities for His saints, martyrdom of Zakariya and Yahya (a.s.) would not have occurred. Your grandfather, Ali Ibne Abi Talib (a.s.) would not have been martyred; the tragedy of Kerbala and the martyrdom of Imam Husain (a.s.) would not have taken place. He has given respite to oppressors and given them chance to do what they desire. He has also mentioned this fact in Surah Zukhruf: 33 and Surah Mominoon: 55. The true merits of patience are displayed in calamities and patience is the favorite quality of Almighty Allah.

It is also mentioned in traditions that:

If there had been no concern to the discomfort of believer the infidel would not have had any headache also.

This world is not even worth the wing of a mosquito.

If a believer takes refuge on a mountain peak Almighty Allah would give the infidels to harass him so that the soul of his patience may be displayed.

When Almighty Allah likes a person, there is continuous descent of hardships on him; he comes out of one and enters the other.

For a believer, only two gulps are best: swallowing of anger and bearing of hardship with patience and forbearance.

Companions of Prophet used to desire for their oppressors, a long life, physical health and numerous children so that they may do maximum oppressions and that companions may display as much patience.

So Uncle, cousin and brothers, all of you may adopt patience and contentment. Remain patient of divine destiny. Continue to obey Almighty Allah; fulfill the commands. May God bestow to you unlimited patience and a goodly end. May He save us through His power from every danger; He is the hearer and the most proximate one to servants. May Allah, have mercy on His chosen servant, Muhammad (s.a.w.s.) and his Ahle Bayt (a.s.).¹

This letter vividly describes the circumstances that descendants of Imam Ali (a.s.) were facing and it can also be known that the Holy Imams (a.s.) were not unconcerned about circumstances of oppressed and deprived were not aloof from the revolutionaries. Circumstances had not permitted them to rise up in revolt; otherwise they were immune of every oppressor and supportive of movement against every oppression provided that its foundations lay on religion, faith, honesty and sincerity.

Such was the intensity of the calamities before Bani Abbas could strengthen their power; what would have been the position after they became established? It can be realized from the same circumstances. Continuous imprisonment of Imam Musa Kazim (a.s.) by Harun and martyring him in a condition of captivity; Mamun's making Imam Ali Reza (a.s.) as heir apparent and then martyring him; making Imam Muhammad Taqi (a.s.) as son-in-law and then making him target of persecution and his poisoning at the hands of Mutasim.

¹ *Biharul Anwar*, Vol. 47

Mutawakkil's efforts to destroy traces of grave of Imam Husain (a.s.) and such innumerable oppressions, which have come before the Holy Imams (a.s.) and unscrupulous rulers of Bani Abbas who tried to destroy the ones in whose name they had seized power.

Imam Hasan Askari (a.s.) got a new share from these calamities. The oppressors knew that the twelfth successor of the Messenger of Allah (s.a.w.s.) would overthrow the tyrants and after his arrival, oppression will be eradicated. They also knew that he is the eleventh descendant so the complete direction of persecutions was his being and everyone of them wanted to eliminate him and to adopt such a plan that no blame should come on them. It was very easy for the regime, but none can destroy one whom Almighty Allah wants to save. So instead of killing, the oppressors adopted the way of persecution as it was the best way of expression of merits of patience. Oppressions exceeded all limits, captivity, isolation, house arrest and such severe hardships had to be faced; Imam was kept as a prisoner in a part of the castle in which the tyrant took comfort as this was the best recompense to descendants of Prophet in view of Muslims. But in spite of all this, the last divine proof arrived into this world and words of ***"The truth has come and the falsehood has vanished..."*** proved true. The night of persecution came to its last stage and the sun of justice and equity arose.¹

¹ *Elamul Wara, Biharul Anwar etc.*

His Eminence, the Master of the age (a.s.)

Birth: 15th Shaban, 255 A.H.

May Allah, the High hasten his reappearance.

Life Sketch of His Eminence, the Master of the age (a.s.)

It was the most blessed hour of Friday morning on 15th Shaban 255 A.H., when the last successor of Prophet of Islam (s.a.w.s.) and twelfth and last of series of Imamate was born.¹ Some scholars have mentioned 256 A.H.,² as year of birth, but the most popular version is of 255 A.H.

His respected father was Imam Hasan Askari (a.s.), aged around 23 years at the birth of Master of Age (a.s.)³ and mother was Lady Narjis Khatun, also called as Malika.

On paternal side, Lady Narjis Khatun was granddaughter of Emperor of Rome, and from maternal side of Shamoun, successor of Prophet Isa (a.s.). Imam Zamana (a.s.) is owner of great nobility from paternal as well as maternal side and his family possesses the greatest ranks of nobility.⁴

History of Lady Narjis' arrival to Samarra from Rome is narrated in two parts: One related to Samarra and the other to Rome. Bushr Ibne Sulaiman Ansari is narrator of first part. He was a descendant of Abu Ayyub Ansari. Narrator of second part is Lady Narjis Khatun herself.

Summary of the first part is as follows: Kafur, a servant of

¹ *Wasilatun Najaat; Usul Kafi*, Chapter of the birth of Master of Time; *Wafayatul Ayan; Rauzatul Ahbab; Tarikh Ibnul Wardi; Yanabiul Mawaddah; Tarikh Kamil; Tabari; Kashful Ghumma; Jilaul Uyun; Nurul Absar; Irshad Mufid; Jami Abbasi; Elamul Wara; Anwarul Husainia; Manaqib Aaimma Muhaddith Dehlavi*

² *Ghuniyatush Shaykh; Ikmaluddin*

³ *Musnad Imam Reza*, Pg. 7

⁴ *Jilaul Uyun*, Pg. 298; *Ghayatul Maqsood*, Pg. 175

Imam Ali Naqi (a.s.) brought a message to Bushr bin Sulaiman that Imam Ali Naqi (a.s.) has called him. When Bushr came to the Imam (a.s.), he said: “Do you know how to deal in slaves? Here is an amount of 220 gold coins; take it along with my letter, to Baghdad Bridge. You will find a slave trading caravan there. You will notice a lady in this caravan looking like a slave girl and all would be trying to buy her, but she would neither give her consent nor remove the veil from her face. Just observe this until all are frustrated; her owner is upset and the slave girl will say: My purchaser will come shortly. At that moment you give this bag of coins to the owner and my letter to the slave girl, which is written in her own language, and the matter will be settled automatically.” Bushr bin Sulaiman acted according to Imam’s instructions exactly until the matter was settled and he got this lady for 220 gold coins and brought her to Imam (a.s.).¹

After that Lady Narjis Khatun narrates her story: “I am granddaughter of Empress of Rome. My marriage was arranged with my cousin with all glory and honor; thousands were present on the occasion, but when the head priest wanted to start marriage recitations, the throne broke up into pieces and turned upside down, injuring many. The matter was postponed considering it a bad omen. After sometime his brother was selected for marriage and the same incident was repeated. All were astonished and said that something weird was behind it. In the night, I saw in a dream the Messenger of Allah (s.a.w.s.) with Prophet Isa (a.s.) in a palace like the one which was decorated for my marriage. Isa (a.s.) paid great honor to Prophet Muhammad Mustafa (s.a.w.s.) and Imam Ali (a.s.), and these elders said: “We asking for the hand of Malika, daughter of your successor for our son, Imam Hasan Askari (a.s.). Isa (a.s.) accepted the proposal most willingly and I was married. After this, I often saw Imam Hasan Askari (a.s.) in dream and asked in what way I could be present in his service,

¹ *Muntahiul Aamaal*, Vol. 2

and one day he said: An army from your country is going to war, you join it. Very soon it would be defeated and ladies will be taken as captives. Join those prisoners and come upto Baghdad, after which I will arrange for your purchase. Eventually it so happened and Imam Ali Naqi (a.s.) arranged for her purchase and Lady Narjis reached his house. After that she described another link of this incident and said: After my dream wedding, I used to be in an anxious state of mind which turned into serious illness. Until one day I saw Lady Maryam and Lady Fatima Zahra (s.a.) in my dream and begged the latter to tell me what was the way to reach her grandson, to whom her respected father had betrothed me. She told me that I should first recite the Kalimah and then it would be arranged. (Because marriage is possible with a Christians lady but the aim for which Almighty Allah had selected this relationship, for its fulfillment is not possible without Islam, because effulgence of faith cannot reside in a non-monotheistic womb). So, as per her instructions I recited the dual formula of faith and today am present in your service. Imam Ali Naqi (a.s.) asked: Will you recognize the youth who promised you to reach Samarra? Without any doubt, she said. He introduced Hasan Askari (a.s.) to her. Lady Narjis immediately recognized him and he married her to his son immediately.¹

(The word of ‘marriage’ in this incident itself is proof that Lady Narjis Khatun was not a slave girl, as in Islam, marriage is not necessary for permissibility of a slave girl; slavery is enough for her to be permissible as is clear from a number of verses of Quran in which slaveship is mentioned in opposition to wives and it is a sign that slavery is different from married life, and the two cannot come together, except when she is slave of one person and wife of another.)

After that Lady Hakima binte Imam Muhammad Taqi (a.s.) narrates: One day Imam Hasan Askari (a.s.) asked me to

¹ *Muntahiul Aamaal*, Vol. 2, Chap. 14

stay at his house that night, as Allah was to give him a son. I said: But there are no signs of pregnancy in Narjis Khatun. He said: Allah sends His Hujjat in this world in this way; as Musa's mother also didn't have signs of pregnancy, but at last he came into this world and Firon was completely unaware of it. Thus as per Imam's wish, I stayed at his house and continued to observe the circumstances all night, and even finished my Namaz Shab but still there were no obvious signs of pregnancy. After sometime, I saw Narjis wake up, perform ablution and after finishing Namaz Shab felt the pangs of birth. I started reciting supplications. Imam Askari (a.s.) told me to recite Surah Qadr. As I started the recitation, I felt the child in the mother's womb was also reciting it with me. After sometime, a veil came between Narjis and me, and I was very upset, when suddenly Imam (a.s.) said: Don't worry, and removed the curtain. I saw a moon-faced child prostrating to Qiblah, pointing to the sky and reciting Kalimah Shahadatain. He even testified to all Imams (a.s.), and then said: "O Allah! Fulfill my promise, complete my mission, approve my revenge and fill up the earth with justice and equity through me."

According to another tradition, at the time of birth many birds flocked and circled around him as if wanting to sacrifice on Imam (a.s.). On his right arm was inscribed:

***"And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."*¹**

And he (a.s.) was reciting 5th verse of Surah Qasas:

***"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs."*²**

According to instructions of Imam Askari (a.s.) a bird took

¹ Surah Bani Israel 17:81

² Surah Qasas 28:5; *Shawahidun Nubuwwah*, Pg. 212, Lucknow, 1905

the child to the sky and brought him once everyday to his father. He was brought up in ethereal sphere. So much so, that after some days, when Lady Hakima saw him, she could not recognize him. Imam (a.s.) said: “Aunt dear, the growth of us Ahle Bayt is different from that of ordinary people. We grow in a month equal to the growth of a year in ordinary human beings. Lady Hakima also heard all divine scriptures and the Holy Quran from this child.¹

(Please note that one of the secret of reciting Surah Qadr at the time of birth may be description of angels descending from the heavens on every Night of Grandeur with command of Allah, and it is a sign that in every age there must be a Master of Affair and the child, which has arrived was the Sahibul Amr.)

It is narrated by Muhammad bin Uthman Amari that on the birth of Sahibul Amr (a.s.) Imam Askari (a.s.) ordered me to perform Aqiqah of numerous animals and distribute five thousand kilos of bread and same quantity of meat, and I did accordingly.²

We should know that for Aqiqah, sacrifice of one animal is enough or distribution of its meat is also enough. But Imam Askari (a.s.) ordered a number of animals to be sacrificed and ordered distribution of large quantity of meat and bread, which not only highlighted the distinction of Sahibul Amr, but also ensured that a large part of population will be informed about birth of Sahibul Asr. After that even if people cannot see him, they would not be able to deny his existence. So that if I die after a few years, no one will say that Hasan Askari left this world without any issue. It was necessary to make public the news of the birth of Sahibul Amr as the future of the whole universe was connected to him and through him believers

¹ *Wasilatun Najaat*, Pg. 418; *Ghayatul Maqsood*, Pg. 75; *Kashful Ghumma*; *Ikmaluddin*; *Muntahiul Aamaal*; *Biharul Anwar*

² *Ikmaluddin*, Shaykh Saduq

would live in peace and security. It should not be that tyrant rulers by denying his existence be assured and believers should be involved in doubts.

Although this task was very difficult for Imam Hasan Askari (a.s.), as his house was under strict surveillance of regime and all efforts were focused to ensure that the last Hujjat of Allah should not come into this world, but Providence had made complete arrangement of occultation against this, and Imam (a.s.) also before the birth adopted complete secrecy; but in spite of this when Ruhul Qudus took the Imam under its charge and secured him from evil of unjust, Imam Askari (a.s.) considered another responsibility to be important that his birth should be announced in the community, so that the world knows about the arrival of the last successor of Prophet, which would enable them to patiently face all troubles and tragedies from rulers, and endure tribulations in this way.

His name is Muhammad and title, Abul Qasim, and it is one of his distinctions that Holy Prophet (s.a.w.s.) gave him his name and title in legacy, otherwise using both together is not permitted, as most scholars prohibit use of the name of “Muhammad” for him during Major Occultation.

His famous titles and names are as follows, through which we are asked to mention him:¹

1- Baqiyatullah: It is mentioned in traditional reports that at the time of reappearance, when he will lean on wall of Kaaba surrounded by 313 companions, first of all, he will recite this verse:

¹ His complete titles are mentioned by Allamah Husain Nuri in *Najmus Thaqib*; *Tadkira Khawasul Ummah*, Pg. 204; *Elamul Wara*, Pg. 24; *Rauzatush Shohada*, Pg. 439; *Kashful Ghumma*, Pg. 131; *Sawaiqul Mohriqa*, Pg. 124; *Wasilatun Najaat*, Pg. 420; *Jilaul Uyun*, Pg. 298

“What remains with Allah is better for you if you are believers...”¹

That is: whom Allah had preserved for this day.²

2- Hujjat: This title is also used for other Infallible Imams, but generally Hazrat Hujjat is meant for Imam Mahdi (a.s.) only. And it may be because through him Allah will complete His proof both in material and spiritual sense and probably that is why the inscription on his ring is: I am proof of Allah.³

3- Khalaf or Khalaf Salih: This title is also found in traditions of the Purified Imams (a.s.) and the fact is that he is the successor and inheritor of excellence of all prophets and messengers (a.s.). As mentioned in Hadith Mufaddal, when he will stand by Kaaba on his reappearance and say: Whoever wants to see Adam, Sheeth, Nuh, Saam, Ibrahim, Ismail, Musa, Yusha, Shamoun and Holy Prophet (s.a.w.s.) and Purified Imams (a.s.) should look at me, as I am inheritor of excellence of all prophets and successors.⁴

4- Shareed: (Exiled): The reason for this title is that due to non-recognition, society kept him away. And he has stated that My honorable father willed me to keep away from society as every friend of Allah has enemies, and the Lord of the Worlds wants him to live.⁵

5- Gharim: (Debtor or Creditor): The reason behind this title is that followers of Islam are indebted to him, and only he is indebted to Commandments of Islam, to repay which he has been preserved, and for which he is as restless as a debtor is to repay his debt.

