

Chapter 1: Life of the Seal of Prophets Muḥammad al Muṣṭafā (s.a.w.a.) - The First Infallible

JRC

1. Genealogy of the Holy Prophet (s.a.w.a.)

He is Abul Qāsim Muḥammad (s.a.w.a.) bin 'Abdullāh bin 'Abdul Muṭṭalib bin Hāshim bin 'Abd Manāf bin Quṣayy bin Kilāb bin Murrah bin Ka'ab bin Luwayy bin Gālib bin Fihr bin Mālik bin Al Nadhr bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Mudhar bin Nizār bin Ma'add bin 'Adnān. The Holy Prophet (s.a.w.a.) says that, "When you reach my ancestry unto 'Adnān, stop there",¹ hence we do not go further.

Before we proceed on to discuss the lives of his fore-fathers, we quote a statement of 'Allāmah (Muḥammad Bāqir) al Majlisī. He says that it should be known that the Imāmiyah Scholars unanimously agree that the parents, and all the male and female ancestors of the Holy Prophet (s.a.w.a.) until Nabī Ādam (a.s.), were Muslims, and his light did not pass on into the loins of a polytheist man nor into the womb of a polytheist woman. There is no doubt in his ancestry and his forefathers and foremothers, while the successive Aḥādīth quoted in the Shī'ah and Ahlul Sunnah books bear witness to this. Rather it is apparent from the successively quoted Aḥādīth that all the ancestors of the Holy Prophet (s.a.w.a.) were Prophets (a.s.), their Vicegerents and the custodians of the Religion of Allāh (s.w.t.). The progeny of Nabī Ismā'īl, who were his (s.a.w.a.) ancestors, were the Vicegerents of Nabī Ibrāhīm (a.s.); while the sovereignty of Makkah, custodianship of the key of the Ka'bah (Ḥijābah) and its repairs remained their responsibility. They were a source of reference for the common public, while the community of Nabī Ibrāhīm (a.s.) lay in their midst and they were the protectors of that Sharī'ah². They bequeathed (all this) to one another and handed over the relics of the Prophets (a.s.) to their heirs until it reached 'Abdul Muṭṭalib, who appointed Abū Ṭālib as his Vicegerent, while Abū Ṭālib handed over the the books, relics and trusts of the Prophets (a.s.) to the

¹ There was difference of opinion among the genealogists with regards to names of his (s.a.w.a.) ancestors in between Nabī Ismā'īl (a.s.) and 'Adnān, therefore he (s.a.w.a.) did not desire to widen the difference further. Also since according to our belief, all the ancestors of the Holy Prophet (s.a.w.a.) were either Prophets themselves or their Vicegerents, he (s.a.w.a.) therefore did not want to leave any place for doubt if a non-religious or non-believer's name would crop up mistakenly in his ancestry. And Allāh (s.w.t.) is the Best Knower (translator)

² Islām's Legislative System (translator)

Messenger of Allāh (s.a.w.a.) after the declaration of Prophet hood (Bi'thah) ¹.

'Adnān was the son of Udad, while his mother was Balhā'. Since early childhood the signs of discretion and magnanimity were visible on his blessed forehead, while the contemporary priests and astrologers predicted that a person would emerge from his progeny while the humans and genie would be obedient to him. Consequently he had numerous enemies and one day while he was alone in the desert of Shām², eighty brave horsemen attacked him. 'Adnān fought single-handedly with them until his horse was killed, then he attacked them on foot, striking them with his sword until he reached the foot of a mountain. The enemies chased him and continuously attacked him while galloping upon their horses. Suddenly a hand appeared from the mountain that pulled up 'Adnān and placed him on its peak, and a frightening voice sounded from its peak while the enemies of 'Adnān died with fright. And this too is among the miracles of the Prophet (s.a.w.a.) of the last age.

When 'Adnān reached maturity, he became the chief of the 'Arabs and master of the clans, while the residents of Baḥḥā³ and Yathrib⁴, and the tribes of the peninsular obeyed and submitted to his orders. When Nebuchadnezzar (Bukhtul Naṣṣar)⁵ completed his occupation of Baitul Muqaddas, he resolved to conquest the 'Arab lands and tribes, thus he waged a war with 'Adnān and killed numerous among his companions. Finally he gained control upon him, while some of the 'Arabs were put to sword and there remained no reason for 'Adnān and his people to stay therein. Subsequently everyone scattered around, while 'Adnān and his children went to Yemen (Yaman) and took refuge therein, took it as their homeland and resided there until his death.

He had ten sons, among them, Ma'add, 'Akk, 'Adan, 'Add and Ginā. The light (of

¹ A formal declaration of Prophethood (translator)

² Shām, the region bordering the eastern Mediterranean Sea, usually known as the Levant or the region of Syria, Lebanon, Palestine, Israel, Jordan, Cyprus and the Turkish Hatay Province, with Damascus (Dimashq) as its capital (translator)

³ Region in Makkah at a distance of ten minutes from Masjid al Ḥarām, sometimes also referred to Makkah itself (translator)

⁴ Ancient name of Madīnah before the Migration (Hijrah) of the Messenger of Allāh (s.a.w.a.) from Makkah, thereafter it was named Madīnatul Nabī or the city of the Apostle (translator)

⁵ He was a king of the Neo-Babylonian Empire, who reigned 605 BC – 562 BC. Nebuchadnezzar engaged in several military campaigns designed to increase Babylonian influence (translator)

Prophethood) that shone upon the forehead of 'Adnān passed on to his son Ma'add; while this august light was an apparent proof of the existence of the Prophet of the last age (s.a.w.a.) that passed on from one loin to another. When this light passed on to Ma'add, Nebuchadnezzar (Bukhtul Naṣṣar) had already died while people were at peace from his evil; the 'Arabs despatched someone to call him back among the tribes. Ultimately Ma'add assumed the leadership of the tribes, and four sons were born to him, while the light of his countenance passed onto his son Nizār. The mother of Nizār was Mu'ānah, the daughter of Ḥawsham, from the clan of Jurhum. When Nizār was born, Ma'add witnessed the light of Prophethood shining in between his two eyes. Seeing this he was extremely overjoyed and sacrificed Camels and invited people for a feast and declared, "All this is quite insignificant with regards to (the excellence of) this new-born". It is said that he sacrificed a thousand camels and since Nazara means insignificant or less, the child was named Nizār.

When Nizār attained maturity, he succeeded his father in the leadership and chieftainship of the 'Arab tribes, while he had four sons. When his end drew near in the desert, he accompanied his sons to Makkah and died therein. Names of his sons are mentioned as, Rabī'ah, Inmār, Mudhar and Iyād. A renowned and interesting incident has been quoted regarding the distribution of their father Nizār's inheritance among them and their referring the matter to Afī al Jurhumī, who was an expert in astrology and a source of reference in Najrān for their noblemen. Two tribes emerged from the progeny of Inmā', viz., Khash'am and Bajīlah, that settled in Yemen. From the progeny of Iyād was Quss bin Sā'idah al Iyādī, who was among the wise and eloquent 'Arab personalities. Numerous tribes emerged from the progeny of Rabī'ah and Mudhar, while one half of the 'Arabs attribute their genealogy to them and due to this they became a proverb with regards to abundance in quantity. It is enough proof of their excellence that the Messenger of Allāh (s.a.w.a.) said regarding them, "Do not abuse Mudhar and Rabī'ah, for they were both Muslims". Mudhar is derived from Mādhir that means sour (milk) before it is converted into yoghurt, while his real name was 'Amrū and his mother was Sawdah, the daughter of 'Akk.

The light of Prophethood passed on to Mudhar, who succeeded his father Nizār in leadership of the 'Arab tribes, while the 'Arab community obeyed and submitted to him. He always spent his days in propagating the Religion of Nabī Ibrāhīm (a.s.) and inviting people towards the right path. It is said that he was the most handsome among men and he was the first one to invent a sound to

run the camels. Two sons were born to him, one 'Aylān, from whose progeny numerous clans emerged; and second Ilyās, who inherited the light of Prophethood. No doubt Ilyās assumed eminence among the tribes and was bestowed the title of the Master of the Tribes (Sayyidul 'Ashīrah), while the vital tasks of the tribes were solved through his righteousness and reasoning. From the day the light of Muḥammad (s.a.w.a.) had passed on to him, he would sometimes hear the sound of glorification (of Allāh) from his loins. The 'Arabs considered his eminence and greatness, similar to Luqmān¹ and his likes. His mother's name was Rabāb, while his wife was Laylā bint Ḥulwān al Qudhā'iyyah al Yamaniyyah, who was later called Khindif. He in turn had three sons, 'Amrū, 'Āmir and 'Umayrā. It is said that when his sons gained maturity, one day 'Amrū and 'Āmir accompanied their mother Khindif to the desert. Suddenly a rabbit crossed their way and their camels were startled. Seeing this they followed the rabbit, while 'Amrū was the first to catch it and 'Āmir slaughtered it and cooked meat-balls from its flesh. Seeing this Laylā was replete with joy and pride and rushed to apprise her husband Ilyās of the episode. And since her gait was accompanied by arrogance, Ilyās asked her, "Where do you walk to with pride"? She replied, "I always walk with pride upon your heritage", and hence Ilyās named her Khindif.²

¹ It is said that he was not an Apostle of Allāh, but the one blessed with an extraordinary or a special endowment of wisdom (Ḥikmah). He was the nephew of Nabī Ayyūb (a.s.) and had lived for a thousand years from the time of Nabī Dāwūd (a.s.) to the time of Nabī Yūnus (a.s.). Once when he was asleep the Angels called him asking if he would like to be Allāh (s.w.t.)'s deputy on the earth, to which he replied saying, that if that be the command of Allāh (s.w.t.), he would abide by it; and if Allāh (s.w.t.) had asked about his desire or given him the choice, he would beg to be pardoned and spared from acting as such. The Angels asked as to why he said so and he replied saying, that it was a great responsibility and a very difficult task to do justice among people, and he could not bear the burden. Luqmān was a very obedient servant of Allāh (s.w.t.); never relaxed leaning on anything while he sat in any assembly; he was extremely pious; he was so modest that none saw him urinating or even bathing; out of his fear for sins, he never rejoiced upon any gain, nor did he grieve over any loss. It is said that whenever he passed over any vegetation, the herbs would disclose to him their respective latent properties. (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") His words of wisdom addressed to his son is mentioned in the Qur'ān in the chapter dedicated to him (Sūrat Luqmān) (translator)

² Since Khindifah means the one who walks proudly (translator)

Tribes that attribute their ancestry to Ilyās are thus known as Banī Khindif (the children of Khindif)¹. Since 'Amrū had first caught the rabbit, Ilyās named him Mudrikah (the percipient); and 'Āmir was named Ṭābikhah (the cook) for he slaughtered the rabbit and made meat-balls of it. And since 'Umayrā had no contribution in this incident, he was named Qama'ah (the suppressed one). It is said that Khindif loved Ilyās dearly and when he passed away she was extremely aggrieved, she neither left his grave nor sat in a shade until she died.

Finally the light of Prophethood passed on from Ilyās to Mudrikah ('Amrū) and some are of the opinion that he was called Mudrikah since he had perceived all the honours from his forefathers, while his agnomen (Kunīyyah)² was Abul Huḍayl. His wife was Salmā bint Asad bin Rabī'ah bin Nizār and she bore him two sons, one Khuzaymah, and another Huḍayl, who is the progenitor of numerous tribes. The light of Prophethood passed on to Khuzaymah, who succeeded his father in the leadership of the tribes. He in turn had three sons, viz., Kinānah, Hūn and Asad. The mother of Kinānah was 'Awānah bint Sa'ad bin Qays bin 'Aylān bin Mudhar, while his agnomen (Kunīyyah) was Abu Nadhr. When he assumed the leadership of the 'Arab tribes, one day he saw someone instructing him in a dream to marry Barrah bint Murr bin Add bin Ṭābikhah ('Āmir) bin Ilyās and she would give birth to a son who would be unique in his age. Thus he married Barrah and she bore him three sons, Nadhr, Mālik and Milkān. He also married Hālah, from the clan of Azd, who gave birth to 'Abd Manāt. Among all his sons, the light of Prophethood shone upon the forehead of Nadhr. He was named Nadhr due to his blooming countenance and he was also called Quraysh. There is difference of opinion regarding the reason for naming him Quraysh, perhaps the most favourable one is that since Nadhr was an eminent and sagacious personality, and also bore the leadership of the community, he

¹ Due to this reason, when the sacred head of Imām al Ḥusain (a.s.) was kept in front of Yazīd, the accursed, he recited verses attributing himself to the progeny of Khindif while saying, "I would not be eligible to be the descendant from Khindif, if I had not avenged from the Banī Aḥmad of what they did". While Sayyidah Zainab (s.a.) delivered a speech refuting his claim and rebuked him saying, "But when can be expected vigilance from one whose mouths chewed the livers of the purified ones", thus attributing him to his grandmother Hind, who chewed the liver of Hamzah (translator)

² Or Agnomen. The use of Abū (father of) or Umm (mother of), followed by the name of the son, mostly eldest, often as a prefix for ones name. Usually a sign of respect for the person (translator)

gathered the scattered people of the tribes. Frequent mornings they gathered at the side of his napery, he was called Quraysh for Taqarrash means Tajamma' (to gather).

Nadhr in turn had two sons, viz., Mālik and Yakhlud, while the light of Prophethood shone upon the forehead of Mālik, his mother was 'Ātikah bint 'Adwān bin 'Amrū bin Qays bin 'Aylān. Mālik left behind a son named Fihri, while his mother was Jandalah bint Ḥārith al Jurhumīyyah. Fihri was a chief among the people in Makkah and was known to gather the Quraysh. His wife was Laylā bint Sa'ad bin Huḍayl, who bore him four sons, viz., Gālib, Muḥārib, Ḥārith and Asad. While the light of Prophethood passed on to Gālib among all. Gālib in turn had two sons from Salmā bint 'Amrū bin Rabī'ah al Khuzā'īyyah, viz., Luwayy and Taym.

The light of Prophethood consequently shifted to Luwayy, that is a short word of Lāy, that also means light. He in turn had four sons, Ka'ab, 'Āmir, Sāmah and 'Awf, while among all, the light of Prophethood was possessed by Ka'ab. His mother was Mārīyyah bint Ka'ab al Qudhā'īyyah, and he was among the 'Arab chiefs and possessed eminence among all in the tribes of Quraysh. His house was a sanctuary for the refugees. It was a custom among the 'Arabs that when a great calamity befell them or an astonishing event took place, they would start their calendar with the date of that incident. Therefore the year of his death, that occurred five thousand six hundred and forty four years after the death of Nabī Ādam (a.s.), was made their calendar until the year of the elephant ('Āmul Fil).

Ka'ab had three sons from Maḥshīyyah, the daughter of Shaybān, viz., Murrah, 'Adīyy and Huṣayṣ. Huṣayṣ was the eldest among the brothers and he in turn had a son named 'Amrū who in turn had two sons, Sahm and Jumaḥ. 'Amrū bin al 'Āṣ was from the progeny of Sahm, while from the progeny of Jumaḥ were 'Uthmān bin Maz'ūn, Ṣafwān bin Umayyah and Abū Maḥdūrah, the prayer-caller (Mu'addīn) of the Prophet of Allāh (s.a.w.a.). 'Umar bin al Khaṭṭāb was from the progeny of 'Adīyy bin Ka'ab. The light of Prophethood passed on from Ka'ab to his son Murrah. He in turn had three sons, viz., Kilāb, whose mother was Hind bint Surrā bin Tha'labah; Taym and Yaqazah, while the mother of the latter ones was Bārqiyyah. From the progeny of Taym emerged the clan of Abū Bakr and 'Talḥah bin 'Ubaydullāh. Yaqazah had a son Makhzūm whose progeny was called Banī Makhzūm that included personalities such as Umm Salamah, Khālid bin

Walīd and Abū Jahl. Kilāb bin Murrah had two sons, first Zuhrah, from whose progeny were Āminah, the mother of the Messenger of Allāh (s.a.w.a.), Sa'ad bin Abī Waqqāsh and 'Abdul Raḥmān bin 'Awf. His second son was Quṣayy, whose name was Zayd. He was given the name of Quṣayy since his mother Fāṭemah bint Asad married Rabī'ah bin Ḥaram al Qudhā'ī after the death of her previous husband Kilāb. She took Quṣayy, who was yet a child, along with her to Qudhā'ah as stipulated with her husband (Rabī'ah bin Ḥaram) and left behind Zuhrah in Makkah, who was the elder one. Since she took Quṣayy along with her far from Makkah, he was named Quṣayy, that means a distanced one. When Quṣayy grew up, he bade farewell to his mother Fāṭemah and his brother (from mother's side) Zarrāj bin Rabī'ah and left for Makkah accompanied by a group of people from Qudhā'ah. He resided therein with his elder brother Zuhrah and scaled great heights.

During that period, Julayl bin Ḥabsīyyah, was a notable of Makkah and ruled upon the Khuzā'ah, who had gained control of Makkah after the departure of Juhrūmiyyah from there. He had numerous sons and daughters, among them Ḥubbah. Quṣayy married her, thereafter his state deteriorated when an epidemic and the disease of epistaxis¹ broke out in Makkah, thus Julayl and the people of Khuzā'ah were forced to leave from there. Julayl died outside Makkah and before his death he bequeathed that the position of possessing the key of the Ka'bah (Hijābah) should be passed on to his daughter Ḥubbā, while Abū Gubshān al Milkānī² should share this position along with her. Ḥubbā bore Quṣayy four sons, 'Abd Manāf, 'Abdul 'Uzzā, 'Abdul Quṣayy and 'Abdul Dār. One day Quṣayy told his wife Ḥubbā that, "It is appropriate that you hand over the keys of the Ka'bah to our son 'Abdul Dār so that this position may not go away from among the sons of Nabī Ismā'īl (a.s.)". Ḥubbā replied, "I do not refuse anything for my son but what can I do about Abū Gubshān, who is my partner (in this position) in accordance to the will of my father"? Quṣayy replied that it was easy for him to deal with him and hence Ḥubbā bestowed this position to her son 'Abdul Dār.

After some days Quṣayy went to Ṭā'īf, while Abū Gubshān was also present there. One night Abū Gubshān held a drinking party and was busy in drinking, and Quṣayy entered there. When he found him to be inebriated and out of his

¹ A disease of bleeding nose (translator)

² He was a lewd and drunkard man, unworthy of possessing the sacred keys of the Ka'bah (translator)

mind, he bought the position of Ḥijābah from him in lieu of a wineskin. He secured this deal with witnesses and ultimately took the keys of the Ka'bah from him and rushed to Makkah and gathered a meeting in which he handed over the keys to his son 'Abdul Dār. When Abū Gubshān came out of his intoxication, he was extremely ashamed and did not have any other alternative (to resist). While this became a proverb among the 'Arabs and they said, "(So and so) is more stupid (man) than Abū Gubshān! More regretful than Abū Gubshān! More loser than Abū Gushān in the deal!"

When Quṣayy got the key of the Ka'bah from Abū Gubshān, consequently he gained authority upon the Quraysh and all the other positions such as, Siqāyah, Ḥijābah, Rifādah, Liwā', Nadwah and other positions came under his possession. Siqāyah meant the position of distributing water to the pilgrims of the Ka'bah; Ḥijābah meant the position to take possession of the keys of the Ka'bah and permitting the pilgrims to enter therein; the meaning of Rifādah was preparing food for the pilgrims that was enough for them, bringing it to Muzdalifah and distributing it among them; Liwā' meant that Quṣayy would tie a standard for the chiefs of the army and then send them outside Makkah (for every battle that took place), while this custom remained among the progeny of Quṣayy until the time of the Messenger of Allāh (s.a.w.a.); Nadwah meant counselling, Quṣayy had bought a land adjoining the Ka'bah and built a house, one of its doors opened into the Masjid (al Ḥarām) and he named it Dārul Nadwah (a house of council), whenever an important event came up, the elders of Quraysh would gather therein and counsel among themselves.

Thus Quṣayy gathered the scattered people of Quraysh and said, "O Quraysh! You are the neighbours of Allāh (s.w.t.) and the people of His house, while those visiting it are the guests of Allāh (s.w.t.) and His pilgrims. Then it is your responsibility to arrange for their food and drink until they leave Makkah". The Quraysh did that until the days of Islām. Quṣayy divided the region of Makkah into four parts and settled the Quraysh therein.

When the Banī Khuzā'ah and the Banī Bakr, who had previously dominated Makkah, saw the authority of Quṣayy therein and the keys of the Ka'bah in the possession of someone else (Quṣayy) other than themselves, they gathered an army and attacked him. In the first combat Quṣayy suffered loss, but when his maternal brother Zarrāj bin Rabī'ah saw this, he came to his rescue accompanied by the Banī Qudhā'ah and his other brothers. Together they attacked the Banī

Khuzā'ah until Quṣayy gained victory and they handed over the sovereignty to him, while he was the first king to hold authority upon the Quraysh and 'Arabs. He gathered the scattered people of Quraysh and gave place to everyone in Makkah and thus he was bestowed the title of Mujamme' (one who gathers). Thus a poet says, "Your father is Quṣayy, who was called the gatherer, through him Allāh (s.w.t.) gathered together the tribes of Fihri".

Quṣayy scaled great heights such that none could do anything without his formal permission and no woman could go to her husband's house (after marriage) without his permission and approval, while obedience of his orders regarding all aspects of life and death among the Quraysh were considered obligatory similar to Religion. Quṣayy then handed over the positions of Siqāyah, Ḥijābah, Rifādah, Liwā' and Nadwah to his son 'Abdul Dār, while the Banī Shaybah emerged from his progeny who continuously inherited the keys of the Ka'bah. Days passed by and Quṣayy left this world and was buried at Ḥajūn,¹ while the light of Muḥammad (s.a.w.a.) passed on from him to his son 'Abd Manāf. The name of 'Abd Manāf was Mugayrah and he was bestowed the title of Qamarul Baṭḥā' (the moon of Baṭḥā') due to his immense beauty and his agnomen (Kunīyyah) was Abū 'Abdul Shams. He married 'Ātikah bint Murrah bin Hilāl al Salmīyyah and she gave birth to twin sons. Their foreheads were stuck to one another and were separated by the sword; one was named 'Amrū, who was later given the title of Hāshim, and the other 'Abdul Shams. When one of the wise men of 'Arabs witnessed this he predicted saying, "Nothing will be settled among the progeny of these two children except through the sword", and this proved right. 'Abdul Shams was the father of Umayyah, and his progeny (Banī Umayyah) was always in enmity with the sons of Hāshim (Banī Hāshim) and unsheathed their swords against them.

Apart from the above two, 'Abd Manāf had two more sons, viz., Muṭṭalib, from whose progeny emerged 'Ubaydah bin al Ḥārith and Imām al Shāfi'ī; and the other Nawfal, from whose progeny was Jubayr bin Muṭ'im. Due to his eminent status, Hāshim bin 'Abd Manāf, whose name was 'Amrū, was known by the title of 'Amrū al 'Ulā ('Amrū the eminent); while he and his brother Muṭṭalib were jointly called Al Badrān (the two moons) due to their immense beauty. He (Hāshim) bore immense affection and kindness towards Muṭṭalib, as 'Abdul Shams to Nawfal. When Hāshim attained maturity, signs of chivalry and

¹ A graveyard in the upper part of Makkah (author) also known as Jannatul Mu'allā (translator)

clemency manifested in him and he took the people of Makkah under the refuge of his shelter. When Makkah was engulfed in drought and death, and people suffered immense severity, Hāshim would travel to Shām and load his camels with food from there and return back to Makkah. He would slaughter one camel every morning and evening and cook its meat and invite the people of Makkah for a feast, and bread would be porridged (crushed) into broth of meat and fed to them. Therefore he was named Hāshim, while Hashm means to crush. One of the 'Arab poets said in his praise, "Amrū the eminent who crushed the bread for his community, the community in Makkah who had become drought-stricken and lean; two travels were attributed to him, the winter travel and the travel in summer (meaning he made travels throughout the year)".

The status of Hāshim scaled heights while the children of 'Abd Manāf became stronger and gained precedence and honour than the children of 'Abdul Dār. They desired that the positions of Siqāyah, Hijābah, Rifādah, Liwā' and Nadwah be taken from the children of 'Abdul Dār into their own position. Thus the four brothers, 'Abdul Shams, Hāshim, Nawfal and Muṭṭalib joined hands with one another, while during that time the leadership of the family of 'Abdul Dār was in the hands of 'Āmir bin Hāshim bin 'Abd Manāf bin 'Abdul Dār. When the latter received news of the intention of the children of 'Abd Manāf, he gathered his friends, while the children of 'Abd Manāf too called for their associates and friends. At that time Banī Asad bin 'Abdul 'Uzzā bin Quṣayy, Banī Zuhrah bin Kilāb, Banī Tamīm bin Murrah and Banī Ḥarth bin Fihri became the friends and supporters of Banī 'Abd Manāf. Hāshim and his brothers brought a vessel full of perfume into a gathering, while all those present applied it upon their hands and placed them into the hands of the sons of 'Abd Manāf and swore that they would not sit idle until they accomplish the task. To further strengthen their pledge, they all came to the Ka'bah and placed their hands upon it and renewed their oath that they would take over all the five positions from Banī 'Abdul Dār. And since they all anointed their hands with perfumes, they were called Muṭayyibīn (the perfumed ones), since Ṭayyib also means perfume. The tribes of Banī Makhzūm, Banī Sahm bin 'Amrū bin Huṣayṣ and Banī 'Adīyy bin Ka'ab, became the supporters of 'Abdul Dār, they too came to the Ka'bah and swore that they would not let the children of 'Abd Manāf fulfil their desire and therefore the 'Arabs named them Aḥlāf (the alliances) since they entered into an alliance with the Banī 'Abdul Dār.

When the two factions were agitated due to their hostility with one another and

prepared arms for battle, the wise men from both sides intervened and said, "This battle will not bring except loss for both the sides, while Quraysh would be weakened due to this blood-shed, and the 'Arab tribes would increase in size than them. Therefore it is better that this should be resolved peacefully". It was thus decided that the positions of Siqāyah and Rifādah should be handed over to the progeny of 'Abd Manāf; while the positions of Hījābah, Liwā' and Nadwah should remain with the progeny of 'Abdul Dār. After the battle was desisted and they made peace with one another, the progeny of 'Abd Manāf drew lots to decide who would be in charge of both the positions and both came in favour of Hāshim. These five positions were continuously inherited by the children of 'Abd Manāf and 'Abdul Dār, until the time of the Messenger of Allāh (s.a.w.a.) when the keys of Makkah was in the possession of 'Uthmān bin Abī Ṭalḥah bin 'Abdul 'Uzzā bin 'Uthmān bin 'Abdul Dār. After the Victory of Makkah (Fath Makkah), the Messenger of Allāh (s.a.w.a.) called for 'Uthmān and returned him the keys and when he travelled to Madīnah, he handed the keys to his paternal cousin Shaybah and it remained in his progeny. The position of Liwā' remained in the progeny of 'Abdul Dār until the Victory of Makkah when they came to the presence of the Messenger of Allāh (s.a.w.a.) and told him, "Let the position of Liwā' remain with us". He (s.a.w.a.) replied, "Islām is far greater than this",¹ thus this position was ceased. Dārul Nadwah continued until the time of Mu'āwiyah and when he became the leader, he bought that house from the progeny of 'Abdul Dār and turned it into Dārul Imārah (house of the emirate). The positions of Siqāyah and Rifādah passed on from Hāshim to his brother Muṭṭalib and from him to 'Abdul Muṭṭalib bin Hāshim, while it he passed it on to his son Abū Ṭālib. Since Abū Ṭālib did not possess much wealth, he took an amount as loan from his brother 'Abbās for Rifādah and prepared meals for the pilgrims. But since he could not repay the debt, he handed over the positions of Siqāyah and Rifādah to his brother 'Abbās in lieu of the debt. From 'Abbās it passed on to his son 'Abdullāh and from him to his son 'Alī and it remained in the Banī 'Abbās until the termination of their rule.

Ultimately the renown of Hāshim's eminence spread far and wide, and the rulers and notables bestowed gifts upon him and desired that he marry their daughters so that the light of Muḥammad (s.a.w.a.), which shone upon his forehead, would

¹ He (s.a.w.a.) meant to say that Islām is far more eminent that the standard of victory should continue to remain in one family only (translator)

pass onto them. But Hāshim did not except their proposal and married a daughter from his own community, who bore him several sons and daughters including Asad, the father of Fāṭemah, the mother of Imām 'Alī (a.s.). But the light still remained upon his forehead. One night he went and circumambulated the Ka'bah and asked Allāh (s.w.t.), pleading and supplicating to Him, to bestow him a son who would possess the light. It was ordered to him in a dream to marry Salmā bint 'Amrū bin Zayd bin Labīd, from the clan of Banī al Najjār, who resided in Madīnah. Thus Hāshim left on a journey to Shām and on way went to Madīnah and took residence at the house of 'Amrū and married his daughter Salmā. Before the marriage 'Amrū told him that he would give his consent to the marriage on a stipulation that if a child would be born to her, he would reside in Madīnah and no one would take him to Makkah. Hāshim accepted his proposal and while returning from Shām, he took Salmā with him to Makkah. When she conceived 'Abdul Muṭṭalib, Hāshim took her back to Madīnah as promised so that she may deliver the child there, while he himself went to Shām and passed away at Gazah, a city farther from Shām; while the distance between it and 'Asqalān was two Farsakh.¹

Thus Salmā gave birth to 'Abdul Muṭṭalib and named him 'Āmir. Since 'Āmir possessed some white hair upon his scalp, he was also named Shaybah (white-haired one). Salmā trained him until he perceived the right from wrong and such good qualities and praiseworthy actions were witnessed from him that he was also called Shaybatul Ḥamd (the praiseworthy white-haired one). During that time his uncle Muṭṭalib was the leader of the community at Makkah and possessed the keys of the Ka'bah, the bow of Nabī Ismā'īl (a.s.), the standard of Nizār; as also the positions of Siqāyah and Rifādah. Thus Muṭṭalib came to Shām and sat his nephew upon the camel and brought him to Makkah. When the Quraysh saw this, they thought that Muṭṭalib had bought a slave for himself during his journey and brought him here and thus he was called 'Abdul Muṭṭalib (the slave of Muṭṭalib) and he gained renown by this name. Muṭṭalib took his nephew to his house and clothed him with fine clothes and gave him eminence among the Banī 'Abd Manāf, while his praiseworthy habits manifested to men each day and his name scaled great heights. He remained such until the death of Muṭṭalib and ultimately the positions of Siqāyah and Rifādah and the others passed on to him. His eminence increased day after day and the notables sent

¹ Equalling approximately 6 kms. (translator)

him gifts from far away countries and corners of the world. Whoever was given refuge by him remained in peace. Whenever the Quraysh would be engulfed in a calamity, they would take him to the mountain of Thabīr and offer sacrifice and would seek succour through his eminence. They would then rub the blood upon the foreheads of their idols, but 'Abdul Muṭṭalib did not worship anyone except One Allāh (s.w.t.).

The first son born to 'Abdul Muṭṭalib was Ḥārith, and therefore his agnomen (Kunīyyah) was Abul Ḥārith. When Ḥārith reached adolescence, 'Abdul Muṭṭalib received orders in a dream to re-open the well of Zamzam. As has been related earlier that 'Amrū bin al Ḥārith al Jurhumī, who was the leader of the clan of Jurhum, was attacked by Julayl bin Ḥabsīyyah, from the clan of Khuzā'ah and this was during the time of Quṣayy. Julayl gained victory upon him and ordered him to leave Makkah. Thus 'Amrū resolved to leave Makkah and during the days that he got as respite to prepare for his journey, he removed the Ḥajarul Aswad¹ from the corner of the Ka'bah in a state of fury, also he collected the two golden deers, that was traditionally gifted by Isfandiyār bin Gashtāsp and sent to Makkah, some armors and swords, that were among the possessions of Makkah, threw them into the well of Zamzam and concealed its mouth with the earth, and taking his men he left for Yemen.

This remained until the time of 'Abdul Muṭṭalib when he re-dug the Zamzam with

¹ Lit. the black stone, it is said that it fell from Paradise to show Nabī Ādam (a.s.) where to build the Ka'bah, the first Masjīd upon the face of the earth. It is believed that the stone was originally pure and dazzling white, but turned black due to the sins of the people touching it. (Amīnul Islām al Ṭabarsī, "Tafsīr Majma'ul Bayān"). It is fixed in the eastern corner of the Ka'bah and is obligatory for every person performing the circumambulation (Tawāf of Ḥajj or 'Umrah) to kiss it (from far or near) after each circumambulation. It is stated that 'Umar Ibnul Khaṭṭāb once came to kiss the stone, he said in front of all assembled, "No doubt, I know that you are a stone and can neither harm anyone nor benefit anyone. Had I not seen Allāh's Messenger (s.a.w.a.) kissing you, I would not have kissed you". When Imām 'Alī (a.s.) heard these words, he responded to him saying, "This stone can indeed benefit and harm. Allāh (s.w.t.) says in the Qur'ān: **When brought forth your Lord from the children of Ādam, from their backs, their descendants and (when) made them bear witness upon their own selves (saying): Am I not your Lord? Replied they: Yes, we do bear witness.** (Sūratul A'arāf: 172) Thus Allāh (s.w.t.) wrote this confirmation. And this stone has a pair of eyes, ears and a tongue and it opened its mouth upon the order of Allāh (s.w.t.), who put that confirmation in it and ordered to witness it to all those worshippers who come for Ḥajj". ('Ali al Muttaqī al Hindī, "Kanzul 'Ummāl") (translator)

the help of his son Hārith. He also removed the above items from the well and the Quraysh told him to give them one half of those things for they belonged to their ancestors. 'Abdul Muṭṭalib told them, "If you agree we shall cast lots for this". They agreed and 'Abdul Muṭṭalib divided the things into two halves and the lots were casts between Ka'bah, 'Abdul Muṭṭalib and the Quraysh. The result was that the golden deers fell to the lot of the Ka'bah, the swords and armours went to 'Abdul Muṭṭalib, while the Quraysh got nothing. 'Abdul Muṭṭalib sold the swords and armours and built a gate for the Ka'bah and then fixed the golden deers upon the door that came to be known as Gizāliyal Ka'bah (the gazelles of the Ka'bah). It is related that Abū Lahab later sold them and used its money for drinking wine and gambling.

Ibn Abil Ḥadīd and others relate, that when 'Abdul Muṭṭalib re-opened the Zamzam, the fire of envy arose into the hearts of other Quraysh, who told him, "O 'Abdul Muṭṭalib! This well belongs to our grandfather Ismā'īl (a.s.), therefore we have a right in it, then make us your partner in it". Hearing this, 'Abdul Muṭṭalib replied, "This is a bounty that Allāh (s.w.t.) has specifically bestowed upon me, while you do not possess a share in it". After much dispute they agreed that the matter should be taken to a lady astrologer from the clan of Banī Sa'ad, who lived around Shām. Thus 'Abdul Muṭṭalib left accompanied by a group of the children of 'Abd Manāf, while some people from each 'Arabian tribes left with them to Shām. They reached a place in the desert that was devoid of water, the water of the children of 'Abd Manāf exhausted, while the other Quraysh, who still had water with them, refused to share it with them. When thirst overcame them, 'Abdul Muṭṭalib said, "Let each one of us dig a grave for himself, for if anyone among us dies, he should be buried by the others. For if one of us is not buried in this desert and lies unburied, it is better that all of us remain in that (unburied) state. And when they had dug the graves and waited for their end, 'Abdul Muṭṭalib said, "Sitting like this doing nothing, waiting for the death and losing hope in the mercy of Allāh (s.w.t.) is the result of weakness in faith. Arise so that we may ask Allāh (s.w.t.) and perhaps He might bestow us with water". Thus they loaded, while the rest of Quraysh also followed suit. And when 'Abdul Muṭṭalib mounted his camel, a stream of clear and sweet water flowed from beneath the hooves of his camel. Seeing this, 'Abdul Muṭṭalib raised a cry of "Allāh is the Greatest (Allāhu Akbar)" and his companions also repeated the same. They drank water and filled their water-skins with it and also called for the other tribes of Quraysh to come and witness that Allāh (s.w.t.) had favoured

them with water, while they could drink and take as much as they desired. When the Quraysh witnessed this great bounty for 'Abdul Muṭṭalib, they said, "The Lord has judged between us and you and we do not need any further intervention from the astrologer. Next time we shall not dispute with you with regards to the well of Zamzam. The Lord who has bestowed you water in this desert, has also gifted Zamzam to you". Saying this they returned back and handed over Zamzam to him.

After re-opening the well of Zamzam, 'Abdul Muṭṭalib scaled great heights and assumed titles such as Sayyidul Baṭḥā' (the Master of Baṭḥā'), Sāqiyul Ḥajj (the feeder of water to the pilgrims) and Ḥāfirul Zamzam (the digger of Zamzam). People would seek refuge in him at times of troubles and afflictions and come under his shelter during droughts and similar grave incidents and Allāh (s.w.t.) would ward off the severities from them.

'Abdul Muṭṭalib had ten sons and six daughters, and we shall relate regarding them in the chapter relating to the relatives of the Prophet (s.a.w.a.). 'Abdullāh was distinguished among his sons, while he, Abū Ṭālib and Zubayr were from the same mother, viz. Fāṭemah bint 'Amrū bin 'Āyiz bin 'Abd bin 'Imrān bin Makhzūm. When 'Abdullāh was born, numerous Jewish priests, Christian monks, soothsayers and magicians came to know that the father of the Prophet of the last days (s.a.w.a.)'s had arrived into the world, since a group of the Prophets of Banī Isrā'īl had given glad tidings of the arrival of the Messenger of Allāh (s.a.w.a.). A group of Jews, who resided in Shām, possessed the blood-soaked shirt of Nabī Yaḥyā (a.s.), and their Religious personalities had predicted that when the blood on the shirt would become afresh, it was a sign that the father of the Prophet of the last days (s.a.w.a.) was born. And on the night of his birth, fresh blood appeared on the white woollen shirt.

Thus when 'Abdullāh was born, the light of Prophethood, that shone upon the countenance of each of his forefathers, radiated upon his forehead until day after day he could witness unusual effects and astounding signs during paving the way and speaking. Thus one day 'Abdullāh informed his father 'Abdul Muṭṭalib saying, "Whenever I go for a walk towards Baṭḥā' and the mountain of Thabīr, a light emerges from my back and splits into two parts. One part stretches towards the east and another to the west; they then meet one another and form a circle. A part of it shadows upon my head similar to a cloud, then the doors of the heavens open ajar for me and the light enters into the orbit and

then returns back into my back. Since quite some time whenever I sit in the shade of a dry tree, it turns green and fresh; and when I leave, it turns dry again. Very often when I sit upon the earth, a sound comes into my ears saying: Salutations upon you O bearer of the light of Muḥammad (s.a.w.a.)"! Hearing this, 'Abdul Muṭṭalib replied, "O son, glad tidings to you. I desire that the Prophet of the last days (s.a.w.a.) should emerge from your loins".

During those days 'Abdul Muṭṭalib decided to fulfil his oath that he had previously taken. It so happened that when he had dug open the well of Zamzam and the Qurasyh had disputed with him, he had taken an oath with his Lord that if ten sons would be born to him, who would assist him in this path, he would sacrifice one of them. Thus when ten sons were born to him, he decided to fulfil his oath. He gathered his sons and informed them of his intention and all of them surrendered to his will. It was decided that lots would be cast upon the names of each one of them and the one in whose name the lot falls, would be sacrificed. Lots were drawn and the name of 'Abdullāh came forth and 'Abdul Muṭṭalib took hold of his hand and took him to the spot of sacrifice, that was in between Isāf and Nā'ilah. When he took the knife to sacrifice 'Abdullāh, the brothers of 'Abdullāh, the Quraysh and Mugayrah bin 'Abdullāh bin 'Amrū bin Makhzūm stopped him. They said, "We shall not let 'Abdullāh be sacrificed until there remains an option". They persuaded 'Abdul Muṭṭalib to go to a soothsayer woman in Madīnah and let her decide the case and offer a solution.

When they went to her, she asked, "What is the compensation of a man's blood near you". They replied that it was ten camels. She then said, "Return back to Makkah and draw lots, if the lot falls in the name of camels, they should be sacrificed in lieu of 'Abdullāh; while if it falls in the name of 'Abdullāh, the sacrifice should be increased ten times each until it finally falls in the name of the camels. Thus 'Abdullāh would remain safe and the Lord would also be pleased". 'Abdul Muṭṭalib returned back to Makkah with the Quraysh and drew lots between 'Abdullāh and ten camels and the lot fell in the name of 'Abdullāh. Ten camels were then increased and lots drawn and the name of 'Abdullāh came back. Ten Camels were increased until the quantity reached a hundred camels and the lots fell in their name. Seeing this the Quraysh were overjoyed that the Lord was pleased, but 'Abdul Muṭṭalib said, "No, by the Lord of the Ka'bah! It cannot be decided such". Thus twice lots were drawn (for his satisfaction) and both the time it fell to the name of the camels. Finally 'Abdul Muṭṭalib was convinced and a hundred camels were sacrificed in lieu of 'Abdullāh. This custom

was established in Islām that the compensation (for the blood) of a man would be a hundred camels. Thus the Prophet of Allāh (s.a.w.a.) said, "I am the son of the two sacrificed ones," by the two sacrifices he meant his forefather Nabī Ismā'īl (a.s.) and his father 'Abdullāh.

'Allāmah (Muḥammad Bāqir) al Majlisī says that when 'Abdullāh reached his youth, the light of Prophethood became apparent upon his forehead, while the noblemen, from far and wide, desired that he should marry any of their daughters and ultimately the light would pass on to them, since he was peerless in his age in beauty and elegance. Whenever he passed by anyone during the daytime, the fragrance of musk and amber would emit from him; and when he trod the way at night, everything would glitter with the radiance of his countenance. Therefore the residents of Makkah bestowed him the title of "the lantern of the Sanctuary" (Miṣbāḥul Ḥaram). By the destiny of Allāh (s.w.t.), 'Abdullāh married Āminah bint Wahab bin 'Abd Manāf bin Zuhrah bin Kilāb bin Murrah. The reason for their marriage is quoted in books with lengthy details, while it is not necessary to quote it here. It is related that when Āminah was married to 'Abdullāh, twenty women died in regret for him.

Thus when Āminah bore this valuable gem (s.a.w.a.), all the 'Arab soothsayers realized and informed one another regarding it. Since some years, the 'Arabs were inflicted with drought, and when Āminah conceived this light, rains poured down and people enjoyed abundance of bounties and they named that year "the year of the victory" (Sanatul Fath). In the same year 'Abdul Muṭṭalib despatched 'Abdullāh to Shām as per the custom of the merchants. While returning back from Shām to Madīnah, 'Abdullāh's health suddenly deteriorated and his associates left him behind and went to Makkah. After they left him, 'Abdullāh passed away and was buried at Dārul Nābigah.¹ When 'Abdul Muṭṭalib was apprised of the ill-health of 'Abdullāh, he despatched his eldest son Ḥārith to go to Madīnah and bring him back. But when Ḥārith reached there, 'Abdullāh had already passed away, while his age was twenty five years. At that time Āminah had not yet delivered, while his (s.a.w.a.)'s age (in the womb) was said to be two months, and some say seven months.

It is related that one night the Messenger of Allāh (s.a.w.a.) came to the grave of his father, recited two units (Rak'at) of Prayers and called him. Suddenly the

¹ A place in Madīnah housing the Banī 'Adiyy bin Najjār, the maternal uncles of 'Aminah, located on the western side of Masjid al Nabawī (translator)

grave split open and 'Abdullāh was seen sitting in his grave and saying, "I bear that there is no other Deity except Allāh, and you are the Prophet of Allāh and His Messenger". Then he (s.a.w.a.) asked him, "Who is your friend, O father"? And 'Abdullāh asked, "Who is your friend O son"? And he (s.a.w.a.) replied, "Behold, 'Alī is your friend". Thus 'Abdullāh said, "I bear witness that 'Alī is my friend". Then the Messenger of Allāh (s.a.w.a.) said, "Then now return back to your gardens where you reside". Then he (s.a.w.a.) came to the grave of his mother and did similarly as he did near his father's grave. 'Allāmah al Majlisī says that it is apparent from this report that they already had belief in the two witnesses, but they were brought back to life so that their faith would be completed by bearing witness to the Imāmah of 'Alī bin Abī Ṭālib (a.s.).

2. The felicitous birth of the Holy Prophet (s.a.w.a.)

As is renowned among the Imāmīyyah Scholars that his felicitous birth took place on the seventeenth of the month of Rabī'ul Ūlā and 'Allāmah (Muḥammad Bāqir) al Majlisī has quoted consensus regarding it. Majority of the Ahlul Sunnah Scholars say that it was on the twelfth of the month of Rabī'ul Ūlā, while Shaikh al Kulainī and some of Imāmīyyah Scholars accept this date. Our master Mīrzā Ḥusain al Nūrī has authored a treatise (Risālah) regarding this issue and named it Mīzānul Samā' dar Ta'yīn Mawlid Khātimul Anbiyā' (s.a.w.a.), those who wish further study may refer to it.