According to narrations another reason for this title is that in

¹ Surah Hud 11:86

² *Ahsanul Maqal*, Vol. 2, Pg. 329

³ *Ahsanul Maqal*, Vol. 2, Pg. 329; *Kashful Ghumma*, Pg. 138

⁴ *Ahsanul Maqal*, Vol. 2, Pg. 329

⁵ *Ahsanul Maqal*, Vol. 2, Pg. 330

this manner believers conveyed his rights to him through various persons and used this title at the time of handing over the monies, saying: Give it to my creditor (Gharim) and it was hundred percent correct, because Imam (a.s.) had numerous rights on followers whose fulfillment is necessary on the community.¹

6- Qaim: The reason behind this title is that for the sake of reformation of the world the ultimate uprising and revolution is his responsibility. As Abu Hamzah has related in tradition of Imam Baqir (a.s.), when he asked him: When all of you all are establisher of truth, why only the last Hujjat is called as Qaim? Imam (a.s.) replied: After martyrdom of Imam Husain (a.s.), the angels said to Allah: Your beloved Prophet's beloved son was martyred and we could not even help him. Allah replied: You have been preserved to help the last successor of Husain (a.s.). After that, lights (Noor) of all Imams (a.s.) were brought forth and the last was seen praying. Providence declared: This is the Qaim who will stand up one day, and through him the world will be filled with justice and equity.²

We should know that amongst titles of Imam (a.s.), for this title it is specifically mentioned that whenever this title is mentioned, one should stand up in respect. As Allamah Abdur Reza bin Muhammad in his *Taqijju Neeranil Ahzaan fi wafaate Sultane Khorasaan* states that when Dibil Khuzai in his poem described Imam (a.s.), Imam Reza (a.s.) stood up at once and kept his hand on his head and prayed for the early reappearance of the Imam; and this custom was adopted by Shia.

Obviously, its aim is not only expression of greatness of Imam, as this custom could have been adopted with every Imam (a.s.), rather with the mention of all elders; but its restriction only to Imam Asr (a.t.f.s.) shows that people are made to practice standing up so that later when the real arising occurs, and news

¹ *Ahsanul Maqal*, Vol. 2, Pg. 330

² *Ahsanul Maqal*, Vol. 2, Pg. 330

of his arrival from Mecca is announced, we should all immediately stand up and keeping our hand on our head bow in acceptance, thus conveying that our head is also ready for sacrifice in his way.¹

7- Mahdi: This title is repeatedly mentioned in traditions of Holy Prophet (s.a.w.s.), and that is why he is commonly known by this title in the Muslim world. It is mentioned in traditions that whoever denies the rising and appearance of Mahdi, has in fact denied all commandments of Holy Prophet (s.a.w.s.). The base of all commandments and teachings of Holy Prophet (s.a.w.s.) is rising of Mahdi, and turning away from it, means deviation from all commandments and teachings.²

8- Muntazar: It is his clearest distinction as all believers are continuously waiting for him and traditions of Infallibles have repeatedly emphasized this point and it is fixed as the greatest of the deeds.³

Please note that awaiting is a great deed in the sense that it is a practical act and not inactiveness and laziness and just to sit in expectation of Imam (a.s.), leaving situation on its own, without striving for a solution, is a kind of laziness and inactiveness and not awaiting. The fundamental requirements for awaiting is to make preliminary arrangements. A person waiting for an orator at a program unrolls the carpet and a person waiting for leader of prayers in a Mosque, arranges the rows; so how is it possible for a person waiting for the real Imam to neither arrange the rows nor unroll the carpet of his sentiments? Every reformative act or movement in the world is a unique example of waiting for Imam (a.s.), as nothing could be better.

¹ *Muntahiul Aamaal*

² *Muntahiul Aamaal*

³ *Sawaiqul Mohriqa; Kitab Daniyal*, Chap. 12, Verse 12; *Anwarul Husainia*, Vol. 2, Pg. 57, Mumbai

We should also know that two merits are present in awaiting: One is that a person only awaits for the one on whom he relies and when trust vanishes, he stops waiting. Emphasis on waiting for Imam is the best means of reliance of reappearance of Imam. And another aspect of awaiting is that one is not satisfied with present circumstances and is waiting for a better future. As if through this training it is hinted that no matter how much money, wealth or position a person acquires, he should not consider his circumstances to be final, but considering the deteriorating conditions of religion he should wait for a great future and create favorable grounds for it, which would be a period of peace and contentment for religion, and divine commandments and teachings. Man's personal peace and tranquility has no value if Allah's religion is devoid of peace and security.

9- Maae Maeen (Flowing Spring): This title hints at the verse of Quran: "If Allah wants to absorb the water in earth, who can bring flowing water in open?" It means that all flowing springs in the world, are all miracles of divine mercy. In the same way divine mercy demands the spring of knowledge and excellence of Aale Muhammad (a.s.) will also be exposed and the whole world would benefit from their favors and blessings. It would revive the ground of hearts, like water of mercy enlivens the dead earth.¹

10- Ghaib:² It is the clearest quality of the Imam (a.s.), and the Holy Imams (a.s.) have also given practical hints to it: for example, in the last period, the Infallibles in most instances did not meet their followers to get them accustomed to the period of occultation and they might not be able to reject the Imam on the pretext of occultation. The initial period of Imam Asr (a.s.) was also as such that Lady Hakima Khatun who fulfilled all duties of his birth, saw him only after a week, ten days and

¹ *Ikmaluddin; Ghuniya Tusi; Ahsanul Maqal*, Vol. 2, Pg. 332

² *Nurul Absar*, Pg. 152, Egypt 1222 A.H. quoted from *Kitabul Bayan*

sometimes forty days. Same was the case of other companions and family members, and many of them only saw him at his father's funeral pushing aside Ja'far and praying the funeral prayer. After this he divided period of occultation into two:

Ghaibat Sughra: (Minor Occultation) continued for around seventy years, during which contacts were established through different deputies by letters and question and answers, so that people get accustomed to faith in occultation, and the belief is entrenched that favors and blessings do not end because of occultation; on the contrary system of guidance and instruction continues.¹

After seventy years of this training, the period of Major Occultation (Ghaibat Kubra) started, and was openly declared that after this, questions won't be answered directly, but will have to be channeled through preserved teachings and scholars would perform this function of deriving these laws. Who guard their selves from selfish desires, who preserve their religion from dangers, obedient to commandments of their Master and opposers of carnal desires. Only they would be the last proof of Imam (a.s.), and through them guidance of Imam for the community will be fulfilled. They will also derive the laws from Quran and traditions and through meeting Imam (a.s.) also. But since upto the time of reappearance list of persons meeting Imam (a.s.) cannot be shown, and in this list also there was risk of each of them becoming self-claimant, thus it was openly declared that during Ghaibat Kubra, anyone claiming to have seen or met Imam (a.s.), and bringing any report from Imam (a.s.), which does not tally with general instructions of Quran; should not be testified; his claim should be rejected considering it to be an allegation; otherwise it would initiate forging a new religion and the true faith will be destroyed.²

¹ *Majalisul Momineen*, Pg. 89; *Ihtijaj Tabarsi*, Pg. 245; *Rijal Amma*, Pg. 135; *Jazeera Khizra*, Pg. 6; *Anwarul Husainia*, Pg. 55

² *Ihtijaj Tabarsi*, Pg. 283; *Al-Mahdi*, Pg. 182

These restrictions also are ways of fulfilling duties of guidance during occultation, as through it, misguidance is destroyed before its appearance and no innovation is created in religion.

We should know that two types of ideas are prevalent with regard to occultation of Imam (a.s.):

(1) Occultation of the person and (2) Occultation of personality

Occultation of the person means that a person himself is unseen; he is secure and hidden at a place where no one can see him, as is generally understood from the term of ‘occultation’ and thus it is said that a person is in occultation.

Occultation of personality means a person is before our eyes, but his personality is not visible; like in the incident of Musa and Firon; that Musa was present in the kingdom and lap of Firon, but till the end Firon could not adjudge his personality and went on saying: Is it not the same child about whom soothsayers informed that he would be a great danger to my kingdom?¹

If narrations and incidents are minutely examined, the same aim of occultation of Imam Zamana (a.t.f.s.) is seen. On the basis of this occultation, all those incidents can be adjudged, in which meeting Imam (a.s.) is mentioned. But his personality was known after his disappearance. On the basis of this, those narrations can be summarized, in which this topic is found; that at the time of his reappearance, many will claim to have met him on different occasions. Also during Hajj they had the honor of meeting him face to face. It is a different thing that we were unable to know that he is Imam Zamana (a.t.f.s.), and today after reappearance, this fact is realized.²

¹ *Hayatul Qulub*

² *Biharul Anwar*, Vol. 51, Pg. 351

From some aspects, the former meaning of occultation is accurate, and generally people are deprived from seeing his blessed elegance. But despite complete occultation the series of meetings supports the other meaning. Anyway, occultation is of those specialties of Imam Asr (a.s.), due to which he can be called as manifestation of divine attributes as if Allah, with other attributes of beauty and excellence, has also deemed him to be a manifestation of his occultation. Although it is different that there is no possibility of seeing in divine occultation, and in Imam's occultation there is possibility, on the contrary a certainty of seeing him. By it can be said about Imam's occultation, that it is the easiest unseen among all unseen realities of Islam, which a person can easily have faith in.

When a Muslim already has faith in Allah's invisibility; where there was neither possibility of seeing Him in the past, nor in the future; and on occultation of Messenger (s.a.w.s.), when he saw him in past, but will not see him in this world according to general Islamic beliefs. And when he has faith in Hereafter, which was unseen in past and will certainly be visible in future, and the ultimate result of this world, what is the difficulty in having faith in Imam's occultation, where seeing was there in past as well as in future, and only present period is called period of occultation, and there is no question of permanent occultation?

Imam's occultation only can enable one to adjudge his reappearance also as the meaning of his reappearance is not transfer from a nameless place or Green Island to a particular place; on the contrary it is removal of veil from our eyes, which hangs between Imam (a.s.) and his followers, or it is the ending of uncertainty of personality, which is there because of divine exigency and due to which personality is not being introduced properly, although it is possible that he is visible to us regularly or occasionally and perhaps Almighty Allah has hinted to this point in Hadith Qudsi: "Do not underestimate any of Our servants, he may be a friend (Wali) of Mine." Due to

our weak surroundings, we distinguish personalities by their dress and outward adornment and elegance, whereas the estimation of Awliya of God is completely contrary. Thus under any circumstances there is a possibility that we underestimate a person and look at him contemptibly, and later he turns out to be Allah's friend, and we become responsible for mistreating a friend of God. It is mentioned in traditions that whoever insults My friend has challenged Me for war. I consider My friend's honor as My honor, and his insult is My insult. Honor of the believer is connected to divine honor, and their insult too is equivalent to divine insult.

We should know that three types of subjects are discussed regarding Imam Asr (a.t.f.s.):

(1) Occultation (2) Reappearance (3) Awaiting

The first two are related to his holy being, and the third is connected to our duties. After defining occultation, reappearance and waiting, three subjects related to them need to be elaborated further.

Regarding occultation, our duties during occultation; regarding awaiting, signs of reappearance, and regarding reappearance specialties of government; and elaboration tasks that Imam Zamana (a.t.f.s.) would undertake after reappearance and how he would fill this world fraught with injustice and oppression, with justice and equity?

Duties during occultation

Allamah Shaykh Abbas Qummi (a.r.)¹ has mentioned eight duties during Imam's occultation, which are the best way to elaborate Imam's occultation and essence of awaiting, and without which neither faith in unseen can be complete nor a person is included amongst awaiters of Imam Zamana (a.t.f.s.).

¹ *Muntahiul Aamaal*, Vol. 2, Chap. 14, Part VI

Following is a brief summary of eight duties:

1- To remain aggrieved and sorrowful: The fact is that if a person realizes the truth of Imam's occultation and losses incurred because of it, joy and pleasure will disappear from his life.

Worst conditions of the world, unlimited torture and oppression of the contemporaries, destruction of Islamic system, mockery of divine teachings, and such numerous things, due to which losses of Imam's occultation are estimated, and this perception is enough for a man to weep. Then if it is true that Imam is most beloved personality of man, how is it possible that the favorite be out of sight and the lover is neither anxious nor restless? And that he is forgetful of him in such a way that excluding special dates and occasions, he does not even feel his presence or absence.

In Dua Nudbah all these circumstances are described in detail; and that is why it is called Dua Nudbah so that one should pay attention to its topics and feel the true pain of Imam's occultation, which is not possible without crying and lamentation. And perhaps that is why it is emphasized that it should be recited on Eid days: Eidul Fitr, Eid Qurban, Eid Ghadeer and on Fridays, as according to Islamic laws, this day is like Eid as Eid day is a day of extreme joy for man, and on this day it is the duty of a lover to feel separation of his beloved to weep for him.. As Imam Muhammad Baqir (a.s.) said that when it is a day of Eid, sorrows of Aale Muhammad (a.s.) are refreshed, as we see our rights usurped by others, but do not protest because of divine exigency. All infallible Imams from Imam Ali (a.s.) to Imam Askari (a.s.) mentioned the sorrows and losses of occultation and pointed out that true prosperity will be only manifested when our Qaim reappears and before that true peace cannot be expected from any incident of the world so that a believing man should not despair even in worst circumstances, and at the same time he should be content with

these conditions, which would weaken his faith.¹

It won't be useless to state here the narration of Sudair Sairafi, he says:

“I, Mufaddal bin Umar, Abu Basir and Aban bin Taghlib came to our master Abi Abdullah as-Sadiq (a.s.) and saw him sitting on the floor and covered with Khaibari sheet made of hair, his neck was open and his sleeves folded up. He was crying like the mother having only one son laments his death. The signs of sorrow were apparent from his face and its effects were spread on his cheeks. Tears had moistened the hollows of his eyes and he was saying: My master, your occultation has taken away my night's sleep; it has narrowed my bed for me, and has snatched away solace from my heart. My master your occultation has turned my tragedies into atrocities of eternity! The loss of one after other perishes a crowd and a multitude. No more I feel the tear that drops from my eye, and the moon that faintly leaves my chest from spots of tragedies and past calamities, except that it exemplifies before my eye the greatest and cruelest catastrophes, the most dismal and disdainful mishaps, mixed with your wrath, and calamities coupled with your anger.”

Sudair says: Our hearts and minds were overwhelmed by that terrifying scene and mortifying view. We thought that it is the sign of a dreadful shattering or times have brought him a calamity. So we said, “May Allah never bring tears into your eyes O son of the best of creation. Why are you weeping and what has led you to this lamentation?”

Sudair says: Imam Sadiq (a.s.) took a deep sigh that his chest expanded and his fright enhanced, and he said, O, you, I looked at the Book of Jafr this morning, and that is the book that encompasses the knowledge of deaths, trials and tribulations and the knowledge of all that has been and all that

¹ *Ahsanul Maqal*, Vol. 2, Pg. 410

will be until Judgment Day, which Allah, glory be to His name, has exclusively imparted to Muhammad and the Imams (a.s.) after him. I saw therein the birth of our Qaim and his disappearance and its protraction and the length of his lifespan and the trials of believers; and after him in that period and doubts in their hearts due to the length of his disappearance and apostasy of most of them from their religion and their removing the cord of Islam from their necks, about which Allah, glory to His name, has said, We have fastened to every man's neck his fateful bird, which is Wilayat. So emotions overpowered me and grief overwhelmed me.”¹

Respected readers! If our circumstances and evil deeds can upset Imam Sadiq (a.s.) and make him weep hundreds of years ago, then is it not our duty, that during occultation we should estimate those calamities and circumstances and recite Dua Nudbah at least on Fridays with sincerity, and cry on our state of affairs. In this way love for Imam Zamana (a.t.f.s.) may appear in us and we will not forget him for a moment, as Imam himself states: We never forget our followers, nor overlook their care; we want that their trust in us should endure and also the responsibility of their security is upon us.