It is also renowned that his (s.a.w.a.) birth took place nearing sunrise on Friday in the year in which the people of the elephant brought elephants to desecrate the Ka'bah and they were chastised by the stones of baked clay.¹ He was born in

¹ The Christian Viceroy of the King of Abyssinia at Yemen invaded Makkah with the determination to destroy the Ka'bah, for it stood in the way of his giving the desired prominence to his own built church at Ṣan'ah (in Yemen), which he wanted to make a centre of commerce and a place of pilgrimage for the people. Abrahah's army also consisted of elephants, which the common 'Arabs could have hardly have any opportunity to see one in their lives. Hence the army of Abrahah is called in history as "fellows of the elephant" (Aṣ-ḥāb al Fil). Approaching the outskirts of Makkah, Abrahah's men captured seven camels belonging to 'Abdul Muṭṭalib, which were grazing in the open fields outside the city. Abrahah sent an ultimatum to 'Abdul Muṭṭalib, who was the supreme chief of Makkah, intimating to him his intention of destroying the Ka'bah. 'Abdul Muṭṭalib said that he would meet Abrahah in person and talk to him. When 'Abdul Muṭṭalib approached the military camp, he was received respectfully and Abrahah gave him an honourable seat near him and asked the purpose of his visit. 'Abdul Muṭṭalib said that he had come to complain to him about his men taking away his camels, and to request him to restore his camels back to him. Abrahah laughed and said, "What? I have come to destroy your place of worship, the House of your Lord, and you, instead of pleading to save the Holy House, you speak of your camels?" 'Abdul Muṭṭalib replied, "Look! The camels belong to me, and I, as their owner, have come for them. The Ka'bah belongs to Allāh (s.w.t.) and it is the concern of the owner of the Ka'bah to save it or leave it to its fate in your hands". Abrahah was stunned at the reply and allowed him to have his camels, and 'Abdul Muṭṭalib returned to the city and advised the residents to take refuge in the mountains around the city to be safe from being hurt by the invaders. As Abrahah entered the city, a huge flock of tiny birds, called Abābīl, like a patch of cloud, appeared in the sky, each bird with a small stone in its tiny beak, and dropped it on the invading soldiers, and the stone fell exactly on the men and they were instantaneously killed. Abrahah was left to escape, but one bird followed him over his head, until he reached the King of Abyssinia and reported the matter to him and the King asked what kind of birds

Makkah in his own house. Later he (s.a.w.a.) gifted this house to 'Aqīl bin Abī Ṭālib, while his sons sold it to Muḥammad bin Yūsuf, the brother of Ḥajjāj bin Yūsuf al Thaqaḥī, who entered it into his own house. During the time of Hārūn, his mother Khayzurān separated it from the house of Muḥammad bin Yūsuf and built a Masjid so that people may offer Prayers in it. In the year six hundred fifty nine Hijrah, King Muẓaffar of Yemen decorated the Masjid, while today it remains in the same condition and people visit it.¹

During his (s.a.w.a.)'s birth, numerous wondrous acts were witnessed. It is related from Imām Ja'far al Ṣādiq (a.s.) that previously Iblīs was allowed to ascend until the seventh heaven and he would listen to the heavenly conversations. When Nabī 'Īsā (a.s.) was born, he was stopped from going to the three heavens and allowed to visit only four. But when the Messenger of Allāh (s.a.w.a.) was born, he was stopped from going to any of the heavens, while the Shaiṭāns were driven away from the heavens by meteoric arrows. When the

were those that acted so miraculously. Abrahah raised his eyes to the sky and saw the bird and pointed it out to him; the bird dropped the stone and Abrahah was also killed. After the miraculous event, Abrahah's army was found lying on the ground, dead as bits of some withered and munched grass rendered useless for any purpose. (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") And this is what is related in the Chapter of Al Fīl (Sūratul Fīl): **"What! Have you not seen how your Lord dealt with the fellows of the elephant? Didn't he not cause their device to err, and sent He down upon them birds in flocks, pelting them with stones of backed clay, thus rendered them like straw, eaten up (by cattle)"**. It can also be concluded from the above incident that 'Abdul Muṭṭalib had complete faith in Almighty Allāh (s.w.t.) and was sure that He (s.w.t.) would certainly punish those who bore ill-intention towards His Sacred House. This being one of the potent proofs of his belief in Allāh (s.w.t.), contrary to the other Muslims who believe that he was not a believer. (translator)

¹ This was during the time of the esteemed author Shaikh 'Abbās al Qummī (d.1959). When the Wahhābīs conquered Makkah in the 1920s they destroyed the dome on top of this house. It was then used as a cattle market before being turned into a library in 1951. Sa'ūdī 'Arabia's royal family dropped initial plans to replace the sacred library, which stands on a raised plinth since they, according to their fanatical Wahhābī beliefs, are opposed to preserving relics of the Prophet (s.a.w.a.) because they say it encourages shirk (association of someone with Allāh). There had been proposals to replace it with either a metro rail station that would serve pilgrims or a sweeping new library dedicated to King 'Abdul 'Azīz, founder of the modern kingdom. The Sa'ūdī Bin Lādin Group, who are in charge of the development, propose that it be razed to the ground and replaced with the Imām's (Prayer-leader)'s residence and an adjacent presidential palace (translator)

Quraysh witnessed all these things, they remarked, "Perhaps the end of the world and advent of Qiyāmah is near as we have heard from the people of the books". 'Amrū bin Umayyah, who was considered the most intelligent person during the age of ignorance, said, "Then look for the stars, by which people find their ways and determine the days of summer and winter; if you see anyone of them falling, then know that it is the time of destruction of all creations. But if you see them in place and other stars are visible, then know that an astonishing event shall occur". On the morning of the birth of the Messenger of Allāh (s.a.w.a.), every idol that was on the face of the earth, fell down upon their faces. The portico of Chosroe (Kisrā or Kasrā), the (Sassanian) king of ancient Īrān trembled, while fourteen of its pillars fell down; the river of Sāweh, that people worshiped, sank into the earth and dried up; water emerged from Wadī Samāweh, where no one had ever seen water there previously; the fire-temple of Fārs, where fire had been continuously burning for a thousand years, went off. At night the most learned Magian Scholars dreamt an unwieldy camel pulling some 'Arabic horses, passing by the Dijlah River and entering their town. The throne of Chosroe split into two halves from between, while the Dijlah River broke (its banks) and entered his palace.

On that night, a light emerged from Hijāz and spread out into the world until it reached the east. On the morning thrones of every king on the face of the earth overturned and they became speechless and could not utter a word. The knowledge of the soothsayers turned void, while the magic of the magicians became invalid. Every soothsayer was estranged from his companion who could give him this news, while the Quraysh scaled great heights among the 'Arabs and were called Ālallāh (the family of Allāh) for they resided in the house of Allāh (s.w.t.).

Āminah (s.a.), the mother of the Messenger of Allāh (s.a.w.a.) says that, "By Allāh (s.w.t.)! When my son (s.a.w.a.) came upon the earth, he placed both his hands upon it, raised his head towards the heavens and cast a glance all around. Suddenly a light emerged from him that engulfed everything to the extent that I could see the palaces of Shām under its light. I heard a voice calling out from the light: You have given birth to the best of men, then name him Muḥammad (s.a.w.a.)". When the child was brought to 'Abdul Muṭṭalib, he carried him in his arms and said, "Praise be to Allāh (s.w.t.), Who has bestowed me with this fragrant child, who shall be a master of all children even in the cradle". Then he fastened an amulet upon him near the corner of the Ka'bah and recited some

verses in his praise.

During that moment, Shaiṭān raised an alarm among his children and they gathered around him and said, "What has made you come out of your place O master"? He replied, "Woe be to you! Since the night until this time I see constant changes in the state of the heavens and the earth. I presume that a great event has occurred upon the earth, while no other similar event has occurred from the time 'Īsā was raised to the heavens. Then leave, scatter around and find out what an astonishing event has taken place". They left, wandered around and came back and said that they saw nothing. The accursed one said, "Inquiry of this event is my own task", saying this he left and wandered around the earth until he reached the Ḥaram (Masjidul Ḥarām). He saw that the Angels had surrounded the Ḥaram from all sides and when he tried to enter there, they shouted at him and he retreated back. Then he turned small, similar to a Passerine bird, and entered from the side of the mount Ḥirā. Jibra'īl saw him and said, "Get back O accursed one"! Shayṭān said, "O Jibra'īl! I need to question you in one word, tell me what has taken place tonight upon the earth"? Jibra'īl replied, "Muḥammad (s.a.w.a.), the best among the Prophets (a.s.) has been born". Shayṭān asked, "Do I have a share in him"? and Jibra'īl replied in the negative. Then he asked, "Then do I have a share in this nation"? And Jibra'īl replied in the affirmative. Thus he said, "I am pleased".

It is related from Amīrul Mu'minīn 'Alī (a.s.) that when he (s.a.w.a.) was born, all the idols that were placed in the Ka'bah, fell upon their faces. During evening, a voice was heard from the heavens, **"The truth has come and the falsehood has vanished, verily falsehood is (a thing by nature) vanishing"**.¹

The entire earth was radiant that night and every stone, clod and tree rejoiced, and everything that was contained in the heavens and the earth, glorified Allāh (s.w.t.). Shayṭān fled away saying, "Muḥammad (s.a.w.a.) is the best among nations, creations and dearest among the slaves (of Allāh) and most eminent person in the universe".

Shaikh Aḥmad bin Abī Ṭālib al Ṭabarsī relates in his Al Eḥtijāj from Imām Mūsā al Kāẓim (a.s.) that when the Prophet of Allāh (s.a.w.a.) was born upon the earth from his mother's womb, he placed his left hand upon the earth and raised the right one towards the heavens. Then he moved his lips to pronounce the Unity

¹ Holy Qur'ān, Sūrat Banī Isrā'īl: 81

of Allāh (s.w.t.) and suddenly such a light emerged from his sacred mouth, that the people of Makkah could easily see the palaces of Buṣrā and its surroundings, that were in Shām; as well as the red palaces of Yemen and its surroundings; the white palaces of Iṣṭakhar of Fārs and its surroundings. The world was lightened on the night of his (s.a.w.a.)'s birth, while the genie, humans and devils feared and said that an astonishing event has taken place upon the earth. The Angels were seen descending and ascending in large numbers and glorifying and sanctifying Allāh (s.w.t.). The stars had come in motion and were strewn around in the horizon and all these were the signs of his (s.a.w.a.)'s birth. Shayṭān, the accursed, wished to go to the heavens to inquire regarding these astonishing signs that he witnessed, for he and other Shayāṭīn were allowed to go until the third heaven and they would hear the talks of the Angels. When they went to inquire about the reality, they were driven away by meteoric arrows as an evidence of his (s.a.w.a.)'s Messengership.

3. The suckling days and childhood of the Holy Prophet (s.a.w.a.)

It is related in authentic Ḥadīth from Imām Ja'far al Ṣādiq (a.s.) that when the Holy Prophet (s.a.w.a.) was born, there was no milk to feed him for a couple of days. Abū Ṭālib (a.s.) would place him upon his breast, while Allāh (s.w.t.) made milk to flow from it and he (s.a.w.a.) consumed it for a few days,¹ until he found Ḥalimah al Sa'adiyyah and handed him over to her.

In another report it is related that Amīrul Mu'minīn 'Alī (a.s.) suggested the Messenger of Allāh (s.a.w.a.) to marry the daughter of (their paternal uncle) Ḥamzah bin 'Abdul Muṭṭalib, to which he (s.a.w.a.) said, "Do you not know that she is the daughter of my foster brother", since he (s.a.w.a.) and his uncle Ḥamzah, had consumed milk from the same woman.

Ibn Shahr Āshūb relates that first, Thuwaybah, the emancipated slave-girl of Abū Lahab, fed him, followed by Ḥalimah al Sa'adiyyah. He remained with the latter for five years and when he (s.a.w.a.) was nine years old, Abū Ṭālib took him

¹ One should not fall in doubt regarding this, since Allāh (s.w.t.) is Omnipotent upon all things. A question may arise as to why Abū Ṭālib did not present the child to his wife, Fāṭemah bint Asad, for suckling instead of himself undertaking it? The simple answer to it is that since in the future, 'Alī (a.s.) and Fāṭemah (s.a.) were destined to be united into the sacred bond of marriage and the progeny of Muḥammad (s.a.w.a.) would emerge through them. But if Fāṭemah bint Asad had lactated the Prophet (s.a.w.a.), this could not be possible, since there would have been a foster-relation among them both and as per the Qur'ān, marriage between foster siblings is unlawful. **"Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and daughters of your brother and daughters of your sister, and your foster mothers and your foster sisters"**. (Holy Qur'ān, Sūratul Nisā': 23) It can also be concluded that Abū Ṭālib was among the chosen ones of Allāh (s.w.t.), and knew what was destined to take place and did not do so except under the specific command of Allāh. Secondly it is also scientifically proven that in the males of all mammals, including man, functional mammary glands and pituitary glands, the essentials for lactation, exist, and they too have the ability to breastfeed their children in the same way as women. There have been instances in which men have been lactating and breastfeeding their children. For further readings, one should refer to, "Male Lactation" by Professor Patty Stuart Macadam of the Department of Anthropology at the University of Toronto (Compleat Mother, Fall, 1996, Volume 43); Charles Darwin, commented on it in "The Descent of Man, and Selection in Relation to Sex" (1871); "The Tender Gift: Breastfeeding" by Dana Raphael etc. (translator)

along with him to Shām, while some say that he was twelve years of age. He (s.a.w.a.) went for a business tour of Shām for Khadijah when he was twenty five years old.

It is quoted in Nahjul Balāḡah by Imām 'Alī (a.s.) that, "Allāh (s.w.t.) appointed an eminent Angel, among His Angels, to accompany the Messenger of Allāh (s.a.w.a.) and assign him (s.a.w.a.) best etiquettes and excellent character, while I continuously remained with him, similar to a young camel following his mother. Daily he bestowed upon me knowledge from his character and exhorted me to follow him. Every year he remained in the cave of Ḥirā' for a couple of time, while I accompanied him and saw him and none other saw him. And when he (s.a.w.a.) was commanded to declare his Prophethood, none, except me and Khadijah, foremost believed in him at this stage. I witnessed the light of Revelation (Waḥī) and smelt the fragrance of Prophethood".

Ibn Shahr Āshūb, Quṭubuddīn al Rāwandī and others relate from Ḥalimah bint Abī Ḍawīb 'Abdullāh bin Ḥārith, from the clan of Mudhar, while her husband was Ḥārith bin 'Abdul 'Uzzā. She relates that the year, in which the Messenger of Allāh (s.a.w.a.) was born, we faced severe drought in our area. We accompanied the women of Banī Sa'ad bin Bakr and came to Makkah so as to feed the children of their residents. I was mounted upon a female ass that was slow in paving the way, while we also had with us female-camels, whose udders had dried and no drop of milk came from them. I was carrying my child with me, who was not getting enough milk from me to satisfy him and he could not sleep at night due to hunger. When we reached Makkah, no woman accepted to feed Muḥammad (s.a.w.a.) since he was an orphan, while favours were usually expected from (living) fathers. Suddenly I saw an eminent personality who came forward and called, "O group of feeding-mothers! Is there any woman among you who has not found a child"? I asked someone who he was and they said that he was 'Abdul Muṭṭalib bin Hāshim, the chief of Makkah. I stepped ahead and said that I was the one who had not received any child for feeding as yet and he asked me who I was. I replied, "I am a woman from Banī Sa'ad and my name is Ḥalimah". Hearing this he smiled and said, "Kudos for you for the two good traits, felicity (Sa'ad) and forbearance (Ḥilm), in them lies prestige of the age and eternal honour". Then he told me, "O Ḥalimah! I have a child with me by the name of Muḥammad (s.a.w.a.) and is an orphan and therefore the women of Banī Sa'ad do not accept him and say that he is an orphan and pleasure cannot be expected from an orphan, then do also think so"? Since I had

not received any other child, I accepted him.

As I entered the house of Āminah and when my sight fell upon him (s.a.w.a.) I was struck with his immense beauty. I picked him up and when I took him into my fold, he looked at me, while a light shone forth from his eyes. He (s.a.w.a.) chose my right breast for suckling and refused to feed from the left one and left it for my own son. Due to his affluence, both my breasts overflowed with abundant milk that was enough for both of them. Then when I took him (s.a.w.a.) to my husband, milk started to flow from our camels' udders too such that it was sufficient for us and our children. Seeing this, my husband said, "We have chosen an auspicious child, while bounties have descended upon us due to his favours".

In the morning I mounted him (s.a.w.a.) upon our donkey and he turned towards the Ka'bah, by his miracle the donkey prostrated thrice and started to speak saying, "I have been cured of my disease and have come out from my fatigue, due to the blessings that the Master among the Messengers (a.s.) and the Seal of the Prophets (a.s.) and the best ones among the past and future, is mounted upon my back". It started to gallop with such speed that no other livestock of our companions could complete with it, although previously it was weak and feeble. All our companions were in astonishment due to the improvement in our condition and that of our livestock. Daily our condition multiplied and abundance increased, and when the sheep and camels of other people came back hungry from the grazing ground, our animals came back satiated and full of milk. Once on the way we passed by a cave and a person came out of it, while a light was emanating from his forehead that reached until the heavens. He saluted him (s.a.w.a.) and said, "Allāh (s.w.t.) has appointed me to look after you". Suddenly a herd of gazelles came in front of us and said in an eloquent tongue, "O Ḥalimah! Do you not know whom do you rear up. He is the most chaste upon the chaste ones and the purist among the pure ones". And we did not pass by any mountain or plain, except that they saluted him (s.a.w.a.). Thus we witnessed abundance and increment in our sustenance and wealth and very turned rich, and the quantity of our cattle increased by his blessings.

He (s.a.w.a.) never spoilt his clothes (with urine or excretion)¹ and never allowed

¹ While his feces were never seen, while it was immediately absorbed by the earth (author)

anyone to uncover him, while I always saw a youth (Angel) along with him, who would cover his private parts with his clothes and take care of him. Thus I raised him up for five years and two days. One day he (s.a.w.a.) asked me, "Where do my (foster) brothers go everyday"? I replied that they went to graze the cattle, to which he said, "Today I too shall accompany them". When he accompanied them, a group of Angels arrived and took him upon a mountain-peak and bathed him. Seeing this, our son ran back to us saying, "Come and find Muḥammad (s.a.w.a.) that they have taken him away". When I came up to him, I saw that a light was emanating from him that reached up to the heavens. Thus I picked him up in my arms, kissed him and asked, "What happened to you"? He (s.a.w.a.) replied, "O mother! Do not fear, for Allāh (s.w.t.) is with me", while fragrance emitted from him that was better than musk.¹

An astrologer once saw him and raised a cry saying, "This is the one who shall subdue the kings and divide the (the obstinate and corrupt) Arabs".

(ʿAbdullāh) Ibn ʿAbbās relates that when lunch was served for the children, they would pounce upon one another (to get it), but he (s.a.w.a.) would never extend his hands towards it. And when the children would arise from their sleep, their eyes would be full of dirt, but he (s.a.w.a.) would arise with a clean

¹ Here an utterly blasphemous and ridiculous incident has been quoted in the Ahlul Sunnah books regarding the ripping of the Holy Prophet (s.a.w.a.)'s heart and cleansing it from every type of evil. It is related that when Ḥalimah asked the Prophet (s.a.w.a.) what happened to him, he replied, "Two men in white robes came. One of them had a golden bowl filled with snow. Then they laid me on the ground. They opened up my chest, took out my heart, cut it into two. They took out a black thing (or a blood-clot) out of it, threw it away and then washed my insides with snow till my heart became completely clean". Then they said, "That was a part of Shayṭān in you". Anas bin Mālik says that this cutting up of the heart left a scar in the shape of a line on the Prophet (s.a.w.a.)'s chest". This incident is quoted in all the major books of the Ahlul Sunnah, viz. Al Bukhārī, "Al Ṣaḥīḥ"; Muslim bin Ḥajjāj al Naisābūrī, "Al Ṣaḥīḥ"; Ibn Saʿad, "Al Ṭabaqātul Kubrā"; Abī Dāwūd al Ṭayālīsī, "Musnad"; Ibn Hishām, "Sīratul Nabawīyyah"; etc. While according to them this incident did not occur once, rather four times, first the above, second when he (s.a.w.a.) was ten years old, third when he was forty years old during the declaration of Prophethood and fourth on the night of Ascension (Miʿrāj). They mean that, Allāh's refuge, the heart of Prophet (s.a.w.a.) was similar to machinery that gathered rust of sin and error every now and then, and required constant maintenance and overhauling. While the Holy Qurʾān is replete with numerous verses which evidence that he (s.a.w.a.) was born pure, immaculate, perfect and far from any physical or spiritual impurities (translator)

countenance, full of fragrance.

It is also related through reliable chain of transmitters that one day 'Abdul Muṭṭalib was seated near the Ka'bah, a caller suddenly called out saying, "A child by the name of Muḥammad (s.a.w.a.) has been lost by Ḥalīmah". Hearing this, 'Abdul Muṭṭalib was enraged and yelled, "O Banī Hāshim and O Banī Gālib! Mount, for Muḥammad (s.a.w.a.) has been lost". Then he swore that he would not dismount from his horse until he brings back Muḥammad (s.a.w.a.) safely or else he would kill a thousand nomads or a hundred Quraysh. He circumambulated the Ka'bah, while reciting verses, "O Lord! Return unto me my rider Muḥammad (s.a.w.a.), and oblige me again with Your favour; O Lord, if Muḥammad (s.a.w.a.) is not found, all the Quraysh would be scattered (by me)". A voice was heard from the heavens saying, "Allāh (s.w.t.) shall not let Muḥammad (s.a.w.a.) stray away". He asked as to where he was and the reply came that he (s.a.w.a.) was as at such and such valley under a thorny tree of Umm Gīlān. When 'Abdul Muṭṭalib reached the spot, he found him (s.a.w.a.) miraculously picking up juicy dates from the thorny tree and eating them, while two youth were standing near him; but when they saw him, they retreated back, while they were the Angels Jibra'īl and Mikā'īl. He (s.a.w.a.) was questioned as to who he was and he replied, "I am the son of 'Abdullāh bin 'Abdul Muṭṭalib". Hearing this, 'Abdul Muṭṭalib mounted him (s.a.w.a.) upon his shoulders, returned back and in that manner made him circumambulate the Ka'bah seven times. Numerous women had gathered around Āminah to pacify her and when he (s.a.w.a.) was brought into the house, he (s.a.w.a.) went straight to her and did not turn to any other woman.

Thus, when he (s.a.w.a.) was brought back to Āminah, Umm Ayman al Ḥabashīyyah, who was a slave girl of 'Abdullāh and her name was Barakah and had come down to him (s.a.w.a.) as inheritance, was appointed to take care of him (s.a.w.a.). She says that she never saw him (s.a.w.a.) complaining of hunger or thirst. Every morning he would partake a drink from the water of Zamzam and would not ask for any food until the evening. It happened frequently that when food was offered to him during the afternoon, he would not partake of it.

4. Physical features and merits of the Holy Prophet (s.a.w.a.), and a short description of his magnanimous character and honourable virtues

Indeed, description of the character and the honourable qualities of the Messenger of Allāh (s.a.w.a.) is tantamount to a person trying to measure the water of the sea by means of a cup or even trying to enter the mass of the sun into his house through a small crack. But it is necessary for the embellishment of the book to discuss them in brief equal to the scope of this book.

It should be noted that the Prophet (s.a.w.a.) was eminent in the eyes of men while the hearts were full of awe of him. His countenance was radiant, similar to a full moon bright. He was a little taller than medium height and was not much tall. His head was large and his hair was neither entangled nor separate and would usually not be lengthy enough to go beyond the ear-lobes. And if his hair were long,¹ he would part them from in between,² and they would fall on both sides of his head. His countenance was white and radiant; forehead wide; eye-brows thin, curved and elongated. There was a vein in between his forehead that would swell when he became enraged. His nose was tiny and long, while there was a small bulge in between it, and a light emanated from it. His beard was thick; while his teeth were white, radiant, delicate and patent. His neck, with regards to clarity, radiance and firmness, was similar to the neck of a goblet that was made and polished with silver. All his bodily parts were moderate and his chest and stomach were in line. There was broadness in between his shoulders and the tips of the bones of his joints were strong and sturdy, that

¹ The reason for not shaving the head was due to the reason that during those days it was considered very indecent to shave, while an Apostle or an Imām would not perform an act that was considered abominable in public eyes. But when Islām manifested and its (shaving of head) abhorrence ceased, the A'immah (a.s.) would shave off their heads (author)

² To sum it up, the physical features of the Messenger of Allāh (s.a.w.a.) with regards to beauty, handsomeness, pinnacle of temperance and adage decorum is renown upon the earth, thus Ibn 'Abbās relates that whenever he (s.a.w.a.) stood near the sun, it's light was vanquished by his light; and whenever he sat next to a lantern, it's light would become weak. The Ḥadīth of Umm Ma'bad is renowned as also the verses of Khadijah (s.a.) in his praise, "The beloved returned from the journey for whom I longed; in a state that the sun left a mark upon his face; I am surprised at the sun that kissed his countenance; whereas it does not deserve the sun to perceive the moon" (author)

was a symbol of valour and strength and was considered praiseworthy in the eyes of the 'Arabs.

His physique was white and radiant and a thin line of black hair ran from his chest unto his navel similar to polished silver, and since it (the area from chest to the navel) was clear, the black line (of hair) was easily visible. His breasts, area around the chest and stomach were free from hair, while his arms and shoulders were hairy. His fingers were elongated and elevated, while his forearms and shanks were clear and long. The soles of his feet were not flat but were a little further up from the earth in between, while the back of his feet were clear and soft to such an extent that if water would be sprinkled unto it, it would not stop but slip away.

When he (s.a.w.a.) walked, he did not take steps similar to the arrogant ones, but paved the way slowly and with dignity. When he wanted to speak to someone, he did not look at them through the corners of his eyes, similar to the attitude of the wealthy ones, rather he turned his entire body towards them and then spoke. His eyes were mostly gazed down and his sight downwards. Whenever he met someone, he resumed the conversation with salutations. His (s.a.w.a.) grief was constant, thoughts permanent and he never remained free from pondering or work. He never spoke without need and spoke social sentences such that his words were short but very meaningful. He never fell short in conveying his message and always revealed the truth. His temper was mild, while harshness and coarseness were absent in his magnanimous character. He never considered anyone to be degraded, computed small favours to be large ones and never ridiculed any favour, but did also not praise any food or drink. He was never enraged for materialistic losses; rather turned enraged for the sake of Allāh (s.w.t.) to such an extent that none could recognize him. And whenever he signalled, he did so with his hands and never with his eyes or eye-brows, and shut his eyes when happy. He never displayed intense joy, while mostly his smile was his laughter. It was seldom that the sound of his laughter arose and sometimes his radiant teeth, similar to the grains of hail, were visible in his laughter. He preferred people on the basis of their knowledge and excellence in Religion, and turned to them in the core of their need. Then advised them with beneficial words helpful for them and be profitable in reformation of the nation. He frequently said, "Those of you who are present and hear from me, should convey it to those who are absent. And inform me regarding the need of those who cannot come to me for their needs". He never

reprimanded anyone for slip of tongue or mistake in speech, while his companions, who were anxious for gaining knowledge, came to his presence; and did not disperse except after having tasted the sweetness of knowledge and wisdom. He was cautious of the evil of men but neither detached himself from them nor hesitated to be cheerful and good-natured towards them. He searched for his companions and remained anxious about their welfare and never remained negligent from the state of men, lest they become heedless (of him) and turn to falsehood. He offered a place to the righteous creatures (of Allāh) close to him, while the best one in his eyes was the one who considered the welfare of Muslims more, while the greatest person in his eyes was the one who consoled, assisted, favoured and helped others more.¹

The etiquette of his (s.a.w.a.)'s assembly was that he never sat or arose from a gathering, except with the remembrance of Allāh (s.w.t.); never designated a special place for himself in it and even stopped people from doing so. When he (s.a.w.a.) entered the assembly, he occupied the place that was vacant at the last end and also instructed others to do so. In his assembly he (s.a.w.a.) treated each and every one with kindness and grace, and dealt with each one of them such that felt that they were the most beloved near him. Whenever he (s.a.w.a.) sat with anyone, he never arose until the other one did so. If anyone asked anything from him and if it was affordable, he fulfilled it, otherwise he pleased him with good words and kind promises (for another time). His copious character had appeased all creatures and everyone was equal in his eyes.

His assemble was replete with endurance, modesty, righteousness and trustworthiness, while voices were not raised in it, no one was criticized in it and nothing bad would be uttered (in the gathering). And if anyone committed a mistake, he himself admitted it; everyone dealt with one another with justice, equality and favour; enjoin each other with piety and virtue; and dealt with one another with humility. They respected the elders, displayed kindness towards the children and assisted the travellers. His (s.a.w.a.) manner with the people of assembly was that he was always cheerful and soft-natured with them, while none was harmed by his audience. He never raised a voice nor uttered

¹ Refer to the Qur'ānic verse (Āyah), **"Indeed has come unto you and Apostle from among your selves, grievous to him is your falling into distress; (he is) solicitous regarding your welfare, towards the believers (he is) compassionate, (and) merciful"**. (Sūratul Barā'ah: 128) (translator)

indecent; neither criticized others nor praised them abundantly. If some incident took place that was displeasing to his righteous character, he overlooked it. None was in despair of him, and he (s.a.w.a.) did not argue, did not speak much and never interrupted anyone (from speaking) except when he was wrong. He (s.a.w.a.) was never annoyed with vain things, did not criticize or reprimand anyone. He did not probe into people's shortcomings or errors and forbore the rudeness of the travellers and the Bedouins. The companions brought them to the presence of the Messenger of Allāh (s.a.w.a.) so that they may question him and they themselves may benefit from his replies.

It is reported that one day a youth came to the presence of the Messenger of Allāh (s.a.w.a.) and said, "Can you give me permission so that I may commit fornication". The companions pounced upon him, but the Prophet (s.a.w.a.) (stopped them and) told him, "Come near me". When he stepped forward, he (s.a.w.a.) asked him, "Do you befriend that someone may commit adultery with your mother, or your daughter or sister; likewise with your paternal aunts, maternal aunts and other women of your family, do you consider this to be appropriate"? He replied in the negative and he (s.a.w.a.) continued, "All the servants of Allāh (s.w.t.) are similar". Then he (s.a.w.a.) placed his hand upon the youth's chest and said, "O Allāh! Forgive his fault, and purify his heart and safeguard his private-parts". After that the youth never ever looked at any non-intimate woman.

It is related in Sīrah of Ibn Hishām that during the days of the Messenger of Allāh (s.a.w.a.), the Muslim army came to the mountain of Ṭayy and conquered it. The captives were brought to Madīnah, among them was a daughter of Ḥātim al Ṭā'ī.¹ When the Messenger (s.a.w.a.) looked at them, the daughter of Ḥātim said, "O Messenger of Allāh (s.a.w.a.)! The father has died and the immigrant absent."² Then favour us and forgive us, may the Lord favour you in turn". The

¹ Ḥātim bin 'Abdullāh bin Sa'ad al Ṭā'ī was a famous 'Arab poet. Stories about his extreme generosity have made him an icon to 'Arabs unto the present day. He died a non-believer in the eighth year of the birth of the Prophet (s.a.w.a.). It is stated in Ḥadīth that the Messenger of Allāh (s.a.w.a.) told his son 'Adīyy, "Severe punishment has been lifted off from upon your father due to his generosity" (Shaikh al Mufid, "Al Ikhtisāṣ"), while our Scholars are of the opinion that although severe punishment was lifted off from upon him but yet he is eligible for other punishments for being an infidel and polytheist, and Allāh is the Best Knower (translator)

² She meant to say that her father Ḥātim had died, while her brother 'Adīyy had fled to Shām

Messenger of Allāh (s.a.w.a.) did not reply to her for two days, and on the third day when he met them, Amīrul Mu'minīn (a.s.) signalled to her to repeat her request. She repeated her plea, hearing which he (s.a.w.a.) replied, "I am awaiting a trustworthy caravan to reach you safely to your place", and he forgave them.¹ Such was his character with the disbelievers.

The authors of the biography of the Messenger of Allāh (s.a.w.a.) write, that when he appointed an army (for the battle), he called for the commanders along with the troops and exhorted and counselled them in these words, "Proceed in the name of Allāh Almighty, remain steadfast for Allāh (s.w.t.) and fight for Him (s.w.t.) upon the nation of the Messenger of Allāh (s.a.w.a.). Behold O men! Do not commit deceit and do not steal from the spoils of the war; do not amputate the eyes, ears and other body parts of the disbelievers after killing them. Do not kill the aged, children and women, and do not put to sword the monks who reside in caves and shanties. Do not uproot the trees, except if you are helpless (to do so), neither burn down the palm-groves nor drown them under water. Do not fall the trees that bear fruits and do not burn down the tillage and fields, except if you are compelled to do so. Do not kill animals whose meat is lawful to consume, except when you are in need of food. Do not poison the water of the polytheists and do not lay traps". He (s.a.w.a.) personally never dealt with the enemies except as above, and did not raid them, and he considered struggle against one's self upon all other struggle (battle). As is related that when the army of the Messenger (s.a.w.a.) arrived from a combat with the disbelievers, he (s.a.w.a.) said, "Welcome to the group that arrives from the lesser struggle (Jihād al Aṣḡar), while upon them is the greater struggle (Jihād al Akbar)". He (s.a.w.a.) was asked, "What is the greater struggle"? And he (s.a.w.a.) replied, "Struggle with one's self wont to bid to evil".²

It is related in an authentic report that once he (s.a.w.a.) was questioned, "Why have the hair of your beard turned grey so soon". He (s.a.w.a.) replied, "The Chapters of Hūd, Wāqī'ah, Mursalāt and 'Amma Yatasā'alūn (Sūratul Nabā') have

(translator)

¹ And this incident resulted in the acceptance of Islām by her brother 'Adīyy bin Ḥātim, as will be related later in the chapter dealing with the companions of Amīrul Mu'minīn (a.s.) (translator)

² Refer to the words of Nabī Yūsuf (a.s.) in the Qur'ān, **"I exculpate not myself, verily (one's) self is wont to bid (him to) evil, except such as my Lord has mercy on"**. (Sūrat Yūsuf: 53) (translator)

turned me old, for they contain description of Qiyāmah and the punishment of the past nations”.

It is also related that when the Messenger of Allāh (s.a.w.a.) left this world, he did not leave behind any Dirham or Dīnār¹, neither a slave or maid, nor sheep or camel, except the one that he rode upon. And when he (s.a.w.a.) passed away, his armour was kept as mortgage with a Jew, among the Jews of Madīnah, in lieu of twenty Ṣā'a² barley taken as loan for his family's sustenance.

Imām 'Alī al Ridhā (a.s.) relates that one day an Angel came to the presence of the Messenger of Allāh (s.a.w.a.) and said, "Your Lord sends greetings to you and says that if you desire, I shall turn the entire desert of Makkah into gold for you". He (s.a.w.a.) lifted his sacred head towards the heavens and said, "O Lord! I desire that one day I may be satiated and praise You, while another day remain hungry and ask from You". He (a.s.) also said that the Messenger of Allāh (s.a.w.a.) did not partake wheat-bread for three continuous days, until he met his Lord (s.w.t.).

It is related from Amīrul Mu'minīn Imām 'Alī (a.s.) that we were digging the trench (Khandaq) along with the Messenger of Allāh (s.a.w.a.), when suddenly Fāṭemah (s.a.) arrived with loaf of bread for him and he asked, "What is this"? She (s.a.) replied, "I baked bread for Ḥasan (a.s.) and Ḥusain (a.s.) and brought this loaf for you". Hearing this, he (s.a.w.a.) said, "Since three days no food has entered the throat of your father, while this is the first food that I eat".

Ibn 'Abbās says that the Messenger of Allāh (s.a.w.a.) sat upon the earth, ate upon the earth, tied his sheep with his own blessed hands and if a slave invited him for a bread of barley to his house, he accepted it.

It is related from Imām Ja'far al Ṣādiq (a.s.) that the Messenger of Allāh (s.a.w.a.) daily pronounced, "Alḥamdu lillāhi Rabbil 'Ālamina Kathīran 'alā kulli Ḥāl" (All praise be to Allāh, the Lord of the worlds, abundantly in all circumstances) three hundred and sixty times equalling the veins in the human body. He (s.a.w.a.) never arose from any gathering, even if he sat therein for a short while, without pronouncing, "Astagfirullāh" (I seek forgiveness of Allāh) twenty five times. And he (s.a.w.a.) daily pronounced seventy times each,

¹ Dirham: Islāmic silver coin weighing approximately 2.975 gms. of pure silver, Dīnār: Islāmic gold coin weighing approximately 4.25 gms. of pure gold (translator)

² A standard measure that equal three kilograms (translator)

“Astagfirullāh” (I seek forgiveness of Allāh) and “Atūbu ilallāh” (I seek pardon of Allāh).

It is reported that on the night preceding Friday, the Messenger of Allāh (s.a.w.a.) was at Masjid al Qubā and wanted to break his fast, he said, “Is there a drink by which I may break my fast”? Aws bin Khawlī al Anṣārī brought a glass of milk mixed with honey. The Messenger of Allāh (s.a.w.a.) placed it on his lips and when he tasted it, he removed it from his mouth saying, “It has two drinks together, while one can be contented with any one of them. I do not consume two drinks together, but also do not forbid others to do so, rather I am modest towards Allāh (s.w.t.). And whoever is modest towards Allāh (s.w.t.), He shall elevate him; and whoever acts haughtily towards Allāh (s.w.t.), shall be disgraced by Him; and whoever is moderate in his spending, Allāh (s.w.t.) will bestow sustenance upon him; and whoever commits extravagance, Allāh (s.w.t.) will deprive him; and whoever remembers death more, Allāh (s.w.t.) will befriend him”.

It is related through authoritative chain of transmitters from Imām Ja’far al Ṣādiq (a.s.), that in the initial days of the Proclamation of Prophethood (Bi’t̤hat), the Messenger of Allāh (s.a.w.a.) fasted continuously one after the other such, that people said that he would not abandon it. Then he stopped fasting for a while and people said that he would not fast from then. He then fasted each consequent day, similar to Nabī Dāwūd (a.s.), and then abandoned that too and started fasting each month of the Ayyām al Bīdh.¹ Ultimately he left that too and his custom (Sunnah) continued that he fasted on the first and the last Thursday of every month and on the first Wednesday of the middle ten days of a month, he did so until his death. He also fasted in the entire month of Sha’bān.

Ibn Shahr Āshūb relates that some of the noble etiquettes and magnanimous character of the Messenger of Allāh (s.a.w.a.) that comes to light through different sources are that he (s.a.w.a.) was the wisest, most knowledgeable, most tolerant, most valorous, most equitable and the most merciful among men. His (s.a.w.a.)’s hand never reached the hand of a woman who was unlawful upon him and he was the most magnanimous among all. No Dirham or Dīnār ever remained with him, and if anything was left until night, he did not rest until he disposed it off deservingly. He (s.a.w.a.) never eyed for excess balance, apart

¹ Lit. the bright days since Abyadh means white; refers to the thirteenth, fourteenth and fifteenth of each lunar month due to the brightness of the (full) moon (translator)

from his annual maintenance, and distributed it in the way of Allāh (s.w.t.). He sought the lowliest of food, such as barley and dates, and would offer whatever anyone asked from him. He sat on the earth, ate upon it, slept upon it and stitched his slippers and clothes with his own blessed hands. He (s.a.w.a.) opened the door of his house with his hands, milked his sheep and tied the legs of camels with his own hands. If he found a slave tired by grinding the mill, he ran to assist him and himself fetched water for performing ablutions (Wudhū') at night. His head was continuously bowed down and did not recline upon the pillow in presence of people; he served his own family. After completing his food, he (s.a.w.a.) sucked his fingers (to consume the left-over particles of food upon them) and never belched. He (s.a.w.a.) accepted the invitation from every free person or slave, even if it was for a simple leg of a sheep. He willingly accepted gifts, even if it was a sip of milk, never ate charity (Ṣadaqah) and never stared much at people. He (s.a.w.a.) was never enraged for the sake of worldly matters, but became furious for the sake of Allāh (s.w.t.). Sometimes he (s.a.w.a.) fastened a stone upon his belly due to hunger and ate whatever food was offered to him and never refused anything. He wore a Yamanī garment, a woollen shirt, as also a stout dress of cotton and linen, while mostly the colour of his dresses was white. He tied a turban upon his head and started wearing a dress from his right side. He had a dress that he specially wore on Fridays and whenever he wore a new dress, the old one was given to a destitute. He possessed a cloak that he folded into two and wore below whenever he went to any place. He (s.a.w.a.) wore a silver ring on the small finger of his right hand and loved melons. He abhorred bad odours and whenever he performed ablutions (Wudhū'), he did Miswāk¹. He mounted his slave or anyone else behind him and readily mounted on any animal that was available, sometimes a horse, a mule or even an ass.

It is said that he (s.a.w.a.) sat along with the destitute and poor and even ate with them, and endeared the possessors of knowledge, reformation and good character. He warmly welcomed the notables of every nation and favoured his kinsmen, not that he preferred them upon others, but preferred them for things that Allāh (s.w.t.) had commanded him for them. He (s.a.w.a.) considered the

¹ A teeth cleaning twig made from the *Salvadora Persica* tree (known as Ārāk in 'Arabī). A traditional and natural alternative to the modern toothbrush, it has a long, well-documented history and is reputed for its medicinal benefits (translator)

respect of each and every one and readily accepted the excuse of those seeking it. He (s.a.w.a.) smiled much, except during the revelation of the Qur'ān and exhortation, while the voice of his laughter was never heard. He never committed excessiveness in eating and dressing more than his own slaves and never abused anyone. He never cursed his wives or slaves, nor abused them and whenever any freed man, male or female slave came to request him for a need, he personally arose and went with them. He (s.a.w.a.) was neither harsh-tempered nor ever raised his voice when he was angry; he rewarded fairly in lieu of evil. Whenever he (s.a.w.a.) encountered anyone, he took preference in saluting and shaking hands with him. He (s.a.w.a.) remembered Allāh (s.w.t.) whenever he sat in any gathering, while mostly he sat facing the Qiblah. He accepted his visitors with due respect and sometimes spread his own cloak for them to sit upon it and even offered his own pillow to recline. Pleasure and displeasure (of others) never stopped him from speaking the truth. He ate cucumber, sometimes with dates, and sometimes with salt. Among juicy fruits he cherished melon and grapes, while mostly his food consisted of water and dates or milk and dates. He (s.a.w.a.) liked meat, Tharīd¹ and pumpkin very much; never hunted but ate the meat of the hunted animal. He (s.a.w.a.) also ate cheese and oil. In the meat of sheep he liked to eat (meat of) its frontal feet and shoulder; in porridges he preferred the one made of pumpkin; among gravies he cherished vinegar; among Dates 'Ajwah; among vegetables endives and basilicum, that is a mountainous sweet-basil; and also soft vegetables.

Shaikh al Ṭabarsī writes that the humility and modesty of the Messenger of Allāh (s.a.w.a.) was to such an extent, that in the battle of Khaybar, expedition of Banī Qurayẓah and expedition of Banī al Nadhīr, he rode an ass, whose reins and pads were made from the leaves of palm-tree. He even (s.a.w.a.) saluted the children and women. One day a man was speaking to him and trembling, to which he (s.a.w.a.) said, "Why are you afraid of me? I am not a king". Anas bin Mālīk relates that I served the Messenger of Allāh (s.a.w.a.) for ten years, and during this period he did not utter the word "Uff" to me. And never did he ask me why I did this and why I did not do that".

He (Anas) also relates that a drink was prepared for the Messenger of Allāh (s.a.w.a.) for breaking fast and another for Saḥr (starting the fast). And

¹ Tharīd, a dish made out of layers of bread often topped with meat, rice, and soaked with gravy (translator)

sometimes it happened that there was no more than one drink for both these times. Occasionally he had a drink of milk and sometimes of bread that was mixed in water. One night I prepared the drink for him (s.a.w.a.) and he arrived late and I consumed the drink presuming that some of his companions might have invited him to break the fast. He (s.a.w.a.) returned back one hour after 'Ishā' and I asked his associates whether he had broken his fast at some place or someone had invited him? And they replied in the negative. I spent that night in grief to such an extent, that none knows except Allāh (s.w.t.), that if he (s.a.w.a.) would ask for the drink from me and not get it, he would have to spend the day in the state of hunger. It happened as I had thought, he (s.a.w.a.) dawned in the state of fasting and until today he never asked me about the drink or questioned me regarding it.

Al Maṭraḏī (Abul Faṭḥ Burhānuddīn Nāṣir bin Abil Makārim al Khwārizmī) writes in his *Al Mugarrab fī Tartībūl Mu'arrab*, that Anas bin Mālīk had a maternal brother named Abū 'Umayr. One day the Messenger of Allāh (s.a.w.a.) found him in a depressed and grievous mood and asked the reason for it. He was told that his baby sparrow had died. He (s.a.w.a.) jokingly told him, "O Abā 'Umayr, what happened to al Nugayr (baby sparrow)?"

It is related that once he (s.a.w.a.) was on a journey and ordered a sheep to be slaughtered for food. A man said that he would slaughter it, the other said that he would mince its meat, yet another said that he would cook it. The Messenger of Allāh (s.a.w.a.) said, "I shall gather the fuel for it". They told him, "O Messenger of Allāh (s.a.w.a.)! We are at your service and shall gather the fuel ourselves; there is no need for you to take trouble". He (s.a.w.a.) replied, "I know, but I do not like to gain preference upon you. Verily, Allāh (s.w.t.) abhors when He sees His slave giving preference to himself upon his companions".

It is related that the labourers of Madīnah would bring bowls of water in the mornings so that the Messenger of Allāh (s.a.w.a.) may dip his blessed hands into it and they could take it as blessings. Sometimes the mornings would be quite cold, in spite of this; he (s.a.w.a.) would dip his hands into it without displaying any sign of disgust. They would also bring along with them their infants to him (s.a.w.a.) so that he may pray for their prosperity or to name them. The Prophet (s.a.w.a.) would sit the child upon his sacred lap for the pleasure of his relatives, while sometimes the child would urinate upon his clothes. Those present would scream upon the child, but he (s.a.w.a.) would

say, "Do not hinder its urination". Then he (s.a.w.a.) would let it complete its urination and then either pray for it or name it. Thus the relatives of the child would be overjoyed and be assured that he (s.a.w.a.) was not hurt, and when they would leave, he would arise and wash his clothes.

It is related that once Amīrul Mu'minīn (a.s.) was travelling along with a Ḍimmī¹ and he asked him where he intended to go. He (a.s.) replied, "Kūfah". A crossroad appeared, one towards Kūfah and another towards the destination of that man, and Imām 'Alī (a.s.) left the road to Kūfah and accompanied him on his road. The man asked, "Didn't you say that you intend going to Kūfah"? Imām replied in the affirmative. He continued, "But this is not the way to Kūfah that you are walking alongside me, while the road to Kūfah is left behind". Imām (a.s.) replied that he was aware of it, to which the person asked, "Then why did you accompany me when you know that this is not your path"? He (a.s.) replied, "Due to the simple reason that it is a good way to deal with one's companion that he should accompanied for some distance before departing from him, and this has been ordered to us by our Prophet (s.a.w.a.)". Hearing this, the man asked, "Did your Prophet (s.a.w.a.) command you to do so"? And Imām (a.s.) replied in the positive. And the man said, "It is due to these noble actions and praiseworthy qualities do obey him those who obey him. And I hold you witness upon your Religion". Then he accompanied Amīrul Mu'minīn (a.s.) to the presence of the Messenger of Allāh (s.a.w.a.), and upon his recognition, accepted Islām.

Al Buṣayrī has truly said, "Muḥammad is the leader of the two worlds, of the men and the jinns, of the two groups from the 'Arabs and the non-'Arabs; he surpassed the Prophets in creation and manners and they could not measure up to him in knowledge and nobility; they sought from him a scoop from the sea or a sip from the continuous rain; then He is the One Who perfected his good qualities and his form and then Chose him as His beloved, the Creator of the breath of life; He deposited all knowledge in him, he is a man and he is the best creation of Allāh amongst them all".

Anas (bin Mālik) says that I served the Messenger of Allāh (s.a.w.a.) for nine (or ten) years, not once did he ask me why I did anything, nor did he find any fault with my work. I have never smelt a better fragrance than his fragrance and

¹ Dhimmī, term referring to protected non-Muslim citizens of an Islāmic State (translator)

whenever he sat with someone; his knees never went further than that person's knees. One day a Bedouin came to him (s.a.w.a.) and pulled his cloak such violently that its border entangled in his neck (and he choked). Then he shouted, "Give me the wealth of Allāh (s.w.t.)". He (s.a.w.a.) turned to him with kindness, smiled and ordered that something be given to him. Thus Allāh (s.w.t.) revealed **"And certainly you stand on sublime morality"**.¹

It is related from (ʿAbdullāh) Ibn ʿAbbās that the Messenger of Allāh (s.a.w.a.) said, "I have been trained by Allāh (s.w.t.), while ʿAlī is trained by me. Allāh (s.w.t.) has enjoined me towards generosity and goodness, and stopped me from miserliness and unkindness. No quality is worst in the sight of Allāh (s.w.t.) than miserliness and evil towards the creatures". The height of his valour was such that Amīrul Muʿminīn (a.s.) says that, "Whenever the battle turned fierce, we took refuge in him (s.a.w.a.), while one was nearer to the enemies than him".

(ʿAbdullāh) Ibn ʿAbbās also relates that whenever he (s.a.w.a.) was questioned regarding something, he repeated it so that the questioner would not be mistaken (and the answer would be clearly understood by him or her).

It is related that the Messenger of Allāh (s.a.w.a.) did not eat garlic, onion, leek and stinking vegetables, but never criticised any food, and if it was brought for him, he would have it, otherwise would avoid eating it. In any gathering, he (s.a.w.a.) was the first one to start eating and the last one to stop doing so² and ate food that was placed in front of him, except dates, he took a hand-full of them. He licked the glass and also all his fingers one after the other after eating (to have the remnant particles upon them), then he washed his hands and wiped it upon his face, while he tried his best never to eat alone.

Before drinking water he would pronounce, "In the Name of Allāh" (Bismillāh) and would drink little and stop and say, "All Praise is due to Allāh" (Alḥamdolillāh), he would do so thrice and sometimes would drink it in one sip. Sometimes he drank in a wooden cup, or a leather cup or even a ceramic cup; and if none of these were available, we filled his palms and drank, while sometimes he drank directly from the mouth of a leather-bag. He washed his head and chest with the fruit of the lote-tree and loved to anoint himself with oil.