2- Waiting for rule and peace of Aale Muhammad (a.s.): This waiting is deemed as the best deed during occultation. And this clearly shows that the rule of Aale Muhammad (a.s.) will certainly be established one day, and it is responsibility of believers to wait for this day, prepare grounds for this and always keep trying to create a favorable atmosphere.

Now when will this period come? This is a divine secret concealed from creatures; rather it is mentioned in traditions that when Amirul Momineen (a.s.) was wounded and his companion, Amr bin Hamaq asked: Master, what is the end of these calamities? He replied: After 70 Hijri. Amr asked: Is there peace after that? Imam didn't reply and fainted.

¹ *Ahsanul Maqal*, Vol. 2, Pg. 412

After that when Imam regained consciousness, again he posed the same question, he replied: Certainly, after every calamity there is ease; but this lies in the hands of God.¹

After that Abu Hamza Thumali asked Imam Muhammad Baqir (a.s.), about this narration, that 70 Hijri has passed, but the troubles continue? Imam replied: After martyrdom of Imam Husain (a.s.), Allah's anger intensified, so He postponed the period of ease.²

After that Abu Hamza asked the same question to Imam Sadiq (a.s.); he replied: Certainly Allah's anger doubled this period. Afterwards when people disclosed this secret, Allah made it completely confidential, and now no one can know this matter. And it is the duty of every man to wait for this time, as even if one dies awaiting for reappearance, he will be included among companions of Qaim Aale Muhammad (s.a.w.s.).³

3- To pray for the well being of Imam: Obviously supplication is a remedy for everything beyond the capability of a person, and when during occultation, the security of Imam (a.s.) is not at all in our hands, and we ourselves are alive on his mercy, so it is our duty to continuously pray to Allah for Imam's well being and never to be careless of our duty. "*Allaahumma kun le waliyyekal Hujjat ibnil Hasan...*" which is generally recited during prayers and after that is an important dua for the well being, ease and reappearance of Imam (a.s.) and his just rule, which a believer should never be forgetful of.⁴

4- To give Sadaqah for Imam's well being: Actually Sadaqah is a practical aspect of desire for well being of a person; that is he is not merely praying verbally; but arranging a practical act for removal of his troubles; no other way is better than this

¹ *Al-Kharaij wal Jaraih*

² *Ghaibat Shaykh Tusi, Kafi*

³ *Ahsanul Maqal*, Vol. 2, Pg. 414

⁴ *Ahsanul Maqal*, Vol. 2, Pg. 415; *Najmus Thaqib*

arrangement. Supplication is best for those who cannot afford to give Sadaqah. But those who are capable of this and only remain content with supplications; it means that they are only making verbal claims and cannot spend a few cents for the well being of Imam (a.s.), whereas whatever one possesses is through the blessings of Imam (a.s.), and whatever they are going to acquire in future is also through him.¹

5- To perform Hajj on behalf of Imam (a.s.) or send someone as proxy: Which is an old tradition amongst Shias, as persons practically represented the Imam of their time and Imam appreciated their act. It is mentioned in the incident of Abu Muhammad Dualji that someone paid him to perform Hajj on behalf of Imam Asr (a.t.f.s.). He took along his profligate son, as a result of which, he met a young person on plains of Arafat who said: Don't you feel ashamed that people give you money for proxy Hajj and you give this money to sinful persons? Very soon you will lose your eye as you have committed a highly blind act. The narrator says: Forty days after returning from Hajj, he lost the eye that the young man had pointed to.²

6- To stand up on mention of name of Imam Asr (a.t.f.s.): Especially when the word 'Qaim' is mentioned as this hints at the rising of Imam (a.s.). And to stand with thought of his uprising is an appreciation of love, devotion and slavery, which can never be ignored.³

7- To pray for religion and faith during occultation: Imam Sadiq (a.s.) said to Zurarah: Most doubts will be created regarding our Qaim; a large number of people will fall into doubt. Thus it is the duty of every person in that period to pray for his faith and remember the Imam. According to narration of Abdullah Ibne Sinan from Imam Sadiq (a.s.), one should at least recite, "*Ya muqallebal quloob sabbit qalbee ala deenik*"

¹ *Ahsanul Maqal*, Vol. 2, Pg. 416

² *Al-Kharaij wal Jaraih; Ahsanul Maqal*, Vol. 2, Pg. 417

³ *Ahsanul Maqal*, Vol. 2, Pg. 417

as it is the best and a brief supplication for well being of faith and religion.¹

8- To seek refuge of Imam Zamana (a.t.f.s.) during calamities: As this is also the best way to strengthen faith and to fortify relations; and Almighty Allah has given strength and capability to the Holy Imams (a.s.) that they can solve the problems of plaintiffs as Abu Tahir bin Bilal has narrated from Imam Sadiq (a.s.) that whenever Almighty Allah wants to send bounties to inhabitants of earth, He makes from Holy Prophet (s.a.w.s.) upto the last Islam a medium and after passing through their courts, the blessings reach the people. And when He wants any deed to be accepted in His court, He makes it to pass from Imam Zamana (a.t.f.s.) to the Prophet gives it shelter in His majesty and then honors it with His acceptance. As Imam Asr himself had mentioned in his letter to Shaykh Mufid (r.a.), that your circumstances are not concealed from us my eyes, and we have complete information of your hardships and continuously monitor your circumstances.

Allamah Majlisi (r.a.) has narrated in *Tohfatus Zaireen* that those who have a need should write their request on a piece of paper and keep it on graves of the Holy Imams (a.s.) or keep in dust and consign it to a stream or river; Imam Zamana (a.s.) would fulfill this need. This application (*Areeza*) can be addressed to any of Imam's four special representatives (Nawwab Arba); if Allah wills, they would present it to the Imam like they used to do so during their lifetime and Imam (a.s.) will fulfill the aim as he used to fulfill during that period.²

¹ Shaykh Nomani, Kulaini; *Ahsanul Maqal*, Vol. 2, Pg. 418

² *Ahsanul Maqal*, Vol. 2, Pg. 419

One who denies the advent of Mahdi

Study of Islamic traditional reports clearly show that Holy Prophet (s.a.w.s.) during his lifetime had explained most of the future events upto Judgment Day and elaborated the system of guidance arranged by Almighty Allah.

While explaining the verse of Ulil Amr, he also mentioned names of all those whom Allah had delegated the position of guidance and who were responsible for guidance till Judgment Day.

Regarding this the subject of 'Mahdi' is also prominent, which has been repeated and through which the community is explained that the being of Mahdi is necessary for the universe and the world cannot come to an end until Mahdi does not come into open to guide the world and fulfill the duty of reforming the community.

The definition of 'Mahdi' is that he would be a guide who would not be needful of anyone else's guidance in his leadership; on the contrary, he would be guided by Almighty Allah and would fulfill the duty of guiding the world.

So clear was this subject in the Muslim community that Muslims of every period were in search for a Mahdi, and at times some people themselves claimed to be Mahdi or contemporary rulers named their children Mahdi in order to take advantage of a title popular in the community. And that it may be explained to them that Mahdi, whose advent was prophesied by the Holy Prophet has already taken birth in his house.

Like 'Mahdi', the subject of 'Qaim' was also such that it is

repeatedly mentioned in narrations, and with such emphasis that from medieval period of Imamate the community started searching for a 'Qaim' and whenever those circumstances developed and oppressions reached to a level when in the view of people appearance of 'Qaim' was supposed to take place, people began to search for a 'Qaim' more intensely and impatiently began to await for this reformer through whose rising humanity would be reformed and situation of the world would change.

On most occasions it was seen that people came to Infallibles and asked, "Are you Qaim Aale Muhammad?" or their son whose Imamate they declared and called their attention to him, whether he was the 'Qaim'? That is so established was belief of 'Qaim' and the view that he would destroy injustice and oppression that whenever there was injustice and oppression and need for justice and equity was perceived, the thought of searching for a 'Qaim' arose and since Holy Prophet (s.a.w.s.) had left imprint of reformation of community in his family and posterity, people often searched for him in this family only, and reposing their last hopes of reformation in every member of his family, mentioned him as 'Qaim'.

Infallible Imams also maintained this arrangement that on one side they continued to explain that they were not 'Qaim', or time was not ripe for the uprising of Aale Muhammad (a.s.). Qaim was to come after that. On the other hand, at the mention of the word of 'Qaim' they at once stood up as a mark of honor to him, which clearly meant that 'Qaim' denotes a great personality at whose mention his ancestors stand up, as Messenger of Allah (s.a.w.s.) stood up to show greatness of Lady Zahra (s.a.). But from the aspect of reality there was a finer point in this also, that the infallible Imams through this act wanted to explain that the task of 'Qaim' was not limited to rise up alone and reform the world, while people watch silently; as followers of Musa (a.s.) said: Go on and do your

duty along with Harun; we will sit here and wait for you. This stand of Bani Israel was not at all acceptable to Infallible Imams as they wanted to train their followers on the contrary. When 'Qaim' is mentioned, we stand up immediately so that we should know that when Imam appears in person, we would not be mere audiences. On the contrary it is our duty to stand along with him in the movement of reforming the world, as only at the mention of name, his ancestors stood up in respect. The standing up of Prophet for Lady Fatima (s.a.) was to honor her and not her name. And this rising of his was not connected to other titles; it is only related to the word of 'Qaim', which openly meant that their name demanded standing up and it is an important Islamic duty to participate in rising and to participate in Jihad with this personality.¹

It is the teaching and practice of Islamic scholars that whenever the successor of Prophet is mentioned by this title, they stand up and mean to say that they are ready to rise up with the Imam. The delay is only of reappearance and after that they would help him in every possible way to reform the world.

'Mahdi' and 'Qaim' are different terms, but denote interrelated facts; the word of 'Mahdi' shows that reforming the world isn't possible through a self-made or worldly reformer. It requires a person whose guidance is arranged by Providence and Allah has made him Mahdi and responsible for guidance. 'Qaim' hints that the task of reforming cannot be fulfilled sitting at home; rising up, troubles, tribulations and crises have to be faced, and we would have to confront universal crises of injustice and oppression.²

A point worth noting is that Infallible Imams faced storms, tolerated calamities and confronted Pharaonic and violent forces of Bani Umayyah and Bani Abbas, but despite all this, they were not mentioned by the title of Qaim.

¹ *Muntahiul Aamaal*

² *Muntahiul Aamaal*

The rising of Imam Husain (a.s.) in Kerbala, Imam Sajjad's (a.s.) stand against Yazid and Yazidiyyat, Imam Baqir (a.s.) and Imam Sadiq's (a.s.) uprising against tyranny of Bani Umayyah and Bani Abbas; Imam Kazim (a.s.) and Imam Reza's (a.s.) rise against tyranny and oppression of Harun and Mamun, Imam Jawad (a.s.), Imam Naqi (a.s.) and Imam Askari's (a.s.) stand against contemporary rulers was obvious. Among these most risings are not armed, but despite this, neither it can be imagined that Imams surrendered themselves to tyrants, nor it could be thought that they kept themselves aloof from the circumstances, and watched the destruction of their community. They always took a stand according to apparent possibilities and informed the rulers of their oppression and injustice, they even warned the people also of the atrocities of regimes. They advised Safwan Jammal to the extent that giving camels on rent to those rulers amounted to a wish of their well being, and wishing for well being of a ruler is not permissible in any way. In spite of all the struggles, these infallibles were not mentioned as 'Qaim' and themselves used to say that Qaim will be come later. Meaning that the task before the last Qaim is going to be most important of all and his revolution will be last and permanent. His duty is not to oppose or destroy tyranny, but to uproot injustice and tyranny. His rule will not oppose a single tyrant ruler; on the contrary he would have to face all forces of deviation in Islam and disbelief. Along with deviated Muslims, he would confront Jews, Christians, deniers, idolaters and irreligious at one and the same time and obviously for such a great confrontation requires such strength and such a big struggle needs such determination.

By way of example it can be said that like during a critical period of Islam, Imam Husain (a.s.) with a handful of his companions staged an uprising against forces of injustice with full power, in the same way this successor of Husain (a.s.) will rise up against tyrants and oppressors of the world with a few

special companions. Only those would recognize the greatness of this rising who are acquainted with the significance of rising of Kerbala, and only those would value the courage and bravery of this Qaim who are cognizant of the meaning of reformation, revolution, struggle and uprising. Providence has made this last proof responsible for a great Kerbala, so in order to keep up the attribution and to declare greatness of Jihad, the responsibility of last duties is entrusted to Imam Husain (a.s.) only. As it is mentioned in narrations that in the beginning of Rajat, the first to reappear would be Imam Husain (a.s.) and only he would fulfill the duties of funeral of Imam Asr (a.t.f.s.), so that the funeral rites of an Infallible are performed by only by an Infallible, and it would be clear to the world that this is the last Kerbala whose victor is the last successor of Husain Ibne Ali (a.s.).

That is why you would also see that in traditions, Imam Asr (a.t.f.s.) is introduced as son of Husain (a.s.) and after Imam Husain (a.s.) the holy Imams are called sons of Husain (a.s.) of whom Imam Zamana (a.t.f.s.) is called the last son of Husain.

Anyway, the being of a Mahdi and a Qaim is necessary for reformation of the world, showing the truth of Holy Prophet (s.a.w.s.) and fulfillment of divine guidance. Now if Mahdi is denied, it would denote that the whole system of guidance is defective and whole statement of Holy Prophet (s.a.w.s.) is false, which is against Islamic nature. Therefore it is clarified in traditional reports that whoever denies Mahdi (a.t.f.s.), has denied all laws revealed on Holy Prophet (s.a.w.s.) just as the same announcement was made in the first stage at Ghadeer Khum, and now in the last stage, it is done with regard to reappearance of Imam Asr (a.t.f.s.). First is connected to the last. History of Aale Muhammad (a.s.) is connected continuously. Here, "First is Muhammad, last is Muhammad and all of them are "Muhammad" is true.

Signs of Reappearance

Signs of reappearance of Imam Asr (a.t.f.s.) are of two types:

(1) Definite and (2) Indefinite

Some signs are definite, the occurrences of which is necessary under any circumstances; some signs are indefinite, after which the Imam may appear or may not. Thus it is clearly possible that these signs may not occur and Imam may appear, and also that these signs may appear and Imam's appearance be delayed.

A summary of both types of signs is given below, but first it is necessary to point out that these narrations were issued hundreds of years ago, and narrators belonged to that period; they related events of hundreds of years in future, associated to people of that period. Therefore it is almost impossible to decide the implication of the words used in these reports; whether they are used in literary or metaphoric sense.

If the reports were related to Islamic laws, it could have been said that in explanation of laws ambiguity and abridgement is against eloquence and opposed to the purpose, but the problem is that these reports are not connected to practical laws; on the contrary they are with regard to happenings and events and responsibility of explaining them is not on one who is issuing those statements; rather such ambiguity and conciseness is required so that people of every period, according to their mental ability, decide the meaning, and prepare to welcome the appearance of Imam (a.s.), as soon as they perceive the appearance of those signs. Otherwise if they were clearly described and man concludes that the signs have not appeared as yet, he would become assured that Imam's is not going to appear as yet and might get involved in more serious evils.