¹ Holy Qurʾān, Sūratul Qalam: 4

² So that those whose appetite was more, would not feel awkward (translator)

He abhorred having shaggy hair and before entering the house he asked permission thrice. None could stand alongside him¹ and he never ate food with two fingers, rather with three or more fingers. No perfume was ever similar to his fragrance, while no bad odour would reach his nose. If the saliva from his blessed mouth fell on something, it turned plenteous, and every sick person who was rubbed with it would be cured. He (s.a.w.a.) could speak in all the languages and could read and write,² but never wrote. Every mount that he (s.a.w.a.) rode, never turned old, and every stone and tree saluted to him when he passed by them. Houseflies, mosquitoes and their likes never sat on his sacred body, while no bird ever flew from above his head. And when he (s.a.w.a.) walked upon the soft earth, his feet never left a mark; while sometimes he placed his feet upon a stone and they left a mark upon it. And in spite of possessing such abundant humility, people were in awe of him such, that they could not fix their eyes upon his blessed and Divine countenance.

Thus we combine his qualities as, sitting upon the earth, eating along with the slaves, riding an ass, milking the goat with his hands, wearing woollen clothes and saluting the children.

It is related that the Messenger of Allāh (s.a.w.a.) even joked but never uttered obscene language. It is said that one day he caught hold of the hand of a man and said, "Buy this slave (of Allāh)".

One day a woman came to him and described her husband and he asked, "Is he the one who has whiteness in his eyes"? The woman replied in the negative. And when she went home and related it to her husband, he said, "The Prophet (s.a.w.a.) has joked with you, while he spoke the truth since the whiteness in everyone's eyes is more than the blackness (of the pupil)".

It is related that once an old woman from among the helpers (Anṣār) came to him (s.a.w.a.) and requested him to pray to Allāh (s.w.t.) to enter her into Paradise. He (s.a.w.a.) said, "Old women shall not enter paradise", hearing this, the woman wept, and he (s.a.w.a.) smiled and said, "They shall turn young and virgin and enter Paradise". A similar incident of his humour with an old woman,

¹ Due to Divine awe of him (translator)

² According to our Shī'ah Ithnā 'Asharī belief, the Messenger of Allāh (s.a.w.a.) was not illiterate and could read and write very well, contrary to the opinion of some diverted sects who claim that he was unable to read or write. Our Esteemed Scholars have given rational and traditional evidences to substantiate this in their works (translator)

Bilāl and 'Abbās (bin 'Abdul Muṭṭalib) is well known.¹

Ibn Shahr Āshub reports that once a woman came to the presence of the Messenger of Allāh (s.a.w.a.) and complained about a man saying that he had kissed her. He (s.a.w.a.) called for the man and asked, "Why did you do so"? He replied that, "If I committed evil, she can seek retribution from me".² Hearing this, he (s.a.w.a.) smiled and said, "Next time do not do so", and he agreed.

We (the author) say that any intelligent person who ponders and observes justly upon what we have quoted regarding the excellent character and praiseworthy mannerisms of the Messenger of Allāh (s.a.w.a.), will certainly perceive his reality and Prophethood, while this honourable character is the outcome of nothing but miracle. The Messenger of Allāh (s.a.w.a.) grew up amongst a group devoid of every type of excellent character, while their pivot revolved around fanaticism, obstinacy, discord, differences, envy and corruption. They turned naked during the time of the Ḥajj Pilgrimage, clapped their hands while circumambulating the Ka'bah and whistled and jumped. While Allāh (s.w.t.) relates to their state in the Qur'ān, **"And their prayer near the House (of Allāh) is nothing but whistling and clapping of hands"**.³ While people whose manner of worship was such, what else can be expected from them regarding other manners. It is now more than one thousand three hundred years after the declaration of his Prophethood (Bi'that), when his (s.a.w.a.) sacred Sharī'ah is accepted willingly or unwillingly, and anyone who sees them in the

¹ It is related that once an old woman inquired from the Messenger of Allāh (s.a.w.a.) regarding Paradise and he replied, "Old women shall not enter Paradise". Hearing this, the woman was aggrieved, came out and sat weeping. Just then Bilāl passed by and inquired of her and she related to him the words of the Messenger (s.a.w.a.). Bilāl came to his (s.a.w.a.)'s presence and informed him regarding the woman, and he (s.a.w.a.) replied, "O Bilāl! Black people shall also not enter Paradise". Hearing this, Bilāl came out and sat down besides the woman weeping. 'Abbās bin 'Abdul Muṭṭalib, the uncle of the Prophet (s.a.w.a.) came there and saw them weeping and asked them the reason and they informed him. He too came to the presence of the Prophet of Allāh (s.a.w.a.) and he told him, "Dear uncle! Old men too shall not enter Paradise". Then he (s.a.w.a.) continued, "But wait so I may give you good tidings", saying this, he told him to call the two weeping ones (old woman and Bilāl) and said, "Allāh (s.w.t.) shall arise the old women, old men and black men with glowing countenance, they shall be turned young and beautiful and then entered into Paradise". (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") (translator)

² He meant to say that she could kiss him in retribution (translator)

³ Holy Qur'ān, Sūratul Anfāl: 35

deserts will realize what degree of humanity and what state of civility they live in.¹ The Messenger of Allāh (s.a.w.a.) came into such a group of Bedouins with his good etiquettes, excellent character and praiseworthy mannerisms; accompanied by knowledge, forbearance, mercy, magnanimity, modesty, valour, compassion and all the perfect qualities. Scholars of both the sects (Shī'ah and Ahlul Sunnah) have authored books in this regard, but failed to compute even one tenth part of his tenths and acknowledged their incapability to do so. And Allāh (s.w.t.) is the Best Knower!

¹ The esteemed author is quite true in his words, since if one witnesses the state of barbaric and corrupt nature, inhumane character and unruly actions of the Muslims after the death of the Messenger of Allāh (s.a.w.a.) until today, shall bear witness to it. Unfortunately, since fourteen centuries, Islām has been judged on the basis of the ideologies and actions of such unruly personalities, while in reality it is innocent of their evil. The enemies of Islām in their own place have played an effective role in inciting hate and promoting Islāmophobia, when it is certainly unfair to evaluate a Religion on the basis of the actions of its adherents. Similarly Islām too cannot be judged by its followers, rather it can be understood by a comprehensive analysis of the Qur'ān, Islāmic ordinances and the infallible and immaculate lives of the Messenger of Allāh (s.a.w.a.) and his true Vicegerents (a.s.). If only Muslims had adhered to the efficacious advice of the Messenger of Allāh (s.a.w.a.) when he said, "Verily I leave behind me two weighty things, the book of Allāh (Qur'ān) and my progeny, my Ahlulbait, if you hold fast unto them both, you shall never go astray after me, and they both shall not part from one another until they reach me at the pool of Kawthar". And he (s.a.w.a.) also said, "The similitude of my Ahlulbait is that of the ark of Nūḥ, one who mounts it, is saved; and the one who turns away from it, drowns and is misled". The constant deteriorating state of the Muslims is due to non-compliance of this very command of the Messenger of Allāh (s.a.w.a.) and non-observance of Islāmic teachings. Sad but true are the words of George Bernard Shaw when he says, "Islām is the best Religion and Muslims are the worst followers"! (translator)

5. Some of the miracles of the Messenger of Allāh (s.a.w.a.)

It should be borne in mind that the Messenger of Allāh (s.a.w.a.) was blessed with such miracles that were not bestowed upon any other Messenger (a.s.) preceding him, while the similitude of all the miracles of Prophets (a.s.) manifested from him.

Ibn Shahr Āshūb relates that the Messenger of Allāh (s.a.w.a.) manifested four thousand four hundred and forty miracles, out of which three thousand have been quoted in books.

We (the author) say that each and every statement, manner and character of the Messenger of Allāh (s.a.w.a.) was a miracle in itself, especially his information regarding the unseen (Gayb), as shall be related later, Allāh (s.w.t.) willing; apart from the miracles that took place before his blessed birth and during it, that are manifest upon the informative ones. The strongest and the eternal-most miracle of the Messenger of Allāh (s.a.w.a.) is the glorious Qur'ān, while all the eloquent and lucid ones are incapable of bringing forth its similarity. And whoever fabricates some words in comparison to the Qur'ān, is exposed and disgraced, similar to Musaylamah the liar, Aswad al 'Ansī, etc.

Musaylamah forged verses (Āyāh) corresponding to Sūratul Ḍāriyāt (the scatterers), saying, "By the cultivators that cultivate, then by those harvesters who harvest, then by those millers who mill, then by those make the dough, then by those bakers who bake, then by those make Tharīd, then by those consumers who consume".¹ Against Sūratul Kawthar (the abundance of good) he said, "Verily We have given you the manifest, so pray you unto your Lord and migrate, verily your enemy shall be the disbeliever".² In fabrication of Sūratul Burūj (the celestial stations) he said, "By the heavens full of constellations, and by the earth full of pastures, and by the women full of show, and by the horses full of saddles, and we upon them are a paradigm,

¹ The original words being, **"By the scatterers that scatter, then by those which bear their load, then by those which speed lightly along, then by those who distribute the affair"**. (Holy Qur'ān, Sūratul Ḍāri'āt: 1-4) (translator)

² **"Verily We have given you (O Our Apostle) the abundance, so pray you unto your Lord and offer sacrifice, verily your enemy shall be the one cut off (in his progeny)"**. (Holy Qur'ān, Sūratul Kawthar: 1-3) (translator)

between twisting and cleaving”.¹ Also these words were from him, “O (female) frog daughter of a frog, Call out as you wish, half of you (your body) in water and half in mud, you cannot mix water with mud, nor can you stop anyone from drinking water.”

While this is the miracle of the Qur’ān that these uneven words, should be forged by Musaylamah and Aswad, claiming to be a revelation (Waḥī) and read it in the midst of a large crowd. Since Musaylamah and Aswad were both ‘Arabs, no ‘Arab would utter such reprehensible words; and even if they uttered it, they would themselves realize their abhorrence and not recite it in the presence of anyone. And whoever desires to know some of the miracles of the Qur’ān, should refer to the second volume of Ḥayātul Qulūb of ‘Allāmah al Majlisī, for it is beyond the scope of this book to quote them here. While we content to quote in this blessed book some types of his (s.a.w.a.)’s miracles.

The first type of miracles are related to the heavenly bodies such as splitting of the moon;, return of the sun (after its set); shadowing clouds; descending of rains; coming down of an eating carpet, dishes and fruits for him (s.a.w.a.) from the heavens; etc. And we content to quote herein below four miracles.

Regarding the splitting of the moon (Shaqquḥ Qamar), Allāh (s.w.t.) says, **“Nigh has the hour (of reckoning) and has been rent asunder the moon”**.² Maximum Shī’ah and Non-Shī’ah exegetes (Mufasssirin) quote that this verse (Āyah) was revealed when the Quraysh asked for a miracle from the Messenger of Allāh (s.a.w.a.) in Makkah. He (s.a.w.a.) pointed towards the moon and it split into two parts by the power of Allāh (s.w.t.). Some even quote that this miracle took place on the night of the fourteenth of Ḍilḥijjah.

The Shī’ah and Non-Shī’ah Scholars quote through numerous chain of authorities from Asmā’ bint ‘Umays and others, that one day the Messenger of Allāh (s.a.w.a.) sent Imām ‘Alī (a.s.) for a task until the time of ‘Aṣr arrived and he (s.a.w.a.) recited the ‘Aṣr Prayers. Amīrul Mu’minīn (a.s.) arrived, while he had

¹ The actual verses being, **“By the heavens full of constellations, by the day promised, by the witness and the witnessed, that (self) destroyed were the fellows of the ditch, of the fire with fuel, when facing it they sat, while they witnessed what they did unto the believers”**. (Holy Qur’ān, Sūratul Burūj: 1-7) (translator)

² Holy Qur’ān, Sūratul Qamar: 1

not yet recited the 'Aṣr Prayers.¹ The Messenger of Allāh (s.a.w.a.) placed his head upon the lap of Imām 'Alī (a.s.) and slept, when the revelation (Waḥī) descended upon him. His (s.a.w.a.)'s head was under the cloth and was busy in hearing the revelation, while it was near that the sun would set when the revelation concluded. He (s.a.w.a.) arose and asked, "O 'Alī! Did you pray"? And he (a.s.) replied, "No O Messenger of Allāh (s.a.w.a.)! I could not move your sacred head from my lap". Thus he (s.a.w.a.) said, "O Allāh (s.w.t.)! 'Alī was obeying You and Your Messenger. Then return back the sun for him". Asmā' says that, "By Allāh (s.w.t.)! I saw that the sun returned back, arose and reached the place where it shone upon the earth, while it was the best time for 'Aṣr Prayers. Thus he (a.s.) recited the 'Aṣr Prayers and again the sun set."

The Shī'ah and Non-Shī'ah Scholars relate that when the 'Arab tribes consented with one another to trouble the Messenger of Allāh (s.a.w.a.), he prayed to Allāh (s.w.t.) saying, "O Allāh (s.w.t.)! Severe your chastisement upon the tribes of Mudhar and engulf them in drought similar to the drought during the time of Yūsuf (a.s.)". Thus it did not rain for seven years, while the drought even reached Madīnah. The Bedoins came to the presence of the Messenger of Allāh (s.a.w.a.), pleading on part of the 'Arabs and said, "Our trees have dried up, our vegetation has stopped growing, milk is exhausted in the breasts of our animals and women, while our domestic animals have perished". Hearing this, the Messenger of Allāh (s.a.w.a.) mounted the pulpit (Minbar) and praised and glorified Allāh (s.w.t.) and prayed for the rains. While he was yet praying, rain poured down and continued for one week. It rained such that the people of Madīnah came to him (s.a.w.a.) again complaining, "O Messenger of Allāh (s.a.w.a.)! We fear of being drowned and our houses being razed out". Then he (s.a.w.a.) signalled towards the heavens and said, "O Allāh (s.w.t.)! (Rain it) upon our vicinities and not upon us". And whenever he signalled, the clouds

¹ Our Scholars are of the opinion that since the Messenger of Allāh (a.s.) and the A'immah (a.s.) are infallible and immaculate, no kind of error or mistake is committed by them, leave alone sin. While it is not possible that Amīrul Mu'minīn (a.s.), who was an epitome of infallibility and perfection, should have missed his obligatory Prayers. Thus he (a.s.) recited his Prayers in signs since he did not wish to interrupt the Revelation (Waḥī) of Allāh (s.w.t.) upon His Prophet (s.a.w.a.); while the sun was brought back to manifest his eminence in the sight of Allāh (s.w.t.) and His Messenger (s.a.w.a.). The second opinion holds that he had already recited his obligatory 'Aṣr Prayers, but yet had to recite the Supererogatory (Nawāfil) 'Aṣr Prayers for which the sun turned back. And Allāh (s.w.t.) is the Best Knower (translator)

opened up and moved away from Madīnah and formed into a circle around it. Then it rained around similar to a flood and no drop fell upon Madīnah, while the rivers were flooded for a month. Then he (s.a.w.a.) said, "By Allāh (s.w.t.)! If Abū Ṭālib would have been alive, his eyes would be contented". Some of this companions said, "Have you recollected his verses"? And he (s.a.w.a.) replied in the affirmative. The verses being, "The bright faced one due to whose countenance rain is sought from the clouds; he is the refuge of the orphans, protection for the widows".

It is related through reliable chain of authorities from Umm Salamah that one day Fāṭemah (s.a.) came to the presence of the Messenger of Allāh (s.a.w.a.) carrying Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.). She had prepared porridge and brought it along with her. When they entered, he (s.a.w.a.) said, "Call your paternal cousin to me". When Amīrul Mu'minīn (a.s.) arrived, he (s.a.w.a.) made Imām al Ḥasan (a.s.) sit upon his right lap and Imām al Ḥusain (a.s.) upon his left one. While he sat Imām 'Alī (a.s.) and Fāṭemah (s.a.) facing him behind his back. He then placed a cloak of Khaybar upon them and said thrice, "O Allāh (s.w.t.). These are my Ahl al-bait. Then keep all filth away from them and purify them with a perfect purification". At that moment I was standing in between the threshold of the door and asked, "O Messenger of Allāh (s.a.w.a.)! Am I one of them"? He (s.a.w.a.) replied, "Your conclusion is upon righteousness, but you are not one of them". Just then Jibra'īl descended and brought along with him a tray containing pomegranates and grapes of Paradise. When the Messenger of Allāh (s.a.w.a.) took the pomegranates and grapes into his hands, they started to glorify Allāh (s.w.t.) and he ate them. Then he (s.a.w.a.) handed them over to Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) and they again glorified Allāh (s.w.t.) and they too ate. Lastly he (s.a.w.a.) gave it to Imām 'Alī (a.s.) and the same happened and he too ate them. Then one among the companions entered therein and desired to eat some from them, when Jibra'īl said, "None can eat these fruits except the Messenger, or his Vicegerent or his Sons".

The second type of his (s.a.w.a.)'s miracles are related to the inanimate objects and plants such as the stones and trees saluting him (s.a.w.a.), a tree coming in motion by his command, pebbles glorifying Allāh (s.w.t.) in his hands, the weeping palm-tree, a stick turning into a sword for 'Ukkāshah (bin Muḥaṣṣin al Asadī) in the battle of Badr and for 'Abdullāh bin Jaḥsh in the battle of Uḥud, turning of a leaf of date-tree into a sword for Abū Dujānah,

sinking of the rear feet of the horse of Surāqah when it galloped towards him during the initial days of the migration (Hijrah), etc. And here we shall quote some of these miracles.

The Shī'ah and the Ahlul Sunnah relate through numerous chain of transmitters that when the Messenger of Allāh (s.a.w.a.) migrated to Madīnah and built a Masjid therein, besides it there was a dry and worn-out palm tree, and he (s.a.w.a.) would sit reclining on it while delivering a sermon (Khuṭbah). One day a man came to him and said, "O Messenger of Allāh (s.w.t.)! Permit me to make a pulpit (Minbar) for you, so that you may sit upon it while delivering a sermon (Khuṭbah)". After receiving permission from him (s.a.w.a.), he made a pulpit consisting of three steps, while the Apostle (s.a.w.a.) would sit on the third (uppermost) step. When he (s.a.w.a.) mounted the pulpit for the first time, the palm-tree gave a cry similar to the cry of a she-camel for her baby. Seeing this, the Messenger of Allāh (s.a.w.a.) alighted from the pulpit and embraced it until it became silent. Then he (s.a.w.a.) said, "If I had not taken the tree into my fold, it would have wept until the day of Qiyāmah", and it was named Ḥannānah (warm-hearted). It remained in its place until the Banī Umayyah demolished the Masjid and rebuild it and also cut it down. In another report it is related that the Messenger of Allāh (s.a.w.a.) himself ordered the tree to be cut and buried below the pulpit.

It is related in Nahjul Balāghah and other books from Amīrul Mu'minīn (a.s.) that one day I was in the audience of the Messenger of Allāh (s.a.w.a.) when the Quraysh came to him and said, "O Muḥammad (s.a.w.a.)! You claim eminence to an extent not even claimed by your fore-fathers and relatives. Then we ask something from you, if you fulfil to it, we shall know that you are an Apostle and Messenger; and if you fail to do so, we shall know that you are a sorcerer and an imposter". The Messenger of Allāh (s.a.w.a.) asked them their demand and they said, "Then tell this tree to spring forth from its roots and come and stand in front of you for us". Hearing this, he (s.a.w.a.) said, "Allah (s.w.t.) is Omnipotent upon all things. If it springs forth, will you believe"? And they replied in the affirmative. Then he (s.a.w.a.) continued, "I shall fulfil your demand, and I know that you shall not believe. There is a group among you who shall be killed in the battle of Badr and fall into a well therein; and a group that shall be provoked and brought to battle". Then he said, "O tree! If you believe in Allāh (s.w.t.) and the day of Qiyāmah and know that I am the Messenger of Allāh, then spring forth from your roots until you stand in front of me by the permission of Allāh

(s.w.t.)". By the One (s.w.t.) who sent him (s.a.w.a.) as an Apostle! The tree sprang forth from its roots from the earth and moved towards him (s.a.w.a.) making a sound, similar to the sound of the flapping of wings of birds. It came and stood near him (s.a.w.a.) and shadowed his blessed head and unfurled one of its branches upon him. Another two branches opened up upon my head, while I was standing on his right side. When they witnessed this manifest miracle, they arrogantly and haughtily said, "Then now command it to return back and split into two, while one of its half should remain in its place and another half should come to you". The Messenger of Allāh (s.a.w.a.) commanded it and the tree returned back, split into two and came back speedily to him (s.a.w.a.) with a loud sound. They again said, "Now command this half part to return back and rejoin with the other one". He (s.a.w.a.) commanded it and it happened as he said. Seeing this, I said, "There is no other deity except Allāh (s.w.t.)! I was the first one to believe in you, while I am the first one to acknowledge what the tree did to confirm your Apostleship and in your consideration". Hearing this, all the disbelievers said, "Rather we say that you are a sorcerer and a liar; and you possess wondrous magic; while none shall acknowledge you except likes of him who stands on your side".¹

We (the author) say that the author of Nāsikh² says that this miracle of the coming in motion of the tree by the Apostle of Allāh (s.a.w.a.) as related by Imām 'Alī (a.s.), resembles the episode of Abrahah and the appearance of small birds named Abābīl.³ Since Amīrul Mu'minīn (a.s.) was the Vicegerent of the Messenger of Allāh (s.a.w.a.) and among the A'immah whose obedience is obligatory, and considered himself a truthful one and to whom truth was told; he related this incident on the pulpit of Masjid al Kūfah, in the presence of twenty thousand people seated below his pulpit and listening to it. None could belie the

¹ They meant Amīrul Mu'minīn (a.s.) (translator)

² Viz. Nāsikhul Tawārikh by Mīrzā Muḥammad Taqī al Kāshānī, renowned as Sīpher (d.1297) (translator)

³ Abrahah, the Christian viceroy of the Abyssinian king at Yemen invaded Makkah with the determination to destroy the Ka'bah, for it stood in the way of his giving the desired prominence to his own church at Ṣan'ā'a, which he wanted to make a centre of commerce and a place of pilgrimage for the people. While this incident took place during the time of 'Abdul Muṭṭalib. The army came in seated upon elephants (Fil) and Allāh (s.w.t.) sent a huge host of tiny birds called Abābīl, with small stones in their beaks. The birds dropped the stones upon the soldiers and they were crushed similar to eaten up straw. Refer to Sūratul Fil in the Holy Qur'ān (translator)

Messenger of Allāh (s.a.w.a.) that he (s.a.w.a.) ordered the tree to come forward and it obeyed his command, for when Imām 'Alī (a.s.) narrated this incident, those who had themselves witnessed the moving of the tree, were present there. No one could distort his sermon since none possessed such eloquence and lucidity (to do so), while most of the sermons of Imām 'Alī (a.s.), from the initial days of Islām until today, are preserved and secured with the Scholars.

Quṭubuddīn al Rāwandī relates from Imām Ja'far al Ṣādiq (a.s.), that the Messenger of Allāh (s.a.w.a.) reached Jī'irrānah, while returning from the battle of Ḥunayn, and started to distribute the booty among his companions. The companions would go to him (s.a.w.a.) and ask, while he would give it to them; until he took refuge under a tree and sat with his back reclined upon it. They again pounced upon him and vexed him to such an extent that his blessed back was bruised and his cloak got entangled in the tree. Then he (s.a.w.a.) left the tree and moved to another place and said, "Give me my clock. By Allāh (s.w.t.)! If I had sheep equalling to the trees of Makkah and Yemen, I would have distributed all of them among you, and you would not find me fearful or stingy". Then he (s.a.w.a.) left from Jī'irrānah in the month of Ḍilqā'dah and the tree (on which he had reclined) never dried by the blessings of his sacred back and always remained moist and fresh in all seasons as if it was always being watered.

Ibn Shahr Āshūb relates that once the Quraysh told Ṭufayl bin 'Amrū, "When you go to Masjid al Ḥarām, plug your ears with cotton, so that the sound of reciting Qur'ān by Muḥammad (s.a.w.a.) may not reach you, lest you be deceived by him. When he entered Masjid al Ḥarām, no matter how much he plugged his ears with cotton, the voice of the Apostle (s.a.w.a.) reached his ears. Thus he accepted Islām after witnessing this miracle and said, "O Messenger of Allāh (s.a.w.a.)! I am a commander in my tribe and they obey me. Then if you bestow me an indication, I may invite them towards Islām (by it)". Thus he (s.a.w.a.) prayed, "O Lord! Bestow an indication to him". When he returned back to his tribe, the point of his lance emitted light similar to a lantern.

Third type of the miracles of the Messenger of Allāh (s.a.w.a.) relate to the animals, such as, speaking of the calf of Āl Ḍarīḥ and its invitation towards his Apostleship, speaking of a suckling infants (of the deer) with him (s.a.w.a.), speaking of a wolf, a camel, a lizard, a bird, a poisoned sheep, etc. and

numerous incidents related to it, while we quote herein below some of them.

Quṭubuddīn al Rāwandī and Ibn Bābawayh relate from Umm Salamah that once the Messenger of Allāh (s.a.w.a.) was passing by a desert, when he heard someone calling out to him. He (s.a.w.a.) turned around to look as to who called him, but none was seen. The voice came for the second time and no one was found and third time he (s.a.w.a.) saw that a deer that had been tied up. The deer said, "This bedouin has captivated me, while I have two babies in the mountain, leave me so that I may go and feed them, then I shall return back". The Messenger of Allāh (s.a.w.a.) asked, "Will you so do"? The deer replied, "If I do not return back, may Allāh (s.w.t.) punish me similar to the 'Ashshārīn".¹ Thus he (s.a.w.a.) released her and she went away, fed her children and returned back in haste, then the Prophet (s.a.w.a.) tied her again. When the Bedoin witnessed this, he said, "O Messenger of Allāh (s.a.w.a.)! Release her". The Apostle (s.a.w.a.) released her and she ran away saying, "I bear witness that there is no other deity except Allāh (s.w.t.) and you are the Messenger of Allāh". Ibn Shahr Āshub says that the deer had been captivated by a Jew, and when she went to her children and related the incident to them, they said, "Since the Messenger of Allāh (s.a.w.a.) is your surety and is awaiting you, we shall not have milk until we go to his (s.a.w.a.)'s presence". Thus all of them went to the presence of the Messenger of Allāh (s.w.t.) and praised him, while the two babies placed their heads upon his feet and rubbed it. Seeing this, the Jew wept and then accepted Islām and said, "I have released the deer". A Masjid was built upon that spot, while the Messenger of Allāh (s.a.w.a.) hung a small chain in the neck of the deer as an indication and said, "I have forbidden your meat upon the hunters".

A group of the masters relate through their numerous chain of transmitters from Imām Ja'far al Ṣādiq (a.s.) that one day the Messenger of Allāh (s.a.w.a.) was seated when a camel came near to him, lied down, placed its head upon the ground and began to yell. Seeing this, 'Umar bin al Khaṭṭāb said, "O Messenger of Allāh (s.a.w.a.)! The camel prostrates to you, while we are more worthy to prostrate you". He (s.a.w.a.) replied, "Rather prostrate to Allāh (s.w.t.), this

¹ 'Ashshārīn or the tithe collectors. There were markets of tithe collectors and agents during the age of ignorance who would collect tithe from the sellers and through their power they would insure the security of the market. A fierce punishment was descended upon them (translator)

camel has come to complain regarding its masters and says that: I passed on to them as inheritance and worked for them. But now when I have turned old, blind, weak and feeble, they intend to kill me. And if I had commanded for anyone to perform prostration of anyone, I would have told the wife to perform prostration of her husband”.¹ Then he (s.a.w.a.) sent someone to call the master of the camel and then said, “This camel complains regarding you”. The master said, “It speaks the truth, we have a feast at home and decided to slaughter it”. The Messenger of Allāh (s.a.w.a.) said, “Do not do so”, and he agreed.

Quṭubuddīn al Rāwandi and other traditionists, among the Shī’ah and Non-Shī’ah, relate from Safīnah, the freed slave of the Messenger of Allāh (s.a.w.a.), that he said, once he (s.a.w.a.) sent me to one of the battles and we sat on a boat. Our boat was capsized and all the inmates and provisions drowned, while only I survived and was lying upon the wooden plank. A wave threw me upon a mountain, which was in the middle of the river, then another wave came and took me to the middle of the river and this repeated several times until I was thrown upon a bank. Suddenly I saw a Lion come out of the forest and desired to kill me. I raised my hands towards the heavens and said, “I am your servant and the freed slave of your Messenger (s.a.w.a.), You saved me from being drowned, then now would You hand me over to a Lion”? A thought passed my mind and I said (to the Lion), “O wild animal! I am Safīnah, the freed slave of the Messenger of Allāh (s.a.w.a.). Then consider the right of his slave for his sake”. By Allāh (s.w.t.)! As soon as I uttered these words, the Lion held back its roaring and came up to me, similar to a cat, and rubbed itself upon my right foot and on my left foot. It stared at me and then sat down and signalled me to mount its back. I climbed up and soon it took me to an island that contained trees full of fruits and sweet water. Then it signalled me to alight and looked at me while I drank the water and ate the fruits. I took some leaves and covered my private parts and even made a small bag from them and filled it with the fruits. I immersed my clothes in water, so that if I needed them at sea I could squeeze them and drink the water. When I completed, it sat down and again

¹ The Messenger of Allāh (s.a.w.a.) desires to reveal the status of a husband, that if prostration (Sajdah) to anyone except Allāh (s.w.t.) was lawful, he would have commanded a wife to do so (in his respect and not worship). While he (s.a.w.a.) certainly does not intend to demean the position of a wife, since both, a husband and wife, possess rights with regards to one another that should be considered and not transgressed. And Allāh (s.w.t.) is the Best Knower (translator)

signalled me to mount and took me from another way until we reached the bank of the river. Suddenly I saw a boat sailing in the river and I waived my clothes so that they could see me. When they came near and saw me seated upon the Lion, they were astonished and praised and glorified Allāh (s.w.t.). They asked me, "Who are you, are you among the men or Genie"? I replied, "I am Safinah, the freed slave of the Messenger of Allāh (s.a.w.a.), while this Lion considers the rights of the Master (s.a.w.a.) and helps me". When they heard his (s.a.w.a.)'s name, they brought down the sailcloth and fastened the boat. Then they sat two men in a small boat and sent clothes for me to wear. I alighted from the back of the Lion and it stood on one side to see what I did. They gave me the clothes and I wore them. Then one of them said, "Come and mount upon my back so that I may take you to the boat, since the Lion should not fulfil the rights of the Messenger of Allāh (s.a.w.a.) more than his nation". I went near the Lion and said, "May Allāh (s.w.t.) reward you fairly for the Messenger of Allāh (s.a.w.a.)"! By Allāh! When I uttered these words, I saw tears rolling down its eyes; and it did not move from its place until I mounted the boat and stared at me continuously until I was concealed from its eyes".

The Masters of Traditions relate that whenever the Messenger of Allāh (s.a.w.a.) would want to answer the call of nature, he would go far away from the people.¹ One day he went to the desert to do so and removed his boots. After completing, he performed ablutions (Wudhū') and when he desired to wear the boots, a green bird, called European Roller, came down and took his boots and flew into the air. It threw down the boot and a black snake came out of it. According to another report it grasped the snake from the boot and flew up, thus he (s.a.w.a.) forbade its killing.

This destitute (author) says that a similar incident has been related regarding Amīrul Mu'minīn (a.s.). Abul Faraj (al Iṣfahānī) relates from Al Madā'inī that once Sayyid al Ḥimyarī was seated upon his horse at Kunāsah in Kūfah and calling out, "Anyone who narrates an excellence of Amīrul Mu'minīn (a.s.) for which I have not composed any verse, I shall give him this horse along with all that I

¹ As oopposed to numerous Aḥādīth shamelessly quoted by the Ahlul Sunnah in their Ṣiḥāḥ books, wherein several of the companions of the Messenger of Allāh (s.a.w.a.) claim to having seen him (Allāh's refuge) in this act. We do not wish to quote them here in his (s.a.w.a.)'s admiration and honor, those desirous may refer to these books for further readings (translator)

have". Hearing this, the traditionists started to narrate Aḥādīth in excellence of Imām 'Alī (a.s.), while Sayyid recited verses that he had (already) composed upon them. Then a man came up to him and related a Ḥadīth from Abul Zagl al Murādī, who said that once I was in the presence of Amīrul Mu'minīn (a.s.) and he was purifying himself for Prayers. He removed his boots and a snake entered into it, when he wanted to wear the boots, suddenly a crow appeared and took the boot and flew, then threw it upon the earth and the snake sneaked out of it. When Sayyid al Ḥimyarī heard this, he fulfilled his promise and then composed verses upon it, saying, "Behold! O People! How very astonishing! The shoes of Abul Ḥasan (Imām 'Alī) and the blisters".

The fourth types of miracles of the Messenger of Allāh (s.a.w.a.) relate to reviving the dead, curing the sick; and those miracles that manifested through his sacred physical parts, such as relaxation of the pain in Amīrul Mu'minīn (a.s.)'s eyes by the blessings of the saliva that he put into them. Bringing to life a dead deer whose meat he had consumed; reviving the goat of an Anṣārī man, who had invited him to feast upon it; speaking of Fāṭemah bint Asad to him in her grave; bringing back to life a youth among the helpers (Anṣār), whose mother was old and blind; curing the wound of Salmah bin al Akwa' that was inflicted upon him in Khaybar; re-binding the severed hand of Ma'āḍ bin 'Afrā, the leg of Muḥammad bin Maslamah and 'Abdullāh 'Atīk and the eye of Qutādah that had come out of the socket. Also his (s.a.w.a.)'s satiating thousands of people with a few dates, satiating the men and their horses and camels by water that gushed forth from between his two fingers, etc. And we shall quote here some of these.

Quṭubuddīn al Rāwandī, Shaikh al Ṭabarsī and others relate that a child was brought to the Messenger of Allāh (s.a.w.a.) so that he may pray for him. He saw that the child was bald and caressed his hand upon his head, immediately hair sprung forth and he was cured. When this news reached Yemen, its inhabitants brought a child to Musaylamah so he could pray for him. He caressed the child's head and all his hair fell off and he turned bald, while this misfortune continued among his children.

The destitute (author) says that there are numerous reverse miracles manifested through Musaylamah, such as, when he put his unlucky saliva in the well, its water turned saline. He put the water in his mouth in the bucket and threw it in a well so that its water may increase, but the water that was present therein also

dried up. When the water of his ablutions (Wudhū') was strewn into a garden (for abundance), grass stopped growing in it. A man came to him and said that he had two sons and requested him to pray for them. Musaylamah raised his hands and uttered something, when the man went home, he found that one of his sons was eaten by a wolf and the other one had fallen down into the well. A man had pain in his eyes, he placed his hands upon it and he turned blind. Musaylamah was questioned, "Why do you perform such reverse miracles," to which he replied, "The one who doubts in me, my miracles become reverse for him".

Sayyid al Murtadhā and Ibn Shahr Āshūb relate that one day, Nābigah al Ja'dī recited verses in praise of the Messenger of Allāh (s.a.w.a.) in his presence, and when he reached this line, "We scaled the heavens with our grandeur and our good fortune; and verily we desire a manifestation beyond that", he (s.a.w.a.) asked, "What do you deem beyond the heavens"? He replied, "Paradise, O Messenger of Allāh (s.a.w.a.)". He (s.a.w.a.) said, "You have said right, may Allāh (s.w.t.) not break your mouth". The narrator says that, "I saw that his (Nabigah's) age was one hundred and thirty years, while his teeth were (yet) clean and white, similar to camomile flowers. His entire body was impaired, except his mouth; and in another report it is said that whenever any of his teeth fell, a better one emerged in its place.

It is related that Abū Hurayrah brought some dates to the presence of the Messenger of Allāh (s.a.w.a.) and requested him to pray for abundance. He (s.a.w.a.) spread it upon the palm of his hand and prayed to Allāh (s.w.t.). Then he (s.a.w.a.) told him, "Now place it in your (leather) bag and whenever you desire, put your hand in it and take out the dates". Abū Hurayrah always removed dates from that bag and invited people to it. When 'Uthmān bin 'Affān was killed and his (Abu Hurayrah's) house was ransacked, the bag too was stolen. Abū Hurayrah was aggrieved and recited these verses, "People are engulfed in one affliction, while I have suffered two afflictions at the hands of people: the affliction of the bag (of dates taken away) and the affliction of murder of Shaikh 'Uthmān".

It is related that once the Messenger of Allāh (s.a.w.a.) went to the house of Abul Haytham bin al Tihān along with his companions. Abul Haytham said, "Welcome to the Messenger of Allāh (s.a.w.a.) and his companions. I wish I had something with me to offer to you, while I had something that I gave to my

neighbour". He (s.a.w.a.) said, "You did good. Jibra'īl recommended me regarding the neighbours to such an extent, that I thought perhaps they might have a share in the inheritance". His (s.a.w.a.) sight fell on a dried palm-tree near the house and told Imām 'Alī (a.s.) to get a bowl of water. He (s.a.w.a.) rinsed his mouth little with the water and ordered it to be sprinkled upon the tree. The tree bloomed with fresh dates, while it was the season of drying of dates and all of them ate. Then he (s.a.w.a.) said, "This is among the blessings that shall be for you in Qiyāmah".

Quṭubuddīn al Rāwandī relates that a person from among the helpers (Anṣār) had a goat. He slaughtered it and told his wife, "Cook some and grill some, perhaps the Messenger of Allāh (s.a.w.a.) may visit us tonight and break his fast in our house". Saying this he left for the Maṣjid. He had two infant sons, when they saw that their father had slaughtered the goat, one told the other, "Come let me also slaughter you", saying this he took a knife and slaughtered him. When the mother saw this, she started to wail, while the other child was startled and moved away and fell down from the house and died. The believer woman hid both her children and started to prepare food for the Messenger of Allāh (s.a.w.a.). When he (s.a.w.a.) entered the house, Jibra'īl descended and said, "O Messenger of Allāh (s.a.w.a.)! Tell him to get his children". He told him and the man went in search of them, while his wife told him that they had gone somewhere. He returned back saying that they had gone somewhere. The Messenger of Allāh (s.a.w.a.) said, "Rather they should be present". The father went and urged his wife and she revealed to him the reality. The father brought both the dead children to him (s.a.w.a.) and he (s.a.w.a.) prayed for them and they became alive and lived a lengthy life.

Salmān al Fārsī relates that when the Messenger of Allāh (s.a.w.a.) came to Madīnah, he took residence at the house of Abū Ayyūb al Anṣārī, while he did not have anything in his house except a goat and one Ṣa' of wheat. He grilled the goat for him (s.a.w.a.) and made bread from the wheat and brought it for him. He (s.a.w.a.) said, "Call out among people that whoever wanted to have food should come to the house of Abū Ayyūb". Abū Ayyūb called out to people and they came running, while his house was full, similar to a torrent, and people ate to their full, while the food did not lessen. Then he (s.a.w.a.) ordered the bones to be gathered and to place it upon its meat. Then he (s.a.w.a.) said, "Arise by the permission of Allāh (s.w.t.)"! The goat immediately sprung up, seeing which people recited the Kalimah in a loud voice.

Shaikh al Ṭabarsī, Qutūbuddīn al Rāwandī and others relate that Abū Barā', who was among the 'Arab notables and known as Malā'ibul Asinnah, was once afflicted with the disease of dropsy. He sent Labīd bin Rabī'ah to the presence of the Messenger of Allāh (s.a.w.a.) with two horses and some camels. He (s.a.w.a.) returned them back saying, "I do not accept gifts from the polytheists". Labīd said, "I had not presumed that anyone among the 'Arabs would refuse the gifts of Abū Barā'". He (s.a.w.a.) replied, "If I had ever accepted gifts from a polytheist, I would not have refused his". Then Labīb said, "Abū Barā' has been afflicted with a disease in his stomach, and he seeks its cure from you". The Messenger of Allāh (s.a.w.a.) picked up some sand from the earth, mixed it with the saliva of his blessed mouth and gave it to him saying, "Mix this in the water and give him to drink from it". Labīd took it and thought that the Apostle (s.a.w.a.) had joked with him. He brought it and gave it to Abū Barā', and as soon as he drank it, it was cured as if he was released from a bond.

Among the recurring miracles of the Messenger of Allāh (s.a.w.a.), as quoted by the Shī'ah and Ahlul Sunnah, is that when he (s.a.w.a.) migrated from Makkah to Madīnah, on the way he reached the tent of Umm Ma'bad. He (s.a.w.a.) entered therein, while Abū Bakr, 'Āmir bin Fuhayrah and 'Abdullāh bin Urayqaṭ (or Arqaṭṭ according to Al Ṭabarī), were along with him. They went to her and found her sitting in the tent and asked for dates and meat from her to eat, she replied she did not have it, while their provisions were exhausted. Umm Ma'bad said, "If I had something with me (to eat), I would not have acted stingy in giving it to you". The Messenger of Allāh (s.a.w.a.) looked around and saw a sheep tied in the corner of the tent and asked, "O Umm Ma'bad! What is this sheep"? She replied, "She could not go to graze with other sheep due to weakness and therefore lies in the tent". He (s.a.w.a.) again asked whether she had milk and Umm Ma'bad replied, "She is weaker than that one should expect milk from her, while a time has passed since she has not given milk". He (s.a.w.a.) asked, "Do you permit me to milk it"? She replied, "Yes, may my parents be your ransom! If you find milk in her udders, milk her". He (s.a.w.a.) called for the sheep and placed in hands upon her udders and uttered the name of Allāh (s.w.t.) and said, "O Lord! Bestow abundance in her sheep". Milk started to flow from her udders and he (s.a.w.a.) ordered a large vessel to be brought that could satiate more people. He milked the sheep and the vessel became full, then he gave to Umm Ma'bad to drink and she was satiated. Then he gave to his companions to drink

and they too drank to their fill. Lastly he (s.a.w.a.) drank and said, "The cupbearer of the community should partake after them". Again he (s.a.w.a.) milked the sheep until the vessel became full and all of them drank, and then kept the left-over behind and left. When her husband Abū Ma'bad returned back from the desert and asked her from where she got the milk, she related the entire incident to him and he said, "He must have been the one, who is designated upon the Apostleship at Makkah".

A group of Shī'ah and Ahlul Sunnah traditionists relate from Jābir bin 'Abdullāh al Anṣārī that one day during the battle of Khandaq, I saw the Messenger of Allāh (s.a.w.a.) sleeping, while he had fastened a rock upon his stomach due to severe hunger. I went to my house and saw that I had a sheep and one Ṣā'a of barley. I told my wife, "I saw the Messenger of Allāh (s.a.w.a.) in such a state, then prepare the sheep and barley and I shall inform him". She said, "Go and seek permission from him (s.a.w.a.), and if he agrees, I shall start cooking". I went and said, "O Messenger of Allāh (s.a.w.a.)! I request you to partake your lunch with us". He asked as to what we had in the house and I replied, "A Sheep and one Ṣā'a of barley". He (s.a.w.a.) again asked, "Should I come with whomsoever I wish or alone"? I did not desire to tell him to come alone and hence said, "Anyone whom you wish", and I had presumed that he would bring 'Alī (a.s.) along with him. I returned back to my house and told my wife to start with the barley and I would take care of the sheep. I slaughtered the sheep, cut it into pieces, placed it in a vessel, put water and salt and cooked it.

Then I went to his (s.a.w.a.)'s presence and told him, "O Messenger of Allāh (s.a.w.a.)! Food is ready". He (s.a.w.a.) arose and stood at the edge of the trench (Khandaq) and called out in a loud voice, "O Muslims! Respond to the invitation of Jābir (for food)". Hearing this, all the emigrants (Muhājirīn) and helpers (Anṣār) stepped out of the trench and turned towards his house. And whenever he (s.a.w.a.) passed by any group of the people of Madīnah, he called out saying, "Respond to the invitation of Jābir." According to a report, seven hundred people gathered, while eight hundred according to another, and also one thousand to yet another report. I was greatly disturbed and rushed to my house and said, "A countless crowd in on way towards our house along with the Messenger of Allāh (s.a.w.a.)". My wife asked, "Did you inform him (s.a.w.a.) what we had in the house"? And I replied in the affirmative. She continued, "You do not need to worry, he (s.a.w.a.) knows better", while she was wiser than me.

The Messenger of Allāh (s.a.w.a.) arrived and told the companions to sit outside, while he and 'Alī bin Abī Ṭālib (a.s.) entered. According to another report, he (s.a.w.a.) told all of them to enter, while the house was not capable to fit everyone in it. He (s.a.w.a.) signalled to the walls and they moved back, while the house turned spacious enough to accommodate everyone. Then he (s.a.w.a.) came towards the oven and put his saliva into it and then opened the vessel and looked into it. He (s.a.w.a.) told my wife, "Remove the bread from the oven and give it to me one after the other". She handed over the bread to him, while he and 'Alī (a.s.) made a broth in a bowl and when it became full, he told me to get a shoulder of the sheep and soup. I brought and he put it upon the bread and called ten people among his companions to eat and they ate to their fill. Again he (s.a.w.a.) called for a shoulder and put in upon the bread and ten people ate until they were satiated. He filled it for the third time and asked for another shoulder and I brought it for him. When he (s.a.w.a.) asked for the third time, I said, "O Messenger of Allāh (s.a.w.a.)! A sheep does not have more than two shoulders, while I have already brought for you three until now"? He (s.a.w.a.) said, "If you remain quite, all of them will eat from the shoulder of this sheep". Like before, he called ten people each, until all of them ate to their fill and left. Then he (s.a.w.a.) turned towards me and said, "O Jābir! Come, so that we may also eat". I, he (s.a.w.a.) and Amīrul Mu'minīn (a.s.) ate and then stepped out, while the oven and vessel remained as it was, while nothing lessened from it and we even ate from it for some more days.

It is related that Qutādah bin al Nu'mān was the maternal brother of Abū Sa'īd al Khudrī and one of those who had attended the battle of Badr. In the battle of Uhud, his eye was wounded and it came out from its socket. He came to the presence of the Messenger of Allāh (s.a.w.a.) and said, "I have a beautiful wife at home, I love her and she loves me. I have not spent much time of pleasurable married life with her and do not like to meet her in this state of hanging eye". The Apostle (s.a.w.a.) placed his eye in place and said, "O Allāh, endow him with beauty", and he turned more handsome than before. Sometimes his other eye would pain, but this eye never ever pained. Later one of his sons entered the presence of 'Umar bin 'Abdul 'Azīz and he asked as to who he was. He replied in verses saying, "I am the son of the one whose eyes had fallen upon his cheek; it was restored back by the hand of Muṣṭafā (s.a.w.a.), a best restore; it was returned as before; thus O beauty of the eye, and O beauty of the restored".

A similar incident has been quoted for Ziyād bin 'Abdullāh, the nephew (sister's

son) of Maymūnah bintul Hārith, the Prophet (s.a.w.a.)'s wife. Once he came to meet his aunt and when the Messenger of Allāh (s.a.w.a.) returned home, she told him that he was his nephew. After sometime, the Messenger of Allāh (s.a.w.a.) left for the Masjid and Ziyād accompanied him and offered Prayers with him. The Messenger of Allāh (s.a.w.a.) offered him a place near him in the Prayers. Then he (s.a.w.a.) placed his blessed hands on Ziyād's head and landed them upon both sides of his cheeks and nose and prayed for him. Henceforth, light and abundance continuously flowed from his eyes, while his son was praised in these verses by a poet, "O the son of the one, whose head was caressed by the Prophet (s.a.w.a.); and prayed with goodness for him near the Masjid; still that light emanates from his lair; until his house groomed in the grave".

His (s.a.w.a.)'s miracles of the fifth type are those related to warding off evil of the enemies, such as perdition of the scoffers; a lion tearing apart 'Utbah bin Abi Lahab; warding off the evil of Abū Jahl, Abū Lahab, Umm Jamīl, 'Āmir bin Ṭufayl, Uzayd bin Qays, Mu'ammār bin Yazīd, Nadhr bin al Hārith, Zuhayr the poet; etc. While we quote some of these herein below.

'Alī bin Ibrāhīm (al Qummī) and others relate that one day the Messenger of Allāh (s.a.w.a.) was praying near the Ka'bah. Abū Jahl had taken an oath that whenever he saw him praying, he would kill him. When he found him (s.a.w.a.) praying, he picked up a huge rock and proceeded towards him. When he lifted the rock, his hand got entangled in his neck and the rock stuck unto his hand. He ran to his companions and the rock fell off from his hand. While according to another report, he requested the Messenger of Allāh (s.a.w.a.) to pray, he did so and the rock fell off. Another man arose and said that he would go and kill him. When he went towards him (s.a.w.a.), he turned back frightened saying, "I saw a giant serpent, similar to a camel, standing in between him and me, and it was striking its tail to the ground, thus I was frightened and returned back".