The only question remains is what was the need of

mentioning such signs? But its most obvious reply is that whenever Infallibles hinted at those coming events and said that a time is to come when the world would be fraught with injustice and oppression; but it will not be the end; instead a Qaim of Aale Muhammad will appear and reform the universal conditions and fill the world with justice and equity, which would previously be fraught with injustice and oppression. This created two contrary imaginations in the minds of community: On one hand people became distressed on hearing about injustice and tyranny and secondly good news of reappearance of Qaim (a.t.f.s.), assured them. This led to the question we are already witnessing such bad situations even today; that tyrannies of Bani Umayyah and Bani Abbas are before us even now, and if the world is not truly full of injustice and tyranny now, and when it will be truly filled with injustice and tyranny, what will be the condition then? After that when will one get peace and contentment? As knowing its signs is necessary, so that oppressed and helpless get some satisfaction, and also the oppressed, tortured, helpless and voiceless could get some peace by that rosy future, and it was the responsibility of Infallibles also to describe the signs symbolically; so that the oppressed of every period would feel peace and tranquility nearer and pave way to contentment as numerous believers will be targets of despair and despairing of hope in Allah's mercy is itself denial and a manifest error.

After this brief introduction, the actual signs of reappearance are mentioned, which are of seven types according to scholars:

1- Advent of Dajjal

Who is mentioned in all books of the Muslim world, and his different attributes are also described; that he would be riding an ass: he would be one-eyed, the second eye being on his forehead; a high class sorcerer; he would call towards

pleasures. His army will have all instruments of dance and music. He will tour various areas and mobilize his army to mislead people; until Imam (a.s.) will appear and either he directly or under his leadership, Prophet Isa (a.s.) will destroy him.

These reports show that it is a description of a human being, but Dajjal itself is an attribute meaning cheater and deceiver that is why scholars have taken its symbolic meaning, and accordingly those fraudulent regimes are Dajjal's people, who have mesmerized the whole world, and their sights are on imperialism and labor; as they look with one eye having closed the other. And the Seeing Eye is displayed on the forehead, as everyone is staring at its glow and shine, and numerous people are present as his vehicle; who in the language of the Holy Quran are also called asses as if the whole society is like a donkey. Allah knows best what is right.¹

2- Call from the Sky

Various calls from the sky are mentioned in narrations. One group is in the month of Rajab, of which the first call will be: "Know that the curse of God is on the liars," the second call would be, "The near event draws nigh." and the third would arise from circumference of the Sun that Amirul Momineen is returning to the world to take revenge.²

Then second group of calls would be in the month of Ramadhan; on 23rd the good news of reappearance will be announced.

The third group will be at the time of reappearance, when

¹ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 7, Pg. 423; *Irshadut Talibiyyin*, Pg. 397; *Ghayatul Maqsood*, Vol. 2, Pg. 71; *Ainul Hayat*, Pg. 126; *Kitabul Wasail*, Pg. 181; *Qiyamatnama*, Pg. 7; *Sahih Muslim*; *Lamat Sharhe Mishkat*, Abdul Haqq

² *Ahsanul Maqal*, Vol. 2, Pg. 427

the arrival of the Imam (a.s.) at Mecca will be declared from the edge of the Sun, with his complete lineage and this announcement would be heard all over the world after which the faithful would hasten to pay allegiance and to help him. Another devilish call would arise against him, which would mislead many Muslims like it did in the Battle of Uhad.¹

3- Advent of Sufyani

He would be Uthman bin Anbah and he would be a descendant of Yazid bin Muawiyah. First he would establish his rule in Damascus, Hums, Palestine, Jordan and Qansereen, and later send his army all around. A part of it would go to Baghdad and kill the believers of Najaf and Kerbala, second would go to Medina and kill people over there, and then turn to Mecca, but will not be able to reach it. Third part will go to Damascus and face the army of Imam Asr (a.t.f.s.), and all of them will be killed. The army going to Mecca will consist of three hundred thousand men and they will be buried in a desert; only two of them would survive: one will go to Mecca and give news of Imam's victory and the other will go to Damascus and inform Sufyani of the destruction of his army. After this Sufyani himself will turn to Kufa and Imam's army would dominate; he would flee from there until he would be killed by Imam's army in Baitul Maqdas.²

In this report also, the name and lineage is mentioned, but both these descriptions are used symbolically in common parlance. As Ayesha while instigating Uthman's murder, did not mention him by name; but mentioned 'Nathal' on the basis of similarity as some other name could be used in this way. Same is the condition of lineage, as a murderer cannot be related to anyone else except Yazid bin Muawiyah. Just like

¹ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 7, Pg. 427; *Kitabul Ghaib*

² *Kitabul Ghaibat*, Pg. 267; *Ahsanul Maqal*, Vol. 2, Pg. 424; *Biharul Anwar*, Vol. 13

Yazid's father had included Ziyad in his lineage due to similar characteristics.¹

Anyway, appearance of such humans and such force is necessary, and Allah knows when it will be revealed that the present force is that same force, which is compared to Sufyani, and time is ripe for reappearance and Jihad of Imam. Therefore believers should always be ready for this Jihad, and they should never be forgetful of their duty.

4- Killing of Nafse Zakiyyah

A respected and pure soul from descendants of Holy Prophet (s.a.w.s.) will be slain near Kaaba between Rukn and Maqam and after that Imam (a.s.) would appear. Obviously when no details are mentioned in traditional reports any respected person at any time can be killed and Imam Asr (a.s.) can appear thereafter, as the present regimes are always ready to shed the blood of descendants of Allah's Messenger (s.a.w.s.).²

5- Advent of Sayyid Hasani

From Dallam and Qazwin will appear Sayyid Hasani, whose lineage reaches upto Imam Hasan Mujtaba (a.s.). He will raise voice in support of Imam (a.s.) upon which a large army of Taliqan will gather around him and he would turn to Kufa, and destroy forts of the tyrants on his way; at the same time it would be known that Imam Asr (a.t.f.s.) has appeared and is advancing to Kufa. Sayyid Hasani will come to Imam (a.s.) and ask for proof of his Imamate and then pay allegiance to him. But amongst his companions, four thousand persons

¹ *Ghayatul Maqsood*, Pg. 134, quoting from *Faraidus Simtain*, Hamuyini

² *Elamul Wara*, Pg. 262; *Ahsanul Maqal*, Vol. 2, Pg. 425

will label the miracles as sorcery and refuse to pay allegiance like rebels of Naharwan and would be killed.¹

6- There would be a solar eclipse in the middle of Ramadhan and a lunar eclipse at the end, which generally does not happen and is not considered practical.²

7- Image of a hand or face would become visible in the sky near the Sun; it is a sign that the Imam is coming and Providence wants that the whole world to know this; and no doubts should remain. If even now anyone cannot see the Sun in daylight, there is no remedy for such a blind one.³

Appearance of a form or face in the Sun probably is a hint that the power of Imamate stretches from the earth to the sky, and just as the first Imam proved his Imamate and servitude by turning back the Sun; in the same way, the last Imam will also express his Imamate through the Sun, and prove his being like a bright day.

Making the Sun a medium, also hints to the fact that the complete system of Earth is subservient to revolution of Sun, and revolution of Sun is under control of Imam (a.s.). Thus one who can change revolutions of sun and bring back the Sun from west; how can he not be able to change the system of Universe? And how will he be unable to revive sinking faith and Islam? It is a contradiction.

Indefinite Signs⁴

The list of indefinite signs is very long and some have increased them from hundreds to thousands and the fact is that many are not signs, but details of the world being fraught with

¹ *Ahsanul Maqal*, Vol. 2, Pg. 426; *Hadiyan Barhaq*, vol. 2, Pg. 939

² *Ahsanul Maqal*, Vol. 2, Pg. 426

³ *Ahsanul Maqal*, Vol. 2, Pg. 426

⁴ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 7, Pg. 427

injustice and oppression. Therefore every evil is found in them. By way of signs the following are mentioned:

- 1- Collapsing of Kufa Masjid wall.
- 2- Flowing of a stream from banks of Euphrates into the streets of Kufa.
- 3- Flourishing of Kufa after its destruction.
- 4- Flow of water in Najaf River.
- 5- A stream flowing from Euphrates to Najaf.
- 6- Appearance of a comet near Aries.
- 7- Severe famines the world over.
- 8- Earthquakes and epidemics in most cities.
- 9- Frequent killings and murders.
- 10- Decorating of Holy Quran with jewellery, gold decorations in Masjids and tall minarets.
- 11- Destruction of Masjid Barasa.
- 12- Appearance of a fire in the East, which will last for three or seven days.
- 13- Spreading of redness all over the sky.
- 14- Plunder and killings all over Kufa.
- 15- A group of people being transformed into apes and swine.
- 16- Coming out of black flags from Khorasan.
- 17- Heavy rains in Jamadius Thani and Rajab.
- 18- Arabs will become absolutely profligate.
- 19- Non-Arab rulers will turn scandalous and shameless.
- 20- Rising of a star from East, whose glow will be like Moon, but slanting on both sides.
- 21- Spreading in the whole world of oppression, calamities,

impiety, vices and profligacy, about which Amirul Momineen Imam Ali (a.s.) said in his sermon that: When people would forget the prayers, trusts will be betrayed. Lying would be considered lawful. Usury will become common. Bribes would be rampant. Tall buildings would be constructed. Religion will be sold in exchange of worldly gains. Fools will be in power. Advice will be sought from women. Relationships will be broken off. Carnal desires will be widely followed. Bloodshed will be considered minor. Forbearance will be looked upon as weakness and oppression will be considered a matter of pride. Kings and rulers will be sinners and transgressors. Ministers shall be liars. The general public shall be dishonest. Reciters of Quran will be transgressors. False testimony will be acceptable. Sins would be committed openly. Laying false allegations will be a common. Sinfulness and rebellion will be rife. The Quran will be looked down upon. Mosques will be decorated. Minarets will be elevated. Evil people would be accorded honor. Rows, instead of displaying unity would present a scenario of strife. Hearts of people will be distant from each other. Oaths and promises will be readily broken. That which has been promised will come near. Greed for wealth will impel people to take women as partners in business. Voices of singers will rise up and they shall find much audience. The lowly shall become leaders of community. Male and female singers shall be procured on payment. The people of this age will curse people of the past. Women will ride (horses). Women will resemble men and men will resemble women. Witnesses will testify without being asked to do so and other people without recognizing the truth and in other than religion they will give deep thought and give testimony. World would be given precedence over hereafter. Apparently they would be like wolves, but their hearts will be more rotten than carrion. They shall be stinking and more bitter than aloe. At that time all would say: ‘Hurry up, hurry up. At that time, Baitul Maqdas will be the best place to live in. And a time will come upon the people that everyone will desire to reside in Baitul Maqdas.’”

Many other signs are mentioned through which that period can be visualized, when injustice, tyranny, impiety and vices will be prevalent, and justice, righteousness, faith and religion will expire.

Specialties and Distinctions of Imam Asr (a.t.f.s.)

Amongst these specialties some are related to his own self, and some are related to his additional attributes and excellence. And in some his style of governance and the distinctive position of his period of rule are announced. Collectively these specialties are summarized by Allamah Shaykh Abbas Qummi (r.a.) into 46 different types:¹

- 1- His Holy effulgence holds a special position among Holy luminaries, as mentioned in traditions of Meraj.
- 2- His nobility of lineage is derived from Holy Imams (a.s.) and also from Emperor of Rome and Shamoun, successor of Prophet Isa (a.s.).
- 3- When he was born, Ruhul Qudus took him to the skies and trained him in the sacred atmosphere.
- 4- He has a special house named Baitul Hamd, where a lamp is lighted since his birth and it will continue to glow till his reappearance.
- 5- He is bestowed with the name and title of Holy Prophet (s.a.w.s.): Abul Qasim, Muhammad.
- 6- During occultation it is prohibited to mention him with the name of Muhammad.
- 7- Successorship ended on him and he is the Last Successor.
- 8- He was bestowed with occultation from the very first day and he remained under the charge of proximate angels.

¹ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 2, Pg. 343

- 9- He didn't have to bear the company of infidels, polytheists and hypocrites.
- 10- He didn't have to stay under the rule of any tyrant ruler.
- 11- On his back is the seal of Imamate like seal of Prophethood of Holy Prophet (s.a.w.s.).
- 12- He is mentioned by titles in heavenly scriptures; his name is not mentioned.
- 13- Numerous signs are mentioned for his reappearance.
- 14- His reappearance would be announced through a call from heavens.
- 15- During his reign, the speed of time would reduce as if the movement of the heavens will slow down.
- 16- He will reappear with the Mushaf (scroll) of Amirul Momineen (a.s.).
- 17- A white cloud would shade him continuously.
- 18- His army will include angels and jinns.
- 19- Passage of time will not affect his health.
- 20- During his reign, fear and hatred between animals and humans will end.
- 21- Many dead will come back to life under his reign and join his forces.
- 22- The earth would discharge all its treasures before him.
- 23- Greenery will be so abundant during his reign as if this land is some other land.
- 24- Understanding of people will reach perfection through his blessings.
- 25- His companions will possess extraordinary power of hearing and sight; they would hear the Imam from four Farsakh (about 22 Kms).

- 26- His companions and supporters would also have long lifespans.
- 27- His companions and supporters would be free from illness.
- 28- Each of his supporters would be given strength equal to that of forty men.
- 29- By the grace of his light, people would become needless of Sun and Moon.
- 30- He would be holding the flag of Holy Prophet (s.a.w.s.).
- 31- The armor of Holy Prophet (s.a.w.s.) will fit him perfectly.
- 32- He would have a special cloud, which would carry him to various places.
- 33- The practice of Taqayyah (Dissimulation) will be no more during his age; and the domination of liars and oppressors will be over.
- 34- His dominion will extend to all corners of the world.
- 35- During his period, the Earth will be filled with justice and equity.
- 36- His judgments would be according to knowledge of Imamate, and only apparent testimonies would not be considered sufficient.
- 37- He would enforce law that would not have been applied till that time. For example if a 20 year old youth is ignorant of religious laws, he would be executed immediately as he already had five years of grace after attaining maturity to learn about laws of religion.
- 38- He would disclose the knowledge of those 25 letters, which was not disclosed so far, as prophets and divine saints (Awliya) have disclosed only two out of 27 letters.
- 39- Swords will descend from the heaven for his companions and helpers.

- 40- Even animals would obey his companions and helpers.
- 41- He will cause streams of water and milk to flow from the stone of Musa (a.s.) in Kufa.
- 42- Prophet Isa (a.s.) will descend for the sky to help him and would pray behind him.
- 43- He would kill the accursed Dajjal about whom every Prophet had warned his community.
- 44- Seven Takbirs would not be allowed on the bier of anyone else after Amirul Momineen Ali (a.s.), except him.
- 45- His Tasbih is from 18th to end of the month; that is for about 12 days, whereas for remaining Infallibles, it is for a day or two.
- 46- His rule will connect to Judgment Day, as he himself will rule or the pure Imams will return, or his children will rule, all this will continue upto Judgment Day, as Imam Sadiq (a.s.) used to say:

“There is rulership for every people for which they await
Our kingdom would appear at the end of time”¹

Severe differences of opinion are seen among scholars regarding his rule, ranging from seven to 19 years and even 49 years.² After that he would be martyred and Imam Husain (a.s.) will perform his funeral rites; later the rule of Holy Imams would continue, who will have again arrived after appearance of Imam Asr in this world, and under them pious saints and children of Wali Asr (a.t.f.s.) will rule, and this will go on till Judgment Day. But what does a year mean in his rule, and seven or 19 years points out to what quantity, and what will be the type of Rajat? Would all Holy Imams come or only some? In Rajat, will the past timetable be considered or it will come in

¹ *Ahsanul Maqal*, Vol. 2, Pg. 334

² *Irshad Mufid*, Pg. 533-537

some other style or form? Whether the rule would be of Imamate type of the past or some other way? Then do the pious saints imply the Holy Imams or their special companions, or pious people from descendants of Imam Asr (a.t.f.s.)?

These are facts about which neither details are clarified nor can any person take a firm decision. Differences in traditional reports is also seen as well as in deductions and conclusions of learned scholars. Only this much faith is necessary that after reappearance of Imam Asr (a.t.f.s.), Holy Imams will return and establish their rule as Almighty Allah has promised the believers power and rule in this world before Judgment Day, and has also declared that oppressed will have the opportunity of taking revenge from oppressors. Moreover, their presence is also necessary, because after martyrdom of Imam Asr (a.t.f.s.) the earth should not be void of Divine Proof and this should continue till dawn of Judgment Day. The religion of Allah should dominate all religions, and kingdom of faithful be established, fear should change into peace, and flag of this religion should flutter all over the world, which was considered as the most liked religion in Ghadeer Khum. Worship of Allah be prevalent and idolatry be finished, and on every believer's tongue be only one sentence: "Praise be to Allah, Lord of the worlds", as declared in Dua Nudbah.

Four Special Deputies

These gentlemen were entrusted with the task of deputation during period of Minor Occultation, and they fulfilled the duties of an ambassador. Their duty was not to deduce religious commandments through Quran and Sunnah; their function was to carry problems of community to Imam Zamana (a.t.f.s.), and after getting their reply convey it to the community. Although this does not demand extraordinary knowledge, understanding and expertise in deductions; and any generally qualified person can fulfill this task, but keeping in

mind the circumstances of a lengthy occultation, Imam Asr (a.t.f.s.) selected in that period, persons who were highly learned and of excellent character, so that the community be aware even during Minor Occultation, that deputation of Imam (a.s.) cannot be performed by any common man. And also realize that self-knowledge and understanding is not to be used, and God forbid, if there is breach of trust, Imam is present there to correct it, and his connection with the community is in force. Therefore such high caliber persons were selected. So that when the stage comes of utilizing expertise of Ijtihad and all apparent connections of the reforming Imam would be severed how important would be the loftiness of knowledge and deeds of deputies and advocates of that time? And the Holy Imams have clearly hinted so in their respective periods about qualities of points of reference of religious commandments.

Following in brief are biographies of four Special Deputies of Imam Asr (a.t.f.s.):¹

1- Uthman bin Saeed Amri

He was a companion and special representative of Imam Ali Naqi and Imam Hasan Askari (a.s.).² As a cover, Uthman traded in edible oils and had set up a shop so that monies of Imam may be collected from those who came in guise of customers, and also to deliver the answers of their questions received from Imam (a.s.); due to this he is also called Samman (butter seller).³

Ahmed Ibne Ishaq Qummi, a renowned scholar, says that I said to Imam Ali Naqi (a.s.): “My master, many a time, I go

¹ Whose details are mentioned in *Kifayatul Muwahrhideen; Ahsanul Maqal*, Vol. 2, Chap. 14, Part 8, Pg. 436

² *Muntahiul Maqal, Al-Mahdi*, Pg. 181

³ *Ayanush Shia*, Vol. 4, Chap. 3, Pg. 16; *Kafi*, Vol. 1, Pg. 342

away and then come to your vicinity, yet I am still not able to find access to you every time I come. So whose word should we accept and whose order should we obey?" The Imam (a.s.) said: "This is Abu Amr. He is trustworthy and honest. He is the trustworthy man of the past and my man of trust in my lifetime and after my death. Whatever he says to you, he says it from us; whatever he delivers to you, he does so from me." And after the demise of tenth Imam, I asked Imam Hasan Askari (a.s.), he replied exactly in the same manner. With regard to a group coming from Yemen, Imam said to Saeed: Go and collect the funds from them as you are trustworthy, and when people asked: You have raised his status too high, Imam replied: Uthman Ibne Saeed is my representative, and his son is the representative of my son.

After the martyrdom of Imam Hasan Askari (a.s.), Imam Asr (a.t.f.s.) too retained Uthman Ibne Saeed as his representative. As a special deputy and representative of Holy Imams (a.s.), he displayed such wonders that people were amazed. He informed about the amount of money and distinguished lawful and unlawful amounts without looking, and mostly replied without hearing the questions.¹

We should know that this testimony from Imam Ali Naqi (a.s.) and Imam Hasan Askari (a.s.) that "his word is my word and his message is my message", hints at such a position, for which he can be considered as Imam's righteous follower and 'secure from mistakes' also. Alas! If any claimant of faith could have got this certificate from Infallible! The period of Uthman Ibne Saeed's deputyship was five years.

2- Muhammad Ibne Uthman Ibne Saeed Amri

He was also appointed by Imam Hasan Askari (a.s.) as the

¹ *Kafi*, Vol. 1, Pg. 342; *Al-Mahdi*, Pg. 181; *Ihtijaj*, Tabarsi; *Biharul Anwar*, Vol. 51, Pg. 346

representative of his son. But when Uthman Ibne Saeed passed away, a letter of condolence arrived from Imam Zamana (a.t.f.s.) as follows: “Indeed we belong to Allah and to Him we shall return! We submit to His command and are satisfied with His decree. Your father has lived in good fortune and has passed away with dignity. May Allah’s mercy be upon him, he has joined his friends and masters. Your father was always in the affair of the Imams (a.s.) and whatever would bring him near to Allah. May Allah brighten his countenance! May Allah give you more reward...and from the success of that departed one it is sufficient that he had a son like you, who would succeed him in his place and invoke mercy for him. And I also say that thanks be to my Lord, because the hearts of Shias are happy because of what Allah had made in you. May Allah help you and make you succeed. May He be your guardian and protector.”¹

Allamah Majlisi (r.a.) mentions referring *Ghaibat Tusi* that after the death of Uthman Ibne Saeed, Imam Asr (a.t.f.s.) sent this message about his son: “And his son, may Allah protect him, has always been our man of trust during lifetime of his father (a.s.). He is to us like his father and in his place. He orders according to our command and according to our command he acts. May Allah protect him from all calamities.”²

The pious daughter of Muhammad Ibne Uthman Ibne Saeed, Umme Kulthum says: Abu Ja’far Muhammad Ibne Uthman Amari had a number of books. He had written them on the subject of fiqh on the basis of his learning from Abu Muhammad Hasan (a.s.) and the Patron (a.s.) and from his father Uthman Ibne Saeed, who had procured his knowledge from Abu Muhammad and from Ali Ibne Muhammad (a.s.).

¹ *Biharul Anwar*, Vol. 51, Pg. 349; *Kamaluddin*, Vol. 2, Pg. 188; *Ghaibat Tusi*, Pg. 219

² *Biharul Anwar*, Vol. 51, Pg. 349; *Kashful Ghumma*, Vol. 3, Pg. 357; *Ghaibat Shaykh Tusi*, Pg. 219

They included books titled *The Books of Drinks*. Kabira, mother of Kulthum, daughter of Abu Ja'far (a.s.) mentioned that the books reached Abul Qasim Husain Ibne Ruh at the time of the final will to him and they remained in his possession.¹

According to Muhammad Ibne Uthman Ibne Saeed, Imam Zamana (a.t.f.s.) comes to Hajj every year and even meets the people, but people cannot recognize him; as I too last met him in the Hajj while he was busy reciting this supplication near Kaaba, "O Allah! Fulfill my promise!" and then went near Mustajaar and recited this Dua, "O Allah! Give me the opportunity to take revenge from enemies."²

He functioned as a special representative for forty years.

3- Husain Ibne Rauh

He was a special friend of Muhammad Ibne Uthman, but outwardly his position was lesser than Ja'far bin Ahmad and people thought the fourth deputy would be Ja'far bin Ahmad. So when the last moments of Muhammad Ibne Uthman arrived, Ja'far bin Ahmad sat by his head and Husain Ibne Rauh at his feet. But as soon as Muhammad Ibne Uthman read the message of Imam (a.s.) that Husain Ibne Rauh has been appointed as special deputy, immediately Ja'far bin Ahmad made him sit at the head and himself sat at his feet, as no one is more aware of circumstances better than Imam (a.s.), and it is our duty to submit before his command.³

In some narrations, it is mentioned that he (Husain Ibne Rauh) was more competent in preserving secrets of Imamate, and his behavior with all the people was such that everyone thought him to be having similar views and was proud that

¹ *Ghaibat Shaykh Tusi*, Pg. 178; *Biharul Anwar*, Vol. 51, Pg. 316

² *Biharul Anwar*, Vol. 51, Pg. 351

³ *Ghaibat Shaykh Tusi*, Pg. 326; *Biharul Anwar*, Vol. 51, Pg. 354

Husain Ibne Rauh was associated with them. And in those days of deputation and legateeship more importance was accorded to secrecy and determination rather than excellence in knowledge, as even in thousands of calamities, security of Imamate should not be compromised at any cost.¹

Imam's descriptions for Husain Ibne Rauh were thus, "We know him, may Allah let him know all that is good, and His pleasure, and may He render him fortuitous by success. We came across his letter. He is our man of trust on the position he is. He is before us in the position and rank that please him. May Allah increase His favors upon him; He is the All-Mighty Guardian. And praise belongs to Allah; there is no partner for Him. And may Allah bless His Messenger, Muhammad and his Progeny and salute them many salutations." His period of special deputation was twenty-one years.²

4- Abul Hasan Ali Ibne Muhammad Samari

He was appointed by Husain Ibne Rauh, on Imam's order, and he fulfilled duties of deputation and ambassadorship in an orderly manner, passing on monies of people to Imam (a.s.) until his last moments approached and people inquired: Who will be your successor? He replied: It is not in my authority as Allah best knows His ways, and this is the message from Imam, which I received just now.³

"In the name of Allah, the Merciful, the Compassionate. "O Ali Ibne Muhammad Saymoori, may Allah enhance the reward of your brothers for you, as you shall die within six days. Tie up your affairs together and do not appoint any

¹ *Al-Kuna wal Alqab*, Vol. 1, Pg. 91; *Biharul Anwar*, Vol. 51, Pg. 359

² *Biharul Anwar*, Vol. 51, Pg. 356-358; *Ghaibat Shaykh Tusi*, Pg. 227

³ *Biharul Anwar*, Vol. 51, Pg. 360

successor to carry out your duties after your final transfer. The full occultation has begun and there shall be no appearance but after Divine permission, high His name is, and that shall be after lengthy times, and the hardening of the hearts, and the earth's repletion with inequity. Individuals who will claim they have seen me will come to my Shia. Behold, whoever claims seeing me before rise of Sufyani and the call, is a liar and a slanderer. And there is no power except through Allah, the High, the Great."¹

Along with prohibiting successorship and legateeship the mention of claimants of Mushahida (meeting at will) with Imam is clear proof that it does not denote that encounter means casual meeting; on the contrary Mushahida means deputyship in which regular meetings are held and messages are exchanged. Imam has rejected such encounters and called the claimants of such representation as liars and slanderers. If the meeting is one sided and someone describes his meeting or asks something on any occasion from Imam (a.s.), or seeks help in any problem and he is guided; all these things are beyond the limits of an encounter. In fact a person claiming encounter says: Hand over your problems and monies to me and in my next meeting I will present them to Imam (a.s.), and get the replies from him. Such claims, in fact, are claims of special deputyship, which was related to Minor Occultation, and in Major Occultation no such arrangement exists.²

After this analysis, the subject of meeting Imam Asr (a.t.f.s.) is absolutely clear, but two things are worth noting:

1- A person should be confident that he is Imam Asr (a.t.f.s.), the devil should not deceive in the name of Imam (a.s.), and a person should pass away from the world in this fraud.

¹ *Biharul Anwar*, Vol. 51, Pg. 361; *Ghaibat Shaykh Tusi*, Pg. 352; *Kamaluddin*, Vol. 2, Pg. 193; *Ayanush Shia*, Vol. 4, Part 3, Pg. 21; *Qamusur Rijal*, Vol. 3, Pg. 51

² *Muntahiul Aamaal*; *Al-Mahdi*; *Ihtijaj Tabarsi*; *Muntahiul Maqal*

2- The meeting should be kept secret and not made public, because he does not have any proof, and in this way everyone gets the right to reject, and this, at times may become the rejection of Imam's meeting or even construe to be an insult to the Imam; the responsibility of which rests on claimant, as the rejector still have the right to reject.

His period of special deputation was only for three years and after that Major Occultation began.

Communications during Major Occultation

Without any doubt, occultation of Imam Asr is of two types: Minor Occultation, which started in 260 Hijri and ended in 329 Hijri, during which various deputies functioned as mediums between community and Imam (a.s.). Through them messages and questions were exchanged and replies received.

Uthman bin Saeed, Muhammad bin Uthman, Husain bin Rauh and Ali bin Muhammad Saymoori were those trusted persons, whom Imam Zamana (a.s.) honored with his special representation and through them only functions of guidance and leadership were fulfilled.¹

After that the period of Major Occultation began and the series of special deputies stopped and system of common representatives started and a general announcement was made that during Major Occultation persons having particular attributes will be points of reference for Muslims and only through them would the task of guidance be fulfilled. Protection of community and Islam will be their responsibility and protecting them and guiding them will be Imam's responsibility.

Thus the system of open deputation and representation ended but the work of guidance and security went on. There were numerous instances when Imam fulfilled his duty of guidance and protection of his common deputies. And whenever they committed an error, or were in danger and Islam was threatened, Imam fulfilled the duty of guarding them. It is a different thing that death is inevitable and nobody is to live

¹ *Muntahiul Aamaal*, Vol. 2, Chap. 14

forever. So at times sacrifice for truth was more beneficial for Islam; in such instances, protection and guidance is not required; but other than this, in normal conditions Imam is always concerned and he is fulfilling the function of security.

The basic difference between Minor and Major Occultation is that during Minor Occultation, identity of representatives was decided, and in Major Occultation their qualities are determined. May be the reason for adopting this way was that if qualities were determined in the beginning, every person would pose with those qualities and mobilize devotees around himself; claiming representation of Imam. That is why Imam (a.s.) determined personalities rather than attributes, so that people would observe them and study their conditions and decide for themselves what qualities and excellence they possess. After that they may decide what type of persons are needed for representing Imam (a.s.), and what learned persons and owners of magnificence and courage are required, whom Imam (a.s.) entrusts representation. For whenever attributes will be mentioned, any Tom, Dick and Harry won't come into the picture, but his character would be compared with those deputies, and then decided whether he is entitled to Imam's representation or not.

Among evidence of Imam's protection are included letters received from him during Major Occultation, in which after mentioning safety of community and guidance of responsible people of community, he has assured the Muslim community, that although he is in occultation, he has not gone away from the world. Occultation implies not seeing from your side and not from me. I am invisible to you and you cannot see me, but you are not away from my view. I am continuously looking at you and observing your conditions and situations. You would be in danger if I become careless of your conditions, and Imamate too will be endangered, as an Imam cannot be neglectful of his community. Even after his exit from seen world, he keeps an eye on conditions of the community, and on

Judgment Day also I will be witness of their acts. We are present and alive and only the curtain of vision is there between you and me, as I neither live in any other country nor some other world. I am amongst you, a sharer of your troubles and distress, and I see your pains and sorrows, and I am also there with you in Hajj, and I am there with you shoulder to shoulder in Ziyarat of our ancestors, also sometimes I lead some in reciting Ziyarat. It is a different thing that on the basis of effect of occultation they cannot sense my prayers and presence. And when on recitation of Ziyarat of Imam Zamana (a.t.f.s.), I reply to their salutations, they are jolted, but its true effect is felt only after I am gone.

There is no defect in my supervision and care, and I supervise every moment of yours, the proof of which are those letters I have written to my devoted servants of religion, also mentioning facts in them.

Below is the translation of two letters, which Imam Zamana (a.s.) wrote to Shaykh Mufid (a.r.), which shows the greatness of the Shaykh and Imam's love and regard.