The Masters of Aḥādīth relate in interpretation of the verse (Āyah), **"Verily We are sufficient for you against the scoffers"**,¹ that when the Messenger of Allāh (s.a.w.a.) was positioned upon Prophethood,² the first one to believe in

¹ Holy Qur'ān, Sūratul Hījir: 95

² It is not the belief of the Shī'ah that the Messenger of Allāh (s.a.w.a.) was bestowed Messengership and Apostleship in this world at a certain age. He (s.a.w.a.) was born a Messenger and an Apostle, rather was appointed to that position as soon as his Divine Light

him was 'Alī bin Abī Ṭālib (a.s.) and thereafter Khadījah (s.a.). One day Abū Ṭālib came to the presence of the Messenger of Allāh (s.a.w.a.) accompanied by his son Ja'far (al Ṭayyār) and saw that he was engrossed in Prayers, while 'Alī (a.s.) was praying besides him. Seeing this, he told Ja'far, "You too offer Prayers besides your paternal cousin". Thus Ja'far stood on his right side and he (s.a.w.a.) moved a little further. Thereafter Zayd bin Ḥārithah accepted Islām and only these five people would offer Prayers.

Three years passed after the proclamation of Apostleship (Bi'that), when Allāh (s.w.t.) revealed that, **"Therefore declare you (O Our Apostle) openly what you are bidden, and turn you away from the polytheists, verily We are sufficient for you against the scoffers"**.¹ While there were five people who were scoffers, viz. Walīd bin Mugīrah, 'Āṣ bin Wā'il, Aswad bin Muṭṭalib, Aswad bin 'Abd Yagūth and Ḥarith bin Ṭalāṭilah. Some others say that they were six people and name Ḥārith bin Qays among them. Jibra'īl descended and stood along with the Messenger of Allāh (s.a.w.a.) and when Walīd passed by, Jibra'īl asked him (s.a.w.a.), "This is Walīd the son of Mugīrah, then is he among the scoffers"? He (s.a.w.a.) replied in the affirmative and Jibra'īl pointed towards him. When he passed by a man from Banī Khuzā'ah who was scraping arrows, he (accidentally) placed his leg upon the splinter of arrows and some of its parts entered the heels of his legs and started to bleed. His arrogance did not permit him to bend and remove them, while Jibra'īl had pointed to that very place. When Walīd went home, he slept upon a chair, while his daughter was sleeping below it. Blood flowed from his heels to such an extent, that it reached her bed and she woke up calling out to her maid, "Why did you not tie the mouth of the water-skin"? Hearing this, Walīd said, "This is the blood of your father and not water from the water-skin". Then he called his son and bequeathed to him and hastened towards hell.

'Āṣ bin Wā'il passed by them and Jibra'īl pointed towards his leg, a shaft entered the bottom of his leg and came out from the frontal part, and he died due to it. In another narrative it is said that a thorn entered the bottom of his leg and developed pruritus and itched such that he died. When Aswad bin Muṭṭalib passed by, Jibra'īl signalled towards his eyes and he turned blind and started to

was created by Allāh (s.w.t.). And this stands for all other Apostles (Anbiyā') and Messengers (Mursalīn). And Allāh (s.w.t.) is the Best Knower (translator)

¹ Sūratul Hījr: 94-95

bang his head against the wall until he too died. In another report it is related that Jibra'īl pointed towards his stomach and he drank water to such an extent that it burst and he died. The Messenger of Allāh (s.a.w.a.) had imprecated against Aswad bin 'Abd Yāgūth that Allāh (s.w.t.) would turn him blind and engulf him in his son's death. On that day Jibra'īl hit him with a green lightening upon his face and he turned blind. The prayer of the Messenger of Allāh (s.a.w.a.) remained pending until the battle of Badr where his son died, when he received this news, he too hastened to hell. Jibra'īl signalled upon the head of Ḥārith bin Ṭalāṭilah and it suppurated and he died. Some say that a snake bit him and he died, while some even say that the poison reached him and his colour turned black and his state changed. When he went home, his people did not recognize him and beat him until he died. As regards Ḥārith bin Qays, he consumed a salty fish and drank such water that he passed away.

Quṭubuddīn al Rāwandī and others relate from 'Abdullāh ibn Mas'ūd that once the Messenger of Allāh (s.a.w.a.) was in prostration (Sajdah) near the Ka'bah. A camel of Abū Jahl had just been killed, he sent someone to fetch its uterus and then placed it upon the back of the Apostle (s.a.w.a.). Fāṭemah (s.a.) came to him (s.a.w.a.) and removed it from his back, when he completed his Prayers, he said, "O Lord! Upon you are the disbelievers of Quraysh", and he named Abū Jahl, 'Utbah, Shaybah, Walīd, Umayyah, Abī Mu'ayṭ and a group. I saw all of them killed and fallen in the well at Badr.

Quṭubuddīn al Rāwandī also relates that the Messenger of Allāh (s.a.w.a.) recited the Chapter of Lahab (Sūratul Lahab) in Prayers at night sometime. Someone told Umm Jamīl, the wife of Abū Jahl and sister of Abū Sufyān that, "Last night Muḥammad (s.a.w.a.) sent curse upon you and your husband and reproached you". Hearing this, the accursed one turned enraged and came out in search of the Messenger of Allāh (s.a.w.a.), saying, "If I see him, I shall make him hear bad language". She asked, "Who can direct me to Muḥammad (s.a.w.a.)"? When she entered the door of the Masjid, Abū Bakr, who was seated beside him (s.a.w.a.), said, "O Messenger of Allāh (s.a.w.a.)! Hide yourself, for I see Umm Jamīl coming and I fear she shall utter obscene language against you". He (s.a.w.a.) replied, "She shall not see me". When she came near, she could not see him (s.a.w.a.) and asked Abū Bakr whether he had seen him, he replied in the negative, thus she returned back to her house. Imām Muḥammad al Bāqir (a.s.) says, that Allāh (s.w.t.) placed a yellow curtain between him (s.a.w.a.) and her, so she could not see him. She and the other Quraysh would call him by the

nickname of Muḍammam (the reproached one) and the Messenger of Allāh (s.a.w.a.) would say, "Allāh (s.w.t.) has erased my name from their tongues so that they do not utter it; while they vilify Muḍammam (the reproached one) and my name is not Muḍammam".

Ibn Shahr Āshūb and most historians relate that when the disbelievers of Quraysh returned back from the battle of Badr, Abū Lahb asked Abū Sufyān that, "What is the reason for your defeat"? Abū Sufyān replied, "When we met one another, we fled, while they killed us or captivated us, as they wished. We saw radiant men seated upon piebald horses in between the heavens and earth, while none could face them". Hearing this, Abū Rāfe' told Ummul Fadhl, the wife of 'Abbās bin 'Abdul Muṭṭalib, "They were none other than Angels". When Abū Lahab heard this, he arose and threw Abū Rāfe' upon the ground. Ummul Fadhl picked up a column of the tent and hit it upon the head of Abū Lahab and it cracked. He remained alive for seven days, while Allāh (s.w.t.) engulfed him in the disease of 'Adasah¹, while the 'Arabs feared its spread. Thus he (his corpse) remained in the house for three days, while even his sons did not come to bury him, until he was dragged and thrown out of Makkah until he was concealed. 'Allāmah al Majlisī says that the spot exists even today on one's way to 'Umrah, while anyone passing from there throws stones upon it and has turned into a huge mound. One should reflect upon the reality, that how many a people of noble birth cannot benefit from their nobility because of their opposition of Allāh (s.w.t.) and His Messenger (s.a.w.a.). While people, who are not of noble birth or ancestry, can scale great heights due to their obedience of Allāh (s.w.t.) and His Messenger (s.a.w.a.) and be included among the respectable and honourable Ahl al-bait (a.s.).²

The sixth type of his (s.a.w.a.)'s miracles relate to prevailing upon the devils and genie (Jinn) and acceptance of Islām by some of them, while we shall quote some as follows. 'Alī bin Ibrāhīm (al Qummī) relates that one day the Messenger of Allāh (s.a.w.a.) left Makkah for the market of 'Ukāẓ, along with Zayd bin Ḥārithah, to invite people to Islām. No one responded to his invitation and he returned back to Makkah. On the way he passed by a spot called Wadī al Mujannah and stopped to recite the nightly Prayers (Ṣalāt al Layl). He (s.a.w.a.)

¹ An infectious disease, similar to plague (translator)

² Reference to Salmān al Fārsī, regarding whom the Messenger of Allāh (s.a.w.a.) and some of the A'imma (a.s.) said that, "Salmān is from amongst us the Ahl al-bait" (translator)

recited the Qur'ān in the Prayers when a group of genie passed by and heard him recite the Qur'ān and told one another to remain silent. When the Messenger of Allāh (s.a.w.a.) completed reciting, they returned back to their community and warned their people saying, "O nation! Verily we have heard a book that has been revealed after Mūsā (a.s.) and it approves all that has passed before him. It guides towards the truth and the right path. O nation! Respond to the call of the inviter of Allāh (s.w.t.) and accept faith so, that your sins may be forgiven, and you may get refuge from the painful chastisement". Then they returned to him (s.a.w.a.) and accepted Islām, while he taught them the Islāmic Laws and Allāh (s.w.t.) revealed the chapter of Jinn (Sūratul Jinn). Then he (s.a.w.a.) appointed a governor and ruler upon them and they visited him at all times, and he commanded Amīrul Mu'minīn (a.s.) to instruct them in the Religious issues. There exists among them believer (Mu'min), disbeliever (Kāfir), Nāṣibī¹, Jew (Yahudī), Christian (Naṣrānī), Magian (Majūs); while they are children of Genies (Jānn).

Shaikh al Mufid, Shaikh al Ṭabarsī and other traditionists relate that when the Messenger of Allāh (s.a.w.a.) left for the battle with the Banī Muṣṭaliq, he passed by a rough valley. At the end of the night, Jibra'īl descended and said that, "A group of genie have come down here and intend to harm your companions". Thus he (s.a.w.a.) called Amīrul Mu'minīn (a.s.) and told him, "Go towards this valley, and if the enemies of Allāh (s.w.t.) among the genie confront you, ward them away by the strength that Allāh (s.w.t.) has bestowed upon you. Fortify yourself against them with the eminent names of Allāh (s.w.t.) whose knowledge has been specifically given to you". He (s.a.w.a.) despatched a hundred men with him and told them to remain with him and obey his orders. Thus Imām 'Alī (a.s.) proceeded towards the valley and when they reached the edge of the valley, he told his companions, "Stand near the edge of the valley and do not move until I order you". Then he (a.s.) proceeded further and sought refuge of Allāh (s.w.t.) from His enemies and pronounced the best names of Allāh (s.w.t.)

¹ We quote here the words of one of our Eminent Scholars Shaikh Miqdād al Sayūrī, renowned as Fādhil al Miqdād, "Nāṣibī includes four groups, first the Khawārij (the revolters) who find fault with Amīrul Mu'minīn (a.s.), second the one who attributes something falling short in justice to any of the A'immah (a.s.), third the one who refuses to accept their (a.s.)'s excellence, fourth the one who believes in the superiority of anyone upon Amīrul Mu'minīn (a.s.), and fifth the one refuses to accept the Divine Text in excellence of Imām 'Alī (a.s.) even after knowing it". (Muḥammad Ḥasan al Najafī, "Jawāhirul Kalām") (translator)

and then pointed his companions to proceed further. When they came forward, he stopped them there and himself entered the valley. Suddenly strong winds blew and it was near that the army would be toppled, while their feet trembled with fear. He (a.s.) called out, "I am 'Alī bin Abī Ṭālib, the Vicegerent of the Messenger of Allāh (s.a.w.a.) and his paternal cousin. If you wish and consider yourselves capable, face me". Suddenly their faces appeared, similar to the Negroes; they held flames of fire in their hands and seized the environs of the valley.

Imām 'Alī (a.s.) proceeded further while reciting the Qur'ān and swirling his sword towards the right and left. As soon as he neared them, they turned similar to black worms and moved above and disappeared. Seeing this, he pronounced, "Allāh is the greatest" and came up from the valley and stood near his companions. When their mark faded away, they asked him, "What did you see O Amīrul Mu'minīn? It was near that we would perish due to fear and we feared for you too". Imām (a.s.) replied, "When they appeared, I called out the name of Allāh (s.w.t.) until they turned weak. I pounced upon them and did not fear them, and if they had remained obstinate, I would have killed all of them". Thus Allāh (s.w.t.) was sufficient from their evil for the Muslims, while the remaining ones went to the Messenger of Allāh (s.a.w.a.) and accepted faith and sought protection from him. When Amīrul Mu'minīn (a.s.) returned back along with his companions and informed the Messenger of Allāh (s.a.w.a.) regarding the happenings, he was pleased and prayed for him and said, "Before your arrival, they, in whose hearts Allāh (s.w.t.) instilled your fear, came and acknowledged Islām and I accepted it from them".

Ibn Shahr Āshūb relates that Tamīm al Dārī reached a place on the way to Shām, and when he decided to sleep, he said, "Tonight I am under the refuge of the people of this valley". This was a custom during the age of ignorance, that refuge was sought from the genie of the valley. Suddenly he heard a voice in the desert saying, "Seek the refuge of Allāh (s.w.t.), since the genies do not give refuge to anyone except whom Allāh (s.w.t.) wishes. Verily the Apostle of the people of Makkah has been appointed, while we have offered Prayers behind him at Ḥajūn. The conceit of the devils has been warded off and the genies have been driven forth from the heavens by means of meteoric arrows. Then go to Muḥammad (s.a.w.a.), the Messenger of the Lord of the worlds".

Shaikh al Ṭabarsī and others relate from Zuhri that when Abū Ṭālib left this

immortal world, calamities increased upon the Messenger of Allāh (s.a.w.a.), while the people of Makkah united to molest and harm him. Thus he (s.a.w.a.) left towards Ṭā'if, perhaps some among them might believe in him. When he reached Ṭā'if, he met three brothers, who were among the leaders therein, viz., 'Ubayd Yālayl, Mas'ūd and Ḥabīb, the sons of 'Amrū bin 'Umayr, and he presented Islām to them. One of them said, "I shall steal the clothes off Ka'bah if the Lord has sent you". Another one said, "The Lord could not send anyone else better than you for Apostleship"? While the third one said, "By the Lord! We shall not speak to you after this, since if you are the Apostle, your status is far more eminent than that someone should speak to you. And if you speak a lie against the Lord, it is not appropriate to speak to you". Saying this, they started to harass him (a.s.) and when the community saw their chiefs' attitude with him (s.a.w.a.), they stood in lines on both sides and threw stones at him until his blessed legs were injured and blood flowed from them. Then he (s.a.w.a.) entered one of their gardens and sat in the shade beneath a tree, when his eyes fell upon 'Utbah and Shaybah, who were also present there and his sorrow turned two-fold, since he knew their enmity with Allāh (s.w.t.) and His Messenger (s.a.w.a.).

When their sight fell upon the Messenger of Allāh (s.a.w.a.), they sent their slave named 'Addās, who was a Christian and a native of Naynawah, to him with grapes. When the slave reached his (s.a.w.a.)'s presence, he asked, "From which place are you"? And he replied, "Naynawah". He (s.a.w.a.) said, "From the inhabitants of the place of the best slave (of Allāh), Yūnus bin Matt (a.s.)". Hearing this, 'Addās replied, "How do you know who Yūnus was"? He (s.a.w.a.) replied, "I am the Apostle of Allāh (s.w.t.) and He has informed me regarding the incident of Yūnus", saying this he related the incident to him. Hearing this, 'Addās fell into prostration (Sajdah) and kissed his feet, while blood was dripping from them. When 'Utbah and Shaybah witnessed this from their slave, they became silent. And when the slave came back to them, they asked, "Why did you prostrate to Muḥammad (s.a.w.a.) and kiss his feet? While you have never done this to us when we are your masters"? 'Addās replied, "This man is worthy (for it), and he informed me regarding Yūnus bin Mattī, the Apostle of the Lord". Hearing this, they laughed and said, "Do not be deceived by him for he is a swindler and do not abandon your religion".

Thus when the Messenger of Allāh (s.a.w.a.) lost hope in them, he returned back to Makkah. On the way he passed by a place named Nakhliḥ and at night

became engrossed in Prayers. At that place a group of genie from Naṣībayn (a place in Yemen), passed by. He (s.a.w.a.) was reciting the dawn Prayers and reciting the Qur'ān in it. When they heard the Qur'ān, they believed in him and returned back to their community and invited them towards Islām.

In another report it is mentioned that the Messenger of Allāh (s.a.w.a.) was commanded to propagate his Messengership upon them and invite them towards Islām and recite the Qur'ān for them. Thus Allāh (s.w.t.) despatched a group of genie from Naṣībayn to him and he (s.a.w.a.) told his companions that, "Tonight I have been ordered to recite the Qur'ān for the genie, then who amongst you will accompany me". 'Abdullāh bin Mas'ūd agreed and went with him. 'Abdullāh says that when we reached the upper part from Makkah, he (s.a.w.a.) entered the valley of Ḥajūn and drew a line for me and said, "Sit in between this line and do not enter herein until I come to you". Then he (s.a.w.a.) left and became engrossed in Prayers and reciting the Qur'ān. Suddenly I saw numerous black men spring forth and they became a barrier between him and me, while I could not hear his voice. Then they scattered away similar to pieces of clouds and left, while some still remained back with him. When he (s.a.w.a.) completed his Prayers, he came out of it and asked me if I had seen something. I replied, "Yes, I saw black men who were wearing white clothes". He (s.a.w.a.) said, "They were genie from Naṣībayn". Ibn 'Abbās says, that they were seven genies whom he (s.a.w.a.) appointed as messengers for their community, while some say nine.

The seventh type of miracles of the Messenger of Allāh (s.a.w.a.) are those that relate to his informing regarding the unseen (Gayb). The destitute (author) says, that it is sufficient for us at this juncture to quote the information of the unseen by Amīrul Mu'minīn (a.s.), as will be quoted later; since whatever he (a.s.) predicted regarding the unseen, he had received it from the Messenger of Allāh (s.a.w.a.) and acquired from the lantern of the Apostleship. Our master Shaikh al Bahā'ī says that, "All the Aḥādīth, except a few, from our A'immāh (a.s.) reach the Messenger of Allāh (s.a.w.a.), since their knowledge was acquired from that lantern (the Apostle)". But we shall quote a few here as blessings and auspiciousness.

Al Ḥimyarī relates from Imām Ja'far al Ṣādiq (a.s.) that on the day of (the battle

of) Badr, the Messenger of Allāh (s.a.w.a.) took some Ashrafi¹ from (his uncle) 'Abbās that he possessed, and asked his permission to give it as alms. 'Abbās said, "O Messenger of Allāh (s.a.w.a.)! I do not have anything except these". He (s.a.w.a.) said, "(Then) What have you hidden with Ummul Fadhl, your wife"? 'Abbās said, "I bear witness of the Unity of Allāh (s.w.t.) (Tawḥīd) and your Apostleship, since there was no one present when I handed them over to her except Allāh (s.w.t.)". Then Allāh (s.w.t.) revealed this verse (Āyah), **"O Apostle say to the captives in your hands: If knows Allāh any good in your hearts, He will give you better than what has been taken away from you"**.² Thereafter 'Abbās became such wealthy that his business was handled after by twenty slaves, while each one of them had at least twenty thousand dirham.

Ibn Bābawayh and Quṭubuddīn al Rāwandī relate from ('Abdullāh) Ibn 'Abbās that one day Abū Sufyān came to the presence of the Messenger of Allāh (s.a.w.a.) and asked him, "O Messenger of Allāh (s.a.w.a.)! I desire to ask you a question". He (s.a.w.a.) replied, "If you wish I shall tell you what you need to ask". He replied in the affirmative and the Apostle (s.a.w.a.) continued, "You came to ask me my age as to what it will be". Abū Sufyān again replied in the affirmative. He (s.a.w.a.) said, "I shall live for sixty three years". Hearing this, Abū Sufyān said, "I bear witness that you speak the truth". The Messenger of Allāh (s.a.w.a.) said, "You bear witness through your tongue (only) and do not possess faith in your heart"! Ibn 'Abbās says, that he (s.a.w.a.) had spoken the truth, while Abū Sufyān was a hypocrite (Munāfiq). One example of his hypocrisy (Nifāq) was that during his last days he had turned blind, while one day we were sitting in a gathering, while 'Alī bin Abī Ṭāib (a.s.) was also present therein. The Prayer-caller called for Prayers (Aḍān) and when he uttered the words, "I bear witness that Muḥammad (s.a.w.a.) is the Messenger of Allāh (s.w.t.)", Abū Sufyān asked, "Is there anyone in this gathering from whom I should beware"? A person replied in the negative, and Abū Sufyān continued, "Do you see where this man from the Banī Hāshim has placed his name"? Hearing this, Amīrul Mu'minīn (a.s.) said, "May Allāh (s.w.t.) make your eyes weep O Abū Sufyān! Allāh (s.w.t.) has done so and not he. For He (s.w.t.) has said: **And exalted for you, your**

¹ Gold coins weighing approximately 3.4 grams of pure gold (translator)

² Holy Qur'ān, Sūratul Anfāl: 70

fame".¹ Abū Sufyān said, "May Allāh (s.w.t.) weep the eyes of the one who said that there is none here whom I should be cautious of, and therefore deceived me".

Quṭubuddīn al Rāwandī relates from Abū Saʿīd al Khudrī, that we went for a battle and divided ourselves into groups of nine or ten men, and distributed tasks among ourselves. One of our companions worked equalling three persons alone and we were pleased with him. When we related to the Messenger of Allāh (s.a.w.a.) regarding him, he said, "He is among the inhabitants of hell". Later when we went facing the enemies and battle ensued between us, the same man removed an arrow and killed himself. When we informed the Messenger of Allāh (s.a.w.a.), he said, "I bear witness that I am the slave and Messenger of Allāh (s.w.t.), and my report does not be untrue".

Quṭubuddīn al Rāwandī relates that one day a man came to the presence of the Messenger of Allāh (s.a.w.a.) and said, "Since two days I have not had any food". He (s.a.w.a.) told him to go to the market. Next day he came again and said, "Yesterday I went to the market and did not find anything and slept without dinner". The Apostle (s.a.w.a.) told him to go to the market again. When he went, he found that a caravan had arrived with some commodities. He bought the commodity from them and sold it at a profit of one Ashrafī and went home. He came back the next day and said, "I did not find anything in the market". Hearing this, the Messenger of Allāh (s.a.w.a.) said, "You bought a commodity from such and such caravan and sold it at a profit of one Dīnār (or Ashrafī)". He replied in the affirmative, then he (s.a.w.a.) continued, "Then why did you speak a lie"? The man replied, "I bear witness that you are a truthful one, I refused since I wanted to make sure whether you know what other people do, and my faith in your Apostleship had increased". Then he (s.a.w.a.) said, "One who makes himself independent of others and does not ask from them, Allāh (s.w.t.) turns him wealthy. And whoever opens upon himself a door of asking (from others), Allāh (s.w.t.) opens seventy doors of poverty for him and nothing can shut them". From that day the man did not ask from anyone and his state improved.

It is related that when Jaʿfar bin Abī Ṭālib returned from Abyssinia (Ḥabashah), the Messenger of Allāh (s.a.w.a.) sent him to the battle of Muʿtah. Muʿtah is a

¹ Holy Qurʾān, Sūratul Inshirāh: 4

village in Balqā in Shām, from there until Baytul Muqaddas is a distance of two stations. The Messenger of Allāh (s.a.w.a.) dispatched Zayd bin Ḥārithah and 'Abdullāh bin Rawāḥah along with him as the commanders of the army one after the other. When they reached Mu'tah, the Caesar had also dispatched a large army to confront them; both the armies occupied the battle-ground and mobilized their ranks. Ja'far bin Abī Ṭālib proceeded further among the ranks with unsheathed sword, similar to ferocious lion, and called out to them saying, "O people! Alight from your mounts and attack on foot". He said so because the enemies were in large numbers, and he desired that the Muslim army would come on foot and know that they could not flee, and thus helplessly they would fight righteously. The Muslims considered this order to be quite heavy upon them and when Ja'far saw this, he himself dismounted from his horse and released it. He took the standard and attacked from all sides and the battle turned intense. The enemies too lay siege and surrounded Ja'far with their swords and lances. First they severed his right hand and he took it in his left hand and attacked such fiercely that fifty wounds were inflicted on the front part of his body. While according to another, report he received ninety two wounds of lances and arrows. Then they severed his left hand and he elevated the standard grasping it with his arms. When a disbeliever saw this, he passed by him in rage and hit at his back with a sword and killed him, while the standard fell down.