In one letter, he states:

“This letter is for the worthy brother and righteous friend, Shaykh Mufid Abu Abdullah Muhammad Ibne Muhammad Noman, may Allah always maintain his honor, it is from the position achieved due to the covenant taken from the people:

In the name of Allah, the Beneficent, the Merciful. So to say: Peace be on you, O friend who is sincere in the religion of Allah and is successful in certainty in us. We are thankful for our existence to Allah, except Whom there is no God. And we ask Allah for blessings and mercy upon our Prophet Muhammad and the Progeny of Muhammad.

And may He always give you divine opportunity to help truth and increase your rewards for speaking up in our favor. We announce that we have been permitted to honor you with

our letter and entrust you with responsibility of our friends, who are present around you. May Almighty Allah befriend them due to His obedience and may He suffice them in their important matters. May Almighty Allah help you against pledge-breakers who have gone out of religion of God. Then consider what I am explaining to you and convey it to those whom you trust, if Allah wills. If we are in such a position that we are away from habitations of oppressors and it is due to hidden wisdom that Almighty Allah considered best for us and the believer followers of us, till material wealth is in control of transgressors. In spite of all this, we are perfectly cognizant of all your affairs and problems and nothing regarding you is concealed from us. We have received information about the disgrace and humility suffered by you all due to most of you acting in opposition to the ways of your predecessors, regarding which you may not have received any information.

And that we are concerned about you and we do not forget you and if this attention and favor had not been there, calamities would have befallen you and your enemies would have destroyed you. Therefore fear Almighty Allah and help us to save you from this mischief. Anyone whose death is near shall be killed in this mischief and one who has obtained his desire shall remain safe and this mischief is a sign of distance and proximity of our commands and prohibitions, although Almighty Allah would perfect His light, even if it is detestable to disbelievers.

Remain attached to dissimulation and keep away from stoking the fire of ignorance that the bigotry of Bani Umayyah has created. You should gain lessons from the incidents that would occur this year in Jamadiul Awwal and you should wake up from sleep of carelessness on witnessing that which occurs immediately after that.

A clear sign would be visible to you in the sky and a similar sign from the earth. In the eastern lands, there would be disappointing events and an atheist power would gain control

on Iraq. Due to their evil deeds, the livelihood of Iraqis would reduce. After that calamities would be dispelled and the evil ones and polytheists would be destroyed.

Their destruction would cause happiness among righteous and people from all corners of the world would come for Hajj. Each of you should do that, which we like and keep away from that, which we dislike. Because our kingdom shall appear all of a sudden and at that time, repentance would not be accepted from anyone. No one would be able to escape punishment. Almighty Allah has guided you through divine inspiration and given you Taufeeq of guidance through His mercy.”¹

This letter was received three years before death of Shaykh Mufid (a.r.) in the month of Safar 410 A.H. and the second letter also is nearly on same subject. From these letters one can clearly sense perpetual freshness and each sentence of it holds eternal status.

Believers should make special note of the following points in these letters, and always pray for good Taufeeq:

- 1- Imam Asr (a.s.) has ranked those who struggle in path of truth and serve the religion of Islam, as “worthy brothers”.
- 2- Imam (a.s.) is always in contact with his followers; but does nothing without permission of God; he even writes a letter only when Allah’s commands him to.
- 3- Imam (a.s.) lives far away from area of oppressors and is also near to believers, as both are protected and task of religion is also fulfilled.
- 4- All troubles of community are due to their impiety and irreligious persons, who left path of righteousness and neglected divine covenant.
- 5- Imam (a.s.) is never oblivious of caring for community, and

¹ *Ihtijaj Tabarsi*, Vol. 2, Pg. 596; *Biharul Anwar*, Vol. 12, Chap. 31, Pg. 764

its living proof is existence of community, otherwise oppressors would have eliminated it.

6- Dissimulation is best. Neglecting it is to invite destruction, but alongwith it, service to Islam should also go on.

7- Impiety of rulers of Iraq would cause lack of sustenance, which is seen even today that people are starving because of oppressors.

8- Iraqi tyrants would be destroyed and believers and God-fearing persons would be elated, if Allah wills.

9- The troubles of Hajj will be over, and a period of ease would arrive, Hajj would be performed under the supervision of Imam (a.s.), if Allah wills.

10- It is duty of believers to perform acts, which bring them nearer to Imam (a.s.) and to avoid displeasing him. In action, irreligiousness, insulting laws of Islam, lying, making allegations, disunity, selling of conscience, thanklessness, underestimating duties, inviting to prohibitions are acts which displease Imam Zamana (a.s.), and which will be accounted for very strictly after reappearance. May Allah give us all Taufeeq to become proximate to Imam (a.s.) and to keep him satisfied.

Those who met the Twelfth Imam (a.s.)

They are of two types:

1- Those who met Imam (a.s.) during Minor Occultation.

2- Those who met him during Major Occultation.

The list of visitors of Major Occultation continues by grace of Allah, hence it is impossible to number them and till visitations and meetings go on their number would go on increasing, as Muhaddith Noori (r.a.) has narrated 100 such incidents and Shaykh Qummi (r.a.) has narrated only one-fourth; other scholars and writers have narrated other incidents,

and this continues till today. Therefore here we quote only those incidents in which, in addition to meeting, an aspect of general benefits is also found. Following is list of some visitors of Minor Occultation:

1. First deputy, Uthman bin Saeed Amri
2. Second deputy, Muhammad bin Uthman Ibne Saeed Amri
3. Third deputy, Husain bin Rauh Naubakhti
4. Fourth deputy, Ali bin Muhammad Samari
5. General ambassador, Hajiz, Hilal and Attar Baghdadi.
6. Asimi Kufi
7. Muhammad bin Ibrahim bin Mahziyar Ahwazi
8. Muhammad bin Salih Hamadani
9. Basami and Asadi Raazi
10. Qumm bin Alaa Azerbaijani
11. Muhammad bin Shazan Nishapuri
12. Ahmad bin Ishaq Qummi
13. Abul Adyan (Before Occultation)
14. Abul Qasim bin Raees
15. Abu Abdullah bin Farukh
16. Masroor Tabbakh
17. Ahmad and Muhammad bin Hasan
18. Ishaq Katib Naubakhti
19. Sahibul Gharra
20. Sahibul Surratil Makhtuma
21. Abul Qasim bin Abi Jalis
22. Abu Abdullah Kindi

23. Abu Abdullah Junaidi
24. Muhammad bin Kashmar and Ja'far bin Hamadan Dinwari
25. Hasan bin Harawan and Ahmad bin Harawan Isfahani
26. Zaidan Qummi
27. Hasan bin Nasr, Muhammad bin Muhammad, Ali bin Muhammad bin Ishaq, Hasan bin Yaqub Azadi.
28. Qasim bin Musa, Ibne Qasam bin Musa, Ibne Muhammad bin Harun, Ali bin Muhammad. (Kulaini)
29. Abu Ja'far Riqaa (Qazwin)
30. Ali bin Ahmad (Fars)
31. Ibnul Jammal (Quds)
32. Majruh (Merv)
33. Saheb Alf Dinar (Nishapur)
34. Muhammad bin Shuaib bin Salih (Yemen)
35. Fazl bin Zaid, Hasan bin Fazl, Ja'fari, Ibnul Ajami (Misr)
36. Sahibul Mauludain, Sahibul Maal (Nasibain)
- 37 Abu Muhammad bin Mujana (Ahwaz).¹
38. Haseeni

Other than these, we don't know how many fortunate persons were there whose account was not included in books, but under other topics; like Lady Hakima who was the first visitor of Imam Zamana (a.s.), but her mention is not under list of visitors, but under services of assisting in birth, or other people before whom Imam Hasan Askari (a.s.) himself presented Imam Zamana (a.s.) and who witnessed the blessed countenance of the Imam before start of Minor Occultation.

I hinted at their names because the real aim is not to

¹ *Ghayatal Maqsood*, Vol. 1, Pg. 121 (S. No. 5-37)

prepare a list of visitors of Imam (a.s.) during occultation, but to mention those who visited Imam Qaim (a.s.), and after whose testimony it is only fallacy and obstinacy to deny the birth and existence of Imam Asr (a.t.f.s.).

Some visitors of Major Occultation described by Shaykh Abbas Qummi are as follows:¹

1- Ismail Harqali: Whose illness was incurable and he visited Sayyid Ibne Tawus, and after this contacted Imam Asr (a.t.f.s.), and when Imam passed his hands, the disease went away, even traces were not to be found, and in place of a sore a clear skin appeared on his legs.²

2- Sayyid Muhammad Jabal Amili: Whom the regime wanted to induct in army by force. He fled from Lebanon; after roaming for five years arrived in Najaf Ashraf. Upset by circumstances, he prayed much for increase in sustenance, but when no result came, made a program to send an Areezah. Every day he went out of Najaf and put Areezah in the river. After 39 days, he met a person on the way, dressed as an Iraqi and having a Lebanese accent. He asked: Why are you sending Areezah since 39 days, is the Imam (a.s.) unaware of your plight? Sayyid Muhammad was amazed and wanted to shake hands with him. While shaking hands the subtlety of the hands made him feel that he is Imam Asr (a.t.f.s.), because he had heard such report about his blessed hands. When he wanted to kiss his hands, he vanished. (Please note: this does not mean that Areezah proved futile, but the fact is that due to Areezah he was honored with a meeting.).³

3- Sayyid Atwa Hasani: Author of *Kashful Ghummah* has narrates from his son: My father belonged to the Zaidi sect and disliked us due to our Imamiyah religion. One day in his

¹ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 5, Pg. 368

² *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 5, Pg. 369

³ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 5, Pg. 373

intense illness he said: Until your master does not cure my illness, I won't change my faith. After a part of the night had passed, he was heard shouting: Run, meet your master. All of us ran out, but could see no one. We only heard from our father that a gentleman had arrived and passed his hand and the pain vanished. After that we saw his confidence and that he did not have any discomfort.¹

4- Allamah Majlisi has quoted in *Minhajus Salah* from Ibne Tawus that Sayyid Raziuddin Muhammad bin Muhammad bin Muhammad Aawi was arrested by the regime. Becoming fed up with it, he appealed to Imam Zamana (a.s.), and Imam ordered him to recite Dua Ibrat, he said: I do not know this Dua. Imam said it is in *Misbah*. He said I have not seen it. Again he said: It is there in it. When he awoke, he saw a paper in the book. He recited it immediately and ruler's wife saw in dream that Amirul Momineen Ali (a.s.) was saying: If my descendant is not released, your husband would be destroyed. She awoke and told her husband of the dream and he was freed immediately.²

5- Mir Ishaq Astarabadi: Allamah Majlisi has narrated that he said: On way to Mecca, I was separated from my caravan and was very upset. I appealed to Imam Asr (a.t.f.s.), who arrived and ordered me to recite Hirze Yamani. I was thirsty; he gave me water and corrected my recitation, and carried me with him. We reached Mecca nine days before the caravan. My family publicized that I possessed miracles and that I came to Mecca through folding of the earth.³

6- Sayyid Ibne Tawus has narrated in *Farajul Humoom* on the authority of Abu Ja'far Muhammad bin Harun bin Musa Talakbari from Abul Husain bin Abul Baghl that he said: I had

¹ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 5, Pg. 376

² *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 5, Pg. 376

³ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 5, Pg. 378; *Biharul Anwar*, Vol. 12, Chap. 24, Pg. 52

some pending matter with Abu Mansur bin Abu Samhan in which a dispute developed and due to fear I went underground. One day I went to the tomb of Imam Musa Kazim (a.s.) and requested Abu Ja'far to close the doors as I wanted to appeal to Imam in private. He closed the doors and I was busy with prayer, Dua, Ziyarat and Munajaat. Suddenly I saw a youth who saluted all Imams in Ziyarat, except Imam Zamana (a.s.). I was surprised and wondered as to which religion did he belong? I wanted to ask something when he said: Recite Dua Faraj, and then taught me the Dua, "*Yaa man Azharal jameel...*" in the end of which is "*Yaa Muhammadu Yaa Ali ikifyani fa innakoma kafiyaan Wansurani fa innakoma Nasiraan*". After concluding, I searched from him, but he was not there. I asked Abu Ja'far and he said: The doors were closed; it was Imam Zamana (a.s.) who came to your rescue.¹

Note: There are various supplications called Dua Faraj, of which this Dua is also one. Supplication beginning with "*Ya Imaada man la imaada lahu*" is also called Dua Faraj.

7- Abu Rajeh Hammami: Allamah Majlisi narrated his incident as follows: He owned a public bath in Hilla. There was a ruler in Hilla called 'Marjaan, the younger'. Some people reported to him that Abu Rajeh abuses companions of Prophet. So he got Abu Rajeh arrested and ordered him to be beaten. They beat him so severely that each part of his body was injured and they hit at his mouth so much that his teeth were broken. Then they pierced his tongue with a thick iron needle. Then they pierced his nose and put a rope through it. After that he was given over to the ruler's men to take him around the lanes of Hilla in this manner and ordered that he should be thrashed from every side. It happened in this way and the poor man fell down exhausted; people thought that he was dead. They informed the king and he ordered his execution. Those present in the court wanted to know what purpose would be served by his execution. Since he

¹ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 5, Pg. 379; *Biharul Anwar*

was an old man this much punishment was enough for him. He was already dead, so he should be left now, and he would die his natural death. Why should the king take the responsibility of his death? When people petitioned much, he ordered his release. Since he was seriously injured, his relatives carried him home like a corpse, everyone was sure that he would not survive that night as no sign of life remained in his body. However when people came to see him the next day they found him in perfect health and physically fit, engrossed in ritual prayers. His teeth, that had been broken, were back in his mouth in a perfect condition. The wounds of his body and face had healed so completely as if he never had any injuries in the first place. They were shocked at this and asked him how that came to be? He replied: I was looking at death with my own eyes. Since my tongue could not move, I was unable to utter any supplication, so I prayed to Allah in my mind and beseeched my master. When the greater part of the night had passed, I saw that the complete house was lit by luminosity and my master, His Eminence, the Master of the Time was stroking my face and saying: Now get up and go to your family. You are perfectly all right now. Thus when I got up in the morning, I was absolutely healthy as you can all see. Shamsuddin Muhammad bin Qaroon says: By Allah, Abu Rajeh was a frail and thin man, having a sallow complexion; he was very ugly and had a small beard. I used to visit the same public bath he frequented and I always saw him in the above condition. But that morning when I went to see him with other people, I saw him physically strong, his limbs were powerful and his height had also increased. The beard was also bigger than before and the complexion had a pinkish hue. It seemed as if he were a young man of twenty years. And he remained like that till his end. When the news of his miraculous recovery spread, the governor of Hilla summoned him; who one day before had seen him in a very serious condition; but now he was perfectly cured and there was no sign of any injury and his teeth were also intact. The ruler was highly impressed by this and filled

with awe. Previously when he sat at the place of Imam Zamana (a.s.) in Hilla, he used to turn his back to it, but after this incident, he began to sit facing it and also changed his behavior with people of Hilla. He used to forgive their mistakes and acted nicely with everyone in general. But all this was of no use to him and he died after some days.¹

8- Allamah Majlisi says in *Biharul Anwar*: I heard from some reliable scholars that during British rule in Bahrain, they appointed a Sunni Muslim as governor despite the fact that majority population was Shia. There was also a particular Sunni minister who was an enemy of Shia. One day he brought a pomegranate to the governor. On the pomegranate, the names of Abu Bakr, Umar, Uthman and Imam Ali (a.s.) were found, together with the inscription that these were the four Rightful Caliphs of Muslims. [“*La Ilaaha Illa Allah, Mohammed Rasool Allah, Abu Bakr wa Omar wa Othman wa Ali Kholefa’a Allah*”] The minister claimed that this was a natural miracle and a sign from Allah that Shia belief was incorrect. He urged that now the Shia should not be regarded as Muslims and be asked to become “true” Sunni or be killed or made to pay the taxes of non-Muslims. The governor was delighted at this occurrence and summoned Shia scholars and put three alternatives to them. The Shia were amazed when they saw the fruit and asked for three days to return with their reply. This time was granted to them and they went away wondering what to do. Finally they decided to seek help from the Holy Imam (a.s.). Three pious scholars were selected and each one was to go out of the city into the wilderness and pray for assistance of Holy Imam (a.s.). On first two nights, the first two scholars spent the whole night in prayers and supplications, but with no success. On third night, the third scholar, saw an impressive personality approach him at dawn. The man asked him what the problem was. He replied that if he was truly his Imam, he

¹ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 5, Pg. 374; *Sultanul Mufarraj An Ahlil Elmaan*, Sayyid Ali Ibne Abdul Hamid Teli Najafi

would surely know the problem. The Holy Imam (a.s.) then replied that he was aware of the difficulty and not to worry. He told the scholar to go with the governor to the minister's house the next day, and insist on going to the terrace. There he would find two moulds with false inscriptions. They are fitted to the growing fruit so that, as it became larger, the words became engraved on it. He further told him to ask the minister to break open the fruit and witness the power of Allah. The next morning matters proceeded as the Holy Imam (a.s.) had ordered. When the minister was told to take everybody to the terrace, he went pale and began to make excuses. At the governor's insistence, he reluctantly led them to the place, where they found the articles as described by the Holy Imam (a.s.). Eventually the governor asked the minister to break open the fruit. When he did so, black dust flew from it and smeared his eyes and beard. And when the truth came out he asked: How did you come to know? Isa replied: My master, who is the twelfth Imam, told me. When truth and falsehood was clear, he at once declared his acceptance of Shia religion at the hands of Muhammad Ibne Isa.¹

9- Aqa Mirza Abdullah Isfahani relates in *Riyazul Ulama*, that Abul Qasim Muhammad bin Abul Qasim Hasmi was an intelligent Shia man and Rafiuddin Husain was a prejudiced Sunni; the two were good friends and used to argue with each other. Abul Qasim called Rafiuddin *Nasibi* (prejudiced) and Rafiuddin called him *Rafidi* (heretic). One day they were sitting in Atiq Mosque in Hamadan and arguing who was superior Ali (a.s.) or Abu Bakr? Abul Qasim proved from various verses and traditions. Rafiuddin narrated the incident of cave and Abu Bakr's relationship with Holy Prophet (s.a.w.s.). Abul Qasim prolonged his reasoning and said: Who can compete with Ali (a.s.); Ali (a.s.) was the standard-bearer of

¹ *Kashful Ghumma*, Pg. 133; *Kitab Badaiul Akhbar*, Pg. 150; Mulla Ismail Sabzwari, *Safinatul Bihar*, Vol. 1, Pg. 536, Najaf Ashraf; *Ahsanul Maqal*, Vol. 2, Pg. 387

Holy Prophet (s.a.w.s.), husband of his daughter, ornament of his bed on the night of Hijrat, destroyer of idols of Kaaba and a manifestation of excellence of all prophets, and nobody had as much honor. At last Rafiuddin said: We will ask the first person who enters the Mosque, his would be the last word. Abul Qasim accepted it. After a while a youth entered and Rafiuddin presented his case. The youth recited a couplet and the matter was thus: "People ask me of superiority of Ali (a.s.) and I feel the description of superiority itself is an insult to Ali. Is it not an insult for a sword to say that it is sharper than a stick?" Rafiuddin was bewildered and as per his statement was compelled to accept the religion of Aale Muhammad (s.a.w.s.).¹

10- Aqa Sayyid Muhammad Rizvi Hindi has narrated an incident on the authority of Shaykh Baqir Ibne Shaykh Hadi (r.a.) the second caretaker of Najaf Ashraf that a person worked in a public bath at Najaf Ashraf; he was a firm believer and very pious. He served his old father with dedication and even lifting him, making him sit and feeding him was his responsibility. He only went for prayers and Ziyarat of Imam Zamana (a.s.) every Wednesday eve. On one such occasion, he was delayed and was returning alone, when suddenly he saw an Arab. He feared that that very soon even his clothes would be looted. The Arab asked: "Where are you going?" He replied, "Masjid Sahla." Then he asked: "What is there in your pocket?" I replied: "Nothing." He said: "Take out immediately what you have." He again denied. Now the Arab scolded him and he put his hands in his pocket and remembered that he had purchased some raisins for his children and they were still in his pockets. He offered them to him. He said: Go back and serve your father. Visiting Masjid Sahla is not more important than serving the father.

As a matter of fact, this believer got this honor because of

¹ *Ahsanul Maqal*, Vol. 2, Chap. 14, Part 5, Pg. 390

serving his father that he was able to meet Imam Zamana (a.s.) and the aim for which he used to visit the place was fulfilled. That is why the Imam said: Now go and serve your father, as no other task was left, and if going to Masjid Sahla was not appropriate, Imam would have restrained him from the first.

Anyway, service to parents is very important. So much so that it is mentioned in narrations that if parents stop you from taking part in Jihad and they are fearful of it, then serving them for an hour is better than a year's Jihad in the way of Allah. It is narrated from Imam Sadiq (a.s.) from Holy Prophet (s.a.w.s.) by which it is possible to conclude the nature of faith and Islam, and also know that during Major Occultation there is possibility of one more Jihad, that is serving parents. May the merciful Lord bestow every believer with Taufeeq for this Jihad.

Letters and communications

Like scholars have mentioned about persons honored with meeting Imam Asr (a.t.f.s.), they also mentioned letters and communications issued by Imam Asr (a.t.f.s.) during occultation which are called "Tauqiyaat" These communications contain many topics, laws, supplications and Ziyarats. There are a number of special letters as well, which were sent under different reasons and pretexts.

Among personal letters are three letters written to Shaykh Mufid (a.r.): In one he is mentioned by the title of "Just brother and righteous friend"; in the second, he is called, "helper of truth and motive of word of truth". The first letter is dated Safar 410 A.H. and the second, 23rd Zilhajj 412 A.H. After that, on his death, Imam also recited some couplets, which are engraved on the grave of Shaykh Mufid (r.a.).¹

¹ *Ihtijaj Tabarsi*, Vol. 2, Pg. 596

The gist of the third letter is that a question was asked regarding a pregnant woman who died. They asked: What is to be done about the unborn child? He replied: She would be buried alongwith the child. People were preparing for her burial when a rider came and informed that the child be taken out and the woman buried. The child was taken out, and when later the Shaykh came to know about it, he decided not to issue any decree in future. That: if that rider had not corrected the mistake, I would have been responsible for the death of an innocent child. After taking this decision, he was at home when a message arrived from Imam (a.s.) that this decision was completely wrong: It is your duty to issue verdicts and our job to verify them.

From this event, in addition to the unseen help of Imam Zamana we also realize how much love he has for his followers, and how he does not want them to be helpless at all. The Imam's purpose is also that in every period there should be scholars to solve problems. And after that if they commit a mistake, which is related to rights of worship and innocent bloodshed, I will check them; otherwise mistakes in matters of rights of Allah are pardoned by Allah Himself and He is the most Merciful of Merciful ones. If He can pardon sins of a common man, why He cannot pardon mistakes of a scholar who is giving sacrifices in His way and enduring pains in that path?

Regarding religious problems, Allamah Tabarsi has mentioned a letter addressed to Ishaq Ibne Yaqub in which various replies were found, gist of which is that if the question pertains to a deniers then our denier is not one of us, and if the question is about people like Ja'far, his example is like that of the son of Prophet Nuh (a.s.) and brothers of Yusuf (a.s.).¹

(From this some have concluded that son of Nuh (a.s.) was worthless as per the commandments of his father and was not

¹ *Ihtijaj Tabarsi*, Vol. 2, Pg. 542

on his path, but when brothers of Yusuf (a.s.) committed treachery with him, he pardoned them in the end, and in this manner the oppressors turned repentant.)

As for “Fuqaa” (A drink prepared from barley extract) it is unlawful to drink it. And as for “Shilmaab” (A non-intoxicant drink and its use in present age is common); it is not doubtful. And as for your property, till you do not purify it, do not use it. Then anyone who wants to send it to me and anyone who does not want to be separated from it, then what Allah has bestowed to us is better than what Allah has given you.

As for reappearance and advent, it solely depends on will of Allah and those who fix a time for it are liars.

As for the saying of those who think that Imam Husain (a.s.) has not been slain is a kind of disbelief, denial, deviation and misguidance.

“But as for the problems which will occur in the future, you should refer to narrators of our traditions for their verdicts; as they are my proofs to you, and I am Allah’s proof to them.”

As for Muhammad bin Uthman Amri, may Allah be pleased with him and his father, he is trustworthy and reliable one of mine and his writing is my writing.

As for Muhammad bin Ali bin Mahziyar Ahwazi, then very soon, Allah would reform his heart and remove his doubt.

As for the money that you sent me; it is not acceptable to me, except that money which is pure. And the compensation for a singing girl is unlawful.

As for Muhammad bin Shazan bin Naeem, he is Shia of us, Ahle Bayt (a.s.).

As for Abul Khattab Muhammad bin Ali Zainab Ajdaa, then he and all his associates are accursed and you don’t cultivate the company of those who harbor their beliefs. And my forefathers and I are aloof from them.

As for those who are in possession of our funds in a way that they consider it lawful for themselves and spend it; they have in fact devoured (Hell) Fire.

As for Khums, it is lawful for our Shias till reappearance, so far as their children are pure and not involved in sinful activities.

As for the funds sent to us and after which they fell into doubts and became regretful of having paid it to us, then anyone who wants we would return to him and we are not needful of the money of those who harbor doubt with regard to Allah.

As for the cause of occultation, Almighty Allah has said:

“O you who believe! Do not put questions about things which if declared to you may trouble you...”¹

Each of my forefathers in his time was compelled by oath of allegiance to tyrant ruler and when I reappear, I would not be having allegiance of any tyrant on my neck. As for how people would benefit from me during occultation, it is like getting benefits from sun concealed by clouds. And I am the security for people on the earth just as stars are security for inhabitants of heavens. Therefore do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance, as in it lies your success.

And peace be on those that follow the guidance.²

Longevity

One of the discussions regarding Imam Mahdi (a.s.) is that

¹ Surah Maidah 5:101

² *Elamul Wara*, Pg. 258; *Kashful Ghumma*, Pg. 140; *Majalisul Momineen*, Pg. 190; *Ihtijaj Tabarsi*, Vol. 2, Pg. 543; *Ghaibat Shaykh Tusi*, Pg. 176

of longevity. In fact this discussion arises because of doubts regarding Imam Mahdi (a.s.) that appear in the Muslim world. Their purpose is to make mankind neglectful of such a reformer, whose task is to destroy injustice and tyranny and establish justice and equity. Day and night he is waiting for Allah's order for this great task. Otherwise if political aim had not been present in it a Muslim's questioning longevity and permanence is against dignity of Islam and faith and against belief in Quran and traditions.

A Muslim in any case believes that life and death is in control of Allah, and He only prolongs or shortens the lives of human beings. In this system of exigency such persons are also included who die in wombs, and persons who even in worst circumstances do not die. If He wanted to give death to a person, a powerful man like Sulaiman also passed away before his army, and if He wanted to keep alive, Musa (a.s.) lived even in Firon's palace.

Ibrahim (a.s.) survived in Nimrod's inferno; Yunus (a.s.) in the belly of whale. If He wished, the sleep of folks of the Cave prolonged and with His wish Uzair (a.s.) came back to life.¹ If a person keeping faith on such system of Lordship, has doubts about Allah's Proof and Mahdi of this Age, it means that he does not have faith in Allah's power, and in his view all past events were fables of old, or he has some particular dispute about existence of Mahdi on the basis of which, he wants to make it doubtful in some way or another.

History contains record of persons living for hundreds and thousands of years, like Zulqarnain (3000 years), Prophet Nuh (2500 years), Saam Ibne Nuh (500 years), Qainan (900 years), Mahlail (800 years), Auj Ibne Unaq (3300 years), Nufayl Ibne Abdullah (700 years), Rabia Ibne Umar (600 years), Arafakhshad (400 years), Duraid Ibne Zaid (456 years), Prophet Sulaiman (400 years), Kaab Ibne Jamjama (390 years),

¹ *Hayatul Qulub*

Nasr bin Rahman (390 years), Qays bin Saidah (380 years), Umar bin Rabia (333 years), Umar bin Dusi (400 years), Umar bin Tufayl (200 years) and no one has denied this information.¹

From Islamic point of view, Prophet Idris (a.s.) and Khizr (a.s.) and being of Dajjal and accursed Iblis is among certainties, whose ages have exceeded thousands of years and Prophet Isa (a.s.) is continuously living in heaven, waiting to descend to the Earth.

Under these circumstances, to argue against longevity is neither correct from aspect of beliefs, nor from aspect of history.

Moreover, according to numerous testimonies of history and hundreds of traditional reports Messenger of Allah (s.a.w.s.) said: “Mahdi is my twelfth successor, from descendants of Fatima, from descendants of Husain; he would be the ninth successor of my son, Husain (a.s.).² The being of Mahdi is already established on the basis of undeniable narrations of Prophet. His reappearance is also imminent in any case, and if from the duration of the world, a day remains, Almighty Allah will prolong it until Mahdi appears and fills up the earth with justice and equity just as it would be fraught with injustice and tyranny.

Between both these two certainties only two possibilities remain: Either Mahdi should die, and then come back to life during the time of reappearance and establish a universal revolution, or that he should be living and present and taking stock of situations and preparing grounds for his last revolution.

The first possibility is wrong according to religion as well as science. If according to religion it is accepted, it would mean

¹ *Ghayatul Maqsood*, Pg. 301; *Elamul Wara*, Pg. 270

² *Lamat Shaykh Abdul Haqq; Tirmidhi Urdu*, Vol. 2, Pg. 411, Nazirul Haqq Qadri

that the world is devoid of divine proof and the Prophet has already said that if the world is devoid of divine proof, its existence is impossible, and the Earth will swallow its dwellers. And according to science, the coming back to life of a person after death and without any preparations and creating such a great revolution is unimaginable. And if Allah's power is included in it, then there is no need of life and death. The God who can enliven a dead person can also keep him alive for a thousand or two years and nothing is beyond His power.

On the basis of this after reconciling all three possibilities of Islam that the birth of Mahdi has definitely occurred and his reappearance is definite and the earth cannot be devoid of divine proof, brings us only to a conclusion that Mahdi is alive and he is continuously watching the situation and is busy in preparing for His universal revolution. In times of need, he also renders help to his deputies and also prepares ground for his reappearance. He is also awaiting order of Allah for his reappearance. As soon as he receives Allah's permission, he would at once begin his mission and fill the earth with justice and equity like it would be fraught with injustice and oppression, if Allah wills.