It is related from Jābir (bin 'Abdullāh al Anṣārī), that on the day when Ja'far was martyred in Mu'tah, the Messenger of Allāh (s.a.w.a.) mounted the pulpit (Minbar) after morning Prayers at Madīnah and said, "Now your brothers among the Muslims are busy in battle with the polytheists". Saying this he (s.a.w.a.) related the attack and battle of each one of them until he said, "Zayd bin Ḥārithah has attained martyrdom while the standard has fallen down". Then he (s.a.w.a.) said, "Ja'far has lifted it up and proceeded further in the heat of the battle". After sometime he said, "They have severed one of his hands and he has held it in his other hand". He continued, "They have also severed his other hand and he has pressed the standard unto his chest". He (s.a.w.a.) again said, "Ja'far has been martyred and the standard fallen off". Then he said, "'Abdullāh bin Rawāḥah has lifted it up. While so and so among the Muslims have been killed and so and so among the disbelievers". He (s.a.w.a.) continued, "'Abdullāh has also attained Martyrdom, while Khālīd bin Walīd has lifted up the standard and retreated, while the army has followed suit". Saying this he (s.a.w.a.) alighted from the pulpit and went to the house of Ja'far and called for (his son) 'Abdullāh

bin Ja'far. He made him sit in his lap and caressed his head. Seeing this, his mother, Asmā' bin 'Umays, said, "You caress his head as if he were an orphan". The Messenger of Allāh (s.a.w.a.) said, "Today Ja'far has attained Martyrdom", saying this, tears flowed from his blessed eyes. Then he (s.a.w.a.) continued, "Before he attained Martyrdom, his hands were severed; while Allāh (s.w.t.) has bestowed him two wings of green emerald in its stead, and now he flies wherever he desires in Paradise along with the Angels".

Imām Ja'far al Ṣādiq (a.s.) relates that the Messenger of Allāh (s.a.w.a.) told Fāṭemah al Zahrā' (s.a.), "Go and weep upon your paternal cousin, but do not say: O bereavement! Else whatever you say would be right for him".

It is related in another report that he (s.a.w.a.) said, "The weeping ones should weep upon the likes of Ja'far". While it is also stated that he told Fāṭemah (s.a.) to cook food for Asmā' bint 'Umays and take it for her and console her for three days".

The destitute (author) says that although we have diverted away from our topic, yet whatever we have quoted is worthy and appropriate.

Among the other miracles are that he informed the Muslims about the letter written by Ḥāṭib bin Abī Balta'ah to the people of Makkah during the victory of Makkah.¹ Also he (s.a.w.a.) predicted to Abū Ḍarr regarding the calamities and trouble he would have to bear, and that he would have to live a life of loneliness and die alone, while a group of people from 'Irāq would gain felicity due to his bathing, shrouding and burial.² He (s.a.w.a.) also said that, "One of my wives shall ride a camel, possessing abundant hair, and shall come forth to fight against my vicegerent, and when she reaches a place called Ḥaw'ab, the dogs shall bark at her."³ His prediction to 'Ammār (bin Yāsir) that he would be killed by

¹ Related in incidents relating to the eighth Hijrah and the victory of Makkah (Fath Makkah) (translator)

² Quoted in the biography of Abū Ḍarr in the section relating to the description of some of his (s.a.w.a.)'s companions. (translator)

³ This Ḥadīth has been quoted in Shī'ah and Ahlul Sunnah sources through different sources and textual variations. This prediction came true when 'Ā'ishah left for Baṣrah for the battle of Jamal to fight against Amīrul Mu'minīn (a.s.) on pretext of seeking vengeance for the murder of 'Uthmān bin 'Affān. When she reached the watering place of the Banī 'Āmir, the dogs started to bark upon her. Upon inquiry as to the name of that place, she was informed that it was called Ḥaw'ab and a chill ran through her and she exclaimed, "Alas! I am indeed

a group of rebellious ones (Fay'atul Bāgīyyah), and that his last sustenance in this world would be a drink made from milk.¹ He foretold that Fāṭemah (s.a.) would be the first one among his Ahl al-bait (a.s.) to join him, while also told Amīr al Mu'minīn (a.s.) in several gatherings that his beard would be dyed with the blood of his head, and he (a.s.) in turn always remained anxious for it.² In

that wretched woman of Ḥaw'ab". Ṭalḥah bin 'Ubaydullāh and Zubayr bin al 'Awwām swore falsely that the person was mistaken and the place was not Ḥaw'ab. They also brought fifty witnesses to swear to it. This is said to be the first occasion of false evidence given publicly since the dawn of Islām. It is also said that 'Ā'ishah went to Umm Salamah, another wife of the Messenger of Allāh (s.a.w.a.), to win her support in accompanying her. Umm Salamah in turn admonished her and brought to her memory the above prediction of the Messenger of Allāh (s.a.w.a.) saying, "I fear that the woman should be you O 'Ā'ishah"! Ibn Abil Ḥadīd writes in his Sharḥ Nahjul Balāghah that the camel 'Ā'ishah was riding during this battle was called 'Askar. It was brought to her by Ya'lā bin Umayyah al Tamīmī, and it was huge, masculine. When she saw it, she liked it, but when she came to know that its name was 'Askar, she changed her mind and said, "Return it, for I have no need for it". She stated that the Messenger of Allāh (s.a.w.a.) had informed her of such name and forbidden her from riding it; so, they changed its saddle and brought it back to her saying, "We have found another one for you, larger and stronger." Thus, she was pleased with it. (Ibn Ḥibbān, "Al Ṣaḥīḥ"; Abū Ya'lā al Muṣūlī, "Al Musnad"; Al Ḥākim al Naysābūrī, "Al Mustadrak 'alal Ṣaḥīḥayn"; Al Ḍahabī, "Siyar A'alām al Nubalā"; Ibn Ḥajar al 'Asqalānī, "Fatḥul Bārī bi Sharḥ Ṣaḥīḥul Bukhārī"; 'Alī al Muttaqī al Hindī, "Kanzul 'Ummāl"; Aḥmad bin Ḥanbal, "Al Musnad"; etc. (translator)

¹ Reference to the battle of Siffin, as will be quoted in his biography in the section relating to the description of some of his (s.a.w.a.)'s companions. (translator)

² It is related from Amīr al Mu'minīn (a.s.) that the Messenger of Allāh (s.a.w.a.) delivered a sermon for us saying, "O people! Verily the month of Allāh (Ramadhān) has come forth for you with abundance and blessings". Saying this he (s.a.w.a.) related the merits of this month and then wept. I asked, "O Messenger of Allāh (s.a.w.a.)! What makes you weep"? He (s.a.w.a.) replied, "O 'Alī! I weep upon what shall befall you in his month. It is as if I see you intend praying, when the wretched one among the first and the last, the brother of the slayer of the Camel of Ṣāleḥ (a.s.), strikes upon your head, that shall dye your beard (with its blood)". I asked, "O Messenger of Allāh (s.a.w.a.)! Will it be in the safety of my Religion"? And he (s.a.w.a.) replied, "In safety of your Religion". I replied, "O Messenger of Allāh (s.a.w.a.)! This is not a matter for patience, rather a matter of glad-tidings and thanksgiving (upon this Martyrdom)". Then he (s.a.w.a.) continued, "O 'Alī! The one who kills you, (infact) kills me; and one who bear grudge towards you, bears grudge towards me; and the one who abuses you, abuses me; since you are from me, like my own self; your spirit from my spirit and your disposition from my disposition". (Muwaffaq al Khwārizmī, "Kitāb al Manāqib"; Ibn Athīr al Jazarī, "Asadul Gābah"; Al Bayhaqī, "Al Sunanul Kubrā"; Ḥākim al Naysābūrī,

numerous gatherings, he (s.a.w.a.) informed regarding the Martyrdom of Imām al Ḥusain (a.s.) and his companions, their place of martyrdom and even their murderers.¹ He (s.a.w.a.) gave the earth of Karbalā' to Umm Salamah and told her that it would turn into blood when Ḥusain (a.s.) would be killed. The Messenger of Allāh (s.a.w.a.) informed about Imām 'Alī al Ridhā (a.s.) and that he would be buried in Khurāsān.² He (s.a.w.a.) told Zubayr (ibn 'Awwām), "The first one among the 'Arabs to break the allegiance of Amīrul Mu'minīn (a.s.) would be you",³ and even told his uncle 'Abbās, "Woe be to my sons due to your sons".⁴ Also he (s.a.w.a.) predicted that the termites had eaten up the

"Mustadrak 'alal Ṣaḥīḥayn"; Sulaymān al Qandūzī, "Yanābī'ul Mawaddah"; etc.) (translator)

¹ It is related that when Imām al Ḥusain was an infant of two years old, the Messenger of Allāh (s.a.w.a.) prepared to set out upon a journey. On his first step, he (s.a.w.a.) halted and said, "Verily we are Allāh's and verily unto Him shall be our return". Saying this, tears rolled down from his eyes. The companions asked him (s.a.w.a.) the reason for weeping, and he (s.a.w.a.) replied, "This is Jibra'īl who informs me regarding the land on the banks of the Euphrates, called Karbalā', where Ḥusain, the son of Fātemah shall be killed". He (s.a.w.a.) was questioned regarding his murderer and he replied, "A man called Yazīd. It is as if I see the spot of his martyrdom and his tomb". Then the Messenger of Allāh (s.a.w.a.) returned back in a grievous and uneasy state and discontinued his journey. (Al Khaṭīb al Khwārizmī, "Maqatalul Ḥusain") (translator)

² It is related that he (s.a.w.a.) said, "A piece of mine shall be buried at Khurāsān. No believer shall visit him except that Allāh (s.w.t.) will make paradise incumbent for him and forbid his body to the fire (of hell)". (Al Ḥamawī al Juwaynī, "Farā'idul Simṭayn") Also it is related from Amīrul Mu'minīn (a.s.) that the Messenger of Allāh (s.a.w.a.) said, "A piece of mine shall be buried at Khurāsān. No aggrieved one shall visit him except that Allāh (s.w.t.) shall ward off his grief, and no sinful (shall visit him) except that Allāh (s.w.t.) shall forgive his sins". (Al Ḥamawī al Juwaynī, "Farā'idul Simṭayn"; Sulaymān al Qandūzī al Shafe'ī, "Yanābī'ul Mawaddah") (translator)

³ This prophecy came true when Zubayr bin 'Awwam came face to face to fight against Amīrul Mu'minīn (a.s.) along with 'Ā'ishah in battle of Jamal. Qays bin Abī Ḥāzim relates that 'Alī bin Abī Ṭālib (a.s.) told Zubayr that: Do you remember that one day we were sitting in the presence of the Messenger of Allāh (s.a.w.a.) at Saqīfah, along with a group of Anṣār? The Prophet (s.a.w.a.) questioned you saying, "Do you befriend 'Alī"? You replied, "Why, don't I befriend him"? He (s.a.w.a.) continued, "Even then you shall revolt against him and fight him, in that state you shall be an oppressor". Hearing this, Zubayr did not reply and retreated back. (Ḥākim al Naysābūrī, "Mustadrak 'alal Ṣaḥīḥayn") Later he regretted his mistake and withdrew from the battle and was killed by a man named 'Amrū bin Jarmūz al Tamīmī (translator)

⁴ He (s.a.w.a.) meant the Banī 'Abbās rulers that would emerge from 'Abbās's progeny, and who would persecute the A'immah (a.s.), their children and their Shī'ah (translator)

conclusive statement written by the Quraysh except the name of Allāh (s.w.t.).¹ He foretold the regarding the establishment of the city of Bagdād; the death of Rufā'ah bin Zayd, the hypocrite; a thousand month rule of Banī Umayyah² and the oppressive murder of Ḥujr bin 'Adī and his companions at the hands of Mu'āwiyah.³ Among his (s.a.w.a.) other predictions are the incident of Ḥarrah¹;

¹ As will be related in the following section regarding his (s.a.w.a.)'s boycott by the Quraysh and seeking shelter in the Shi'ib Abi Tālib (translator)

² A narration has been mentioned by Al Tirmidhī with reference to Sūratul Qadr from Yūsuf bin Sa'ad, that after the pledge made by the people with Mu'āwiyah, a person came and stood near Imām al Ḥasan (a.s.) and said, "You blackened the faces of the believers"; or said, "O blackener of the believers' faces"! His holiness said to him, "Don't denounce me; May Allāh (s.w.t.) have mercy upon you. As the Prophet (s.a.w.a.) saw the Umayyah rulers on his pulpit, he became extremely saddened by this incident, then this verse was revealed, **"Verily We have given you (O Our Apostle) the Kawthar"** (Sūratul Kawthar: 1) and **"Verily We sent it (the Qur'ān) down in the Night of Qadr; what can make you know what the Night of Qadr is? The Night of Qadr is better than a thousand month; the Angels and the Spirit descend therein by the permission of their Lord, with (decrees) of all affairs; peace is (the whole night) till the breaking of the dawn"** (Sūratul Qadr) "The Banū Umayyah shall attain power after you O Muḥammad (s.a.w.a.)"! Qāsim (the narrator) says that I calculated the duration of Umayyah rule, it was a thousand months, neither more nor less. (Al Tirmidhī, "Al Ṣaḥīḥ") Jalāluddīn al Suyūṭī says, that Al Khaṭīb (al Bagdādī) narrated from ('Abdullāh) Ibn 'Abbās in his Tārīkh Bagdād that he said, The Holy Prophet (s.a.w.a.) saw the Umayyah rulers on his pulpit and became extremely saddened by this incident. Hence, Allāh (s.w.t.) sent down a verse on him that they shall attain a government, and this verse was revealed, **"Verily We have given you (O Our Apostle) the Kawthar"** (Sūratul Kawthar: 1) and **"Verily We sent it (the Qur'ān) down in the Night of Qadr; what can make you know what the Night of Qadr is? The Night of Qadr is better than a thousand month; the Angels and the Spirit descend therein by the permission of their Lord, with (decrees) of all affairs; peace is (the whole night) till the breaking of the dawn"** (Sūratul Qadr). And Al Khaṭīb has narrated from Ibn Muṣayyab that he said, The Holy Prophet (s.a.w.a.) said, "I saw the Umayyah rulers ascending my pulpit and was aggrieved by this incident. This verse was revealed upon me by Allāh (s.w.t.), **"Verily We sent it (the Qur'ān) down in the Night of Qadr; what can make you know what the Night of Qadr is? The Night of Qadr is better than a thousand month; the Angels and the Spirit descend therein by the permission of their Lord, with (decrees) of all affairs; peace is (the whole night) till the breaking of the dawn"** (Sūratul Qadr). (Al Ṭabarī, "Al Tārīkh"; Jalāluddīn al Suyūṭī, "Tārīkhul Khulafā"; Ḥākim al Naishāpūrī, "Al Mustadrak 'alal Ṣaḥīḥayn"; Ibn Jarīr al Ṭabarī, "Al Tafsīr"; etc.) (translator)

³ The Messenger of Allāh (s.a.w.a.) said, "People shall be killed at 'Aḍrā' (in Syria) for whom

the future blindness of (ʿAbdullāh) Ibn ʿAbbās and Zayd bin Arqam²; death of Negus (Najjāshī), the ruler of Abyssinia (Ḥabashah); the murder of Aswad al ʿAnsī in Yemen on the same night of his death; his predicting to Amīrul Muʿminīn (a.s.) regarding the birth of Muḥammad al Ḥanafīyyah and bestowing his name and agnomen (Kunīyyah) to him³; the burial of Abū Ayyūb al Anṣārī near the fort of Constantinople (Qasṭanṭanīyyah); etc.

After quoting some of the miracles of the Messenger of Allāh (s.a.w.a.), ʿAllāmah al Majlisī writes in his Ḥayātul Qulūb that, whatever miracles have been quoted from him (s.a.w.a.) are one among thousands and few among many; while all his statements, his mannerisms and characters are miracles. Especially the type of miracles in which he (s.a.w.a.) informed about the unseen and his miraculous statements were always based upon this type, while the hypocrites would say that, "Do not speak about him (s.a.w.a.), since the door, walls, the pebbles, all

Allāh (s.w.t.) shall turn enraged and also the dwellers of the heavens" (Ibn Kathīr al Dimashqī, "Al Bidāyah wal Nihāyah"; ʿAbdul Raʿūf al Manāwī, "Faydhul Qadīr Sharḥ Jāmeʿ al Ṣaḡīr"; Ṣalāhuddīn al Ṣafḍī, "Al Wāfī bil Wafīyyāt"; Al Bayhaqī, "Dalāʾilul Nubūwwah"; Ibn ʿAsākir, "Tārīkh Dimashq"; etc.) (translator)

¹ This incident took place in the 63 Hijrah, after the episode of Karbalāʾ. Muslim bin ʿUqbā al Murri attacked the twin holy-cities of Makkah and Madīnah. Yazīd gave him a free hand for slaughter, rape, arson and loot; while the Masjid al Nabī and the Kaʿbah too were spared. This incident has been quoted by the Shīʿah and Ahlul Sunnah in their books. The Messenger of Allāh (s.a.w.a.) even foretold about this incident. It is related that when the Messenger of Allāh (s.a.w.a.) passed by Ḥarrah, he said, "A group of best among my nation, after my companions, shall be killed in this Ḥarrah". (Al Bayhaqī, "Dalāʾilul Nubūwwah") (translator)

² Zayd bin Arqam relates that one day ʿAlī (a.s.) delivered a sermon for people and said, "I ask in the Name of Allāh (s.w.t.) from those who have heard these words of the Messenger of Allāh (s.a.w.a.) in Al Gadīr: Of whomsoever I am Master, this ʿAlī is his Master. O Allāh! Befriend those who befriend him and bear enmity with ones who bear enmity with him". Thus twelve men, who had attended the battle of Badr, arose and bore witness upon the claim of ʿAlī (a.s.). While I was one of those who hid this issue (and did not bear witness), thus I turned blind". (Abul Qāsim al Ṭabarānī, "Al Muʿjamul Kabīr"; Al Haythamī, "Majmaʿul Zawāʾid"; etc.) (translator)

³ Muḥammad Ibnul Ḥanafīyyah relates from his father Imām ʿAlī (a.s.) who says that I asked the Prophet (s.a.w.a.), "O Messenger of Allāh (s.a.w.a.)! Do you foresee a son for me after you, I would give him your name and your agnomen (Kunīyyah)"? He (s.a.w.a.) replied, "Yes". (Aḥmad bin Ḥanbal, "Al Musnad"; Al Tirmīdhī, "Al Ṣaḥīḥ") It is also related that the Messenger of Allāh (s.a.w.a.) told Amīrul Muʿminīn (a.s.), "A son shall be born to you, who shall be bestowed my name and my agnomen (Kunīyyah)". (Aḥmad bin Ḥanbal, "Al Musnad") (translator)

inform him about our words”. And if an intelligent person ponders and lets his intelligent judge, shall conclude that every Ḥadīth from among the Aḥādīth of the Messenger of Allāh (s.a.w.a.) and his Ahlalbait (a.s.), and every word among their fine words, and every order of the Sacred Religious Canonical Laws are eternal miracles and marvellous.

Can an intelligent person perceive that a human, among the human-beings, could himself fashion Canonical Laws without Divine revelation (Waḥī) and inspiration (Ilhām), such that if it is followed, all the tasks relating to the world and the hereafter of the entire creation would be regularized? While the cracks of commotion, dispute and corruption could be clogged through following if (the Canonical Laws); then any commotion and corruption that springs forth, would be due to disobedience of his righteous laws. Each event relating to sale proceeds, trading, arbitrage, mutual dealings, arguments, inheritance and manner of dealings between a father and son, husband and wife, a slave and his master, relatives and kith and the countrymen, rulers and the subjects, and all the laws have been clearly stipulated such that nothing better than that can be imagined. He (s.a.w.a.) revealed all the good mannerisms and excellent morals in his Aḥādīth and sermons that took thousands of years for the wise men to understand. While he disclosed the Divine awareness and complex meanings in such a short period of his Messengership that it reached the people, in spite of the destruction and corruption by the seekers of worldly vanities. And if the qualified scholars ponder upon it until the day of Qiyāmah, they cannot even reveal one of its hundred thousand mysteries.¹

¹ And yet the ignorant and obstinate people, who shut their eyes to realities, consider him (s.a.w.a.) to be similar to an ordinary human-being and over-look his immaculate and unique personality. Simply to justify the evil actions of their leaders, they attribute such filth to him, which cannot be undertaken even by an ordinary believer, while their so called authentic (Ṣiḥāḥ) books are replete with such blasphemous incidents. But any intelligent person, who studies the glorious life of our Master the Messenger of Allāh (s.a.w.a.), without prejudice, shall conclude that he (s.a.w.a.) was perfectly created from the Divine Light and no other creation (of Allāh) can be compared to his eminence, perfection and infallibility. This has led to several non-Muslim scholars and thinkers to pay glowing tributes to him in their writings (translator)

6. Relating to the daily and annual events of the life of the Messenger of Allāh (s.a.w.a.)

The historians state that the blessed birth of the Messenger of Allāh (s.a.w.a.) took place six thousand one hundred and sixty three years after the descent of Ādam (a.s.) (upon the earth) and the death of Āminah took place in 6169. When the Messenger of Allāh (s.a.w.a.) was six years of age, Āminah came to 'Abdul Muṭṭalib and told him, "My maternal uncles from the clan of Banī 'Adī bin al Najjār live in Madīnah, if you permit me I would like to visit them and take Muḥammad (s.a.w.a.) along with me so that my relatives may have a glimpse of him". 'Abdul Muṭṭalib permitted her and she left for Madīnah along with the Messenger of Allāh (s.a.w.a.), while Umm Ayman, who was his nanny, was also along with her. Āminah halted at Dārul Nābigah for a month, where 'Abdullāh, the father of the Apostle of Allāh (s.a.w.a.), lies buried, she then met her relatives and left to return back to Makkah. When they reached Abwā, a place between Makkah and Madīnah, her health deteriorated and she passed away. Her sacred body was laid to rest therein, while today her tomb is said to be in Makkah, since Abwā was included into Makkah.¹

Thus when Āminah passed away, Umm Ayman lifted up the Messenger of Allāh (s.a.w.a.) and brought him to back Makkah. 'Abdul Muṭṭalib lifted him up, consoled him and took personal charge of his upbringing. He never had food without him (s.a.w.a.) nor stretched his hand towards it. It is said that a mattress would be spread for 'Abdul Muṭṭalib in the shade of Ka'bah daily, while none among his fellow tribesmen would place their feet upon that cushion. Whenever 'Abdul Muṭṭalib came out, he would sit upon it, while the other people would sit outside the cushion upon the earth. But when the Messenger of Allāh (s.a.w.a.) would come, he would set his feet upon the cushion, while 'Abdul Muṭṭalib would take him in his fold, kiss him and say, "I have neither found a kiss more fragrant than him nor a physique more delicate than him".

¹ Presently her blessed tomb lies in a desecrated state. In 1998 AD her tomb was bulldozed and doused in gasoline. 'Irfān Aḥmād al 'Alawī, who chairs the Islamic Heritage Foundation, said that despite of petitions from thousands within the Ummah, the Sa'ūdī government went ahead regardless. They did so based upon their fanatical and perverted Wahhābī beliefs that honouring an eminent personality's tomb tantamounts to polytheism (Shirk) whoever he or she be (translator)

In the year 6171, when he (s.a.w.a.) was eight years old, 'Abdul Muṭṭalib too passed away. It is related that when his end drew near, he called for Abū Ṭālib and counselled him much regarding the Messenger of Allāh (s.a.w.a.) and said, "Safeguard him and defend him with your tongue, wealth and hands; very soon he shall be the chief