Traditional reports and Confessions

Holy Prophet (s.a.w.s.) said: There would be a Mahdi also in my community.¹

Holy Prophet (s.a.w.s.) said: Allah will create a person in my progeny who would fill up the earth with justice and equity.²

Holy Prophet (s.a.w.s.) said: Even if a single day remains in the tenure of the world, Allah would prolong it until a person

¹ Abu Saeed Khudri in *Sahih Tirmidhi*, Pg. 270

² Abdul Rahman Ibne Awf in *Iqdud Durar*

from my Ahle Bayt comes having same name as mine.¹

The Mahdi of this community will lead Isa Ibne Maryam (in prayers).²

Mahdi is a fact, he would be from Bani Qinana, Quraish, Bani Hashim and from the descendants of Fatima (s.a.).³

I give you glad tidings of Mahdi who is from my progeny and Quraish.⁴

We seven descendants of Abdul Muttalib are leaders of Paradise: Myself, Ali, Hamzah, Ja'far, Hasan, Husain and Mahdi.⁵

Mahdi of my progeny will be from descendants of Fatima.⁶

Allah would prolong the last day of the world to such an extent that a person would come from my progeny and Ahle Bayt who would fill up the earth with justice and equity.⁷

Ali is the Imam of my Ummah and the awaited Qaim would be his descendant; who would fill up the earth with justice and equity.⁸

Mahdi would be from descendants of Husain.⁹

Husain! You are Sayyid son of Sayyid and brother of Sayyid, you are Imam, son of Imam and brother of Imam, you are Hujjat son of Hujjat and brother of Hujjat and a father of

¹ Abdullah Ibne Masud in *Tirmidhi* and *Sunan Abu Dawood*

² Abu Saeed Khudri in *Iqdud Durar*

³ Qatadah in *Iqdud Durar*

⁴ *Sawaiqul Mohriqa*

⁵ *Sunan Ibne Majah* *Mojam Tibrani*, *Hafiz Abu Naeem Isfahani*, *Iqdud Durar*

⁶ Umme Salma in *Sunan Abu Dawood*

⁷ Abu Huraira in *Sahih Tirmidhi*

⁸ Ibne Abbas in *Manaqib Khwarazmi*

⁹ Huzaifah Ibne Yamani quoted by *Hafiz Abu Naeem*

nine Hujjats of whom the ninth will be Qaim.¹

The advent of Mahdi is imminent, and it will be when the world is filled with injustice and oppression.²

Imam Mahdi was born in Samarra, which is at a distance of 20 farsakhs from Baghdad.³

Imam Hasan Askari has kept his son's birth a secret, due to fear of the ruler.⁴

Imam Mahdi was born in Samarra and his birth was kept secret. He is in occultation from the lifetime of his father.⁵

Imam Mahdi was born on 15th Shaban, 255 Hijri and disappeared from people in Samarra.⁶

Imam Mahdi was born on 15th Shaban, 255 Hijri and Imam Hasan Askari entrusted him to Allah, to whose custody Musa (a.s.) was entrusted.⁷

Imam Mahdi was born from Lady Narjis on 15th Shaban, 255 Hijri.⁸

Caliphate of the Messenger of Allah (s.a.w.s.) has reached Imam Mahdi through Imam Ali and He is the last Imam.⁹

Imam Mahdi is the twelfth Imam.¹⁰

Imam Mahdi is from descendants of Fatima. According to

¹ Sulaiman Qunduzi in *Yanabiul Mawaddah*

² Shaykh Mohiuddin in *Futahat Makkiyah*, Shaykh Abdul Wahab Sherani in *Al Yawaqeeet Wal Jawahar*

³ Muhammad Ibne Talha Shafei in *Matalibus So-ool*

⁴ Ali Ibne Muhammad Ibne Sabbagh Maliki in *Fusoolul Muhimma*

⁵ Allamah Jami in *Shawahidun Nubuwwah*

⁶ Allamah Jamaluddin in *Rauzatul Ahbab*

⁷ Shaykh Abdul Haqq Mohaddis Dehlavi in *Manaqibul Aimmah*

⁸ Abdur Rahman Sufi, in *Miratul Asrar*

⁹ Allamah Shahabuddin Daulatabadi in *Tafseer Bahre Mawaej*

¹⁰ Mulla Ali Qari in *Sharh Mishkat*

a version he was born in 255 Hijri, and after sometime went into occultation.¹

Imam Mahdi went into occultation after his birth, and he would reappear in the last period of time.²

After taking birth, he became a Qutub.³

Shias view about Muhammad Ibnul Hasan is correct.⁴

Imam Mahdi went into occultation for perfection of attributes.⁵

Imam Mahdi went into occultation after taking birth in 256 Hijri.⁶

Imam Mahdi disappeared into Sardab after taking birth.⁷

The age of Imam Mahdi (a.s.) at the demise of Imam Hasan Askari (a.s.) was 5 years; he did not return after going into occultation⁸

His titles are: Al-Qaim, Al-Muntazar and Al-Baaqi.⁹

He is alive like Isa, Khizr and Ilyas (a.s.) etc.¹⁰

Imam Mahdi is the Qaim (one who will rise) and Muntazar (awaited), he will appear like a Sun and remove darkness of infidelity (*Kufr*) from the world.¹¹

Prophet Isa (a.s.) will descend after reappearance of Imam

¹ Allamah Jawad Saabaati in *Baraheen Sabatiya*

² Shaykh Saduddin in *Masjid Aqsa*

³ Ali Akbar Ibne Asadullah in *Mukashifat*

⁴ Shah Waliullah Muhaddith Dehlavi in *Risala Nawadir*

⁵ Mulla Husain Maibazi in *Sharh Diwan*

⁶ *Tarikh Dhahabi*

⁷ Ibne Hajar Makki in *Sawaiqul Mohriqa*

⁸ *Wafayatul Ayan*

⁹ *Tadkiratul Khawasil Ummah*, Sibte Ibne Jauzi

¹⁰ *Arjahul Matalib*

¹¹ Fazl Ibne Ruzbahan, *Ibatalul Baatil*

Mahdi (a.s.).¹

Special features of the Rule of Imam Asr (a.t.f.s.)

1- In the beginning, his style of functioning will be same as that of the Messenger of Allah (s.a.w.s.) in the beginning of his mission, because till his time Islam would have changed to such an extent as if he will have to start Islamic propagation anew, and there cannot be severe retribution in a new system. Holy Prophet (s.a.w.s.) himself said: Islam was strange in the beginning and would become strange in the end; glad tidings to strangers.²

2- Like Prophet Dawood (a.s.), his judgments would be based on personal knowledge; he won't need witnesses and evidences. He will judge crimes through appearance of people and would deal accordingly.³

3- A special cloud would serve as his vehicle; it will have thunder and lightning etc., which was not available even to Zulqarnain. He will mount the cloud and tour various surroundings propagating religion of Islam and establishing it system.

4- By the blessings of his being, the Earth will discharge all its treasures, and production will increase so much anyone will take as much as he likes and a voice will say: "Take as much as you want; there is no shortage in divine treasure trove." Such would be the state of abundance growth that if a lady were to travel from Iraq to Syria, she will not have to step on anything, but greenery. Till Damascus her steps will not be on any dry land, but on the green vegetation.⁴

¹ Jalaluddin Suyuti, *Durre Manthur*

² *Yanabiul Mawaddah, Muntakhabul Athar*

³ *Irshad Mufid; Muntakhabul Athar*

⁴ *Kamaluddin; Muntakhabul Athar, Part 2, Chap. 36*

5- There would be such peace in the world that even fear and hatred would disappear between humans and animals. Children will play with snakes and scorpions, and the wolf and sheep will drink from the same pool; so much so that even if a lady travels from Iraq to Damascus with her luggage on her head no wild animal will harm her and no fear of any kind would be there.¹

6- By blessings of his reappearance, special kinds of dangerous diseases will be finished, and believers will live a life of health and peace.

7- Passage of time will not affect him and he will appear as a young man of 40 years. As mentioned in tradition of Imam Reza (a.s.) when someone asked: Are you Qaim? He replied: No, can't you see how old and feeble I have become; and the Qaim, in spite of age would appear as a youth of forty; he would be my fourth descendant.²

8- He will have all relics of prophets and successors. Garment of Ibrahim (a.s.), staff of Musa (a.s.), ring of Sulaiman, armor, turban, slippers and shirt of Prophet of Islam (s.a.) and Zulfiqar of Imam Ali (a.s.). When Sayyid Hasani will ask for proof of Imamate, he would produce these items.

9- His blessed body won't produce a shadow, like in case of Holy Prophet.

10- The earth will be illuminated with his blessed light in such a way that life will go on without light of sun and moon.

11- The earth will be like a dirham coin on his palm, and he will know what is going on in the world without any hindrance.

12- During his period, believers will attain excellence in knowledge, intellect, sagacity and wit. When he passes his hand of mercy over the head any man, his knowledge and

¹ *Yanabiul Mawaddah*

² *Biharul Anwar*

understanding will become perfect. He would instruct his representatives that if one of them does not understand a problem, he should look at his palm as imprints of all knowledge and laws will be found in it.¹

13- All modern minarets, chambers and designs in mosques, which were not there during period of Messenger of Allah (s.a.w.s.) will be destroyed and will be returned to their original Islamic simplicity.

14- Masjidul Haraam and Masjidun Nabi will be renovated and all useless construction would be corrected. Maqam Ibrahim will also be reinstated to its original location.

15- So prominent and brilliant would his blessed light be that everyone will see him easily, and all would feel him to be in his own area.

16- His flag will be flag of help of Messenger of Allah (s.a.w.s.), whose pole will be made from throne of Allah; it will destroy the oppressor it overshadows. Members of his army will be strong like sheets of iron, and every believer will have strength of forty men.²

17- Joy of reappearance will also enter graves of believers. They will congratulate each other, and some will come out to help Imam (a.s.). As mentioned in Dua Ahad: O Allah! Even if I were to die before reappearance, at reappearance make me arise from my grave, with my shroud on my shoulders, an open sword in my hand, spear shining and on my tongue be the words of Labbaik! Labbaik!

18- He would liquidate the debts of all his followers and endow them with gifts and wealth; except that the debt should not have been spent in prohibited ways, otherwise he will also punish it.

¹ *Muntakhabul Athar*

² *Muntakhabul Athar*, Part 2, Chap. 49

19- He will destroy all heresies and bring back mankind to law of Prophet of Islam (s.a.w.s.); so much so that thousands having wrong belief will demand him to return, and he will eliminate them all.

20- He will only maintain relations with those who are real and sincere believers. Hypocrites and sycophants will have no status. He will destroy enemies of Aale Muhammad (s.a.w.s.), Bani Umayyah, Bani Abbas, killers of Imam Husain (a.s.), Nasibis and Khwarijis and will not leave a single man alive who approves the evil deeds and oppressions of previous people or community.¹

O Allah, hasten his reappearance and ease his advent and make us among his helpers and supporters.

For details about the rule of Imam of the Age (a.s.) refer: *Muntakhabul Athar Fil Imaamith Thani Ashar*.

¹ *Uyun Akhbare Reza*

Imam of the Age and Salaam, Dua, Namaz, Ziarat, Istighasa, Method of Ziyarat and Meeting

Amirul Momineen (a.s.) had stated that as if I can see Mahdi astride a horse, riding to Wadi Salam reciting the words:

*Laa ilaaha illallaah H'aqqan H'aqqan; Laa ilaaha illallaah Eimaan wa S'idqan. Laa ilaaha illallaah ta-a'bbudan wa riqqan. Allaahumma Muizzu kulli mominin wah'eedin wa Mudhillu kulli Jabbaarin wa A'needin...and so on.*¹

Salaam

Jabir (r.a.) has narrated from Imam Muhammad Baqir (a.s.) that whoever survives till the time of the Qaim, should greet him in the following way:

*As Salaamo a'laikum yaa ahla baitin nubuwwah wa ma'danil ilm wa mauz'a-ir Risaala.*²

Muhammad Ibne Muslim narrates that Imam Muhammad Baqir (a.s.) has said that he should be greeted as follows:

*As Salaamo a'laika yaa baqiyyatallaahi fee arz'ih.*³

Imran Ibne Dahir narrates that Imam Ja'far Sadiq (a.s.) was asked: Can the Qaim be greeted as Amirul Momineen? He replied: Never, this title is only for Imam Ali (a.s.). You may

¹ *Biharul Anwar*

² *Ghaibat Tabarsi*

³ *Kamaluddin*

greet the Qaim as ‘Baqiyyatullaah’.¹

Dua

This well known Dua is quoted from Imam Mahdi (a.s.) himself and is mentioned in *Mafatihul Jinaan* and other books of supplications:

*Allaahummar Zuqna Taufeeqat’ T’aa-a’ wa bo’dal Maas’eeyah.*²

One of his supplications is: *Yaa Maalikar Riqaab wa Haazimal Ahzaab, Yaa Mufattih’al Abwaab, Yaa Musabbibal Asbaab; Sabbib lanaa Sababan. Laa Nastat’ee’u Lahu t’alaban.*³

Another famous Dua is: *Ilaahi A’z’omal balaa, wa barih’al khifaa.*⁴

Shaykh Amri taught the following Dua to Abu Ali Ibne Humam during occultation of the Imam: *Allaahumma a’rrifni nafsak fe innaka illam to-a’rriffni nafsak lam a’arif nabiyyak.*⁵

Namaz

The following Namaz Hajat is narrated from the Imam of Age (a.s.) that one Friday eve pray two rakats Namaz in each of which when you recite Surah Hamd; when you come to “*Iyyaaka Na’budu wa iyyaaka Nastae’e’n*” you should repeat it a hundred times and recite Zikr of Ruku and Sajdah seven times each. After Namaz, you can ask for your needs and Insha

¹ *Biharul Anwar*

² *Misbah Kafami*

³ *Manhajud Dawat*

⁴ *Jannatul Mawa*

⁵ *Kamaluddin*

Allah they would be fulfilled.¹

Istighatha

Imam Ja'far Sadiq (a.s.) has said that if a person loses his way and is much troubled, he should supplicate as follows:

*Yaa S'aalih', Yaa Aba S'aalih' arshidoona ilat' t'areeq rah'imakumullaah.*²

The Messenger of Allah (s.a.w.s.) has said in the report of Abul Wafa that when circumstances take such a worse turn that the sword is upon your neck, you must pray as follows:

Yaa maulaayi, Yaa s'aah'ibaz Zamaani ana Mustagheethum bika.

The Master of Affair would indeed help you.

This report clearly shows that knowing all circumstances of the universe and from the aspect of power to be useful to all and to help them is the basic condition, without which no one is eligible to be called as an Imam.

Imam Mahdi (a.s.) taught a prisoner Dua Ibrat through which he was freed. And Amirul Momineen (a.s.) came in the dream of the wife of the ruler and warned the ruler that if he does not release him, he would be eliminated:

*Allaahumma inni as-aluka yaa Raah'imal abaraat wa yaa kaashifal karabaat. Yaa rabbi inni maghloobun fan tas'ir.*³

Prescription for cure

Shaykh Ibrahim Kanami has mentioned in *Baladul Amin* that Imam Mahdi (a.s.) said that if you write this Dua with

¹ *Kunuzun Najah*, Tabarsi

² *Najmus Thaqib*

³ *Jannatul Mawa*

Khake Shifa in a new utensil and wash it and make the patient drink it, he would be cured:

*Bismillaahir Rah'maanir Rah'eem. Bismillaahi daa-un wal h'amdu lillaahi shifaa-un. Wa laa ilaaha illallaahu kifaa-un. Wash shaafi shifaa-un. Wa huwal kaafi kifaa-un, Idh-habil ba-sa bi rabbin naasi shifaa-un. Laa Yughaadir-hu Saqmun wa s'allallaahu a'laa Muh'ammadin wa aalihin Nojabaa-u.*¹

Ziyarat

Sayyid Ibne Tawus has mentioned in *Jamalul Usbu* that a person saw the Imam of the Age on Sunday, reciting the Ziyarat of Amirul Momineen (a.s.) in the following way:

As salaamu a'lash Shajaratin Nabawiyyah wad darajatil haashmiyyatil muz'eeyatil muthmira...(Complete Ziyarat is mentioned in *Mafatihul Jinaan*)

And peace be on those who follow the guidance.

¹ *Biharul Anwar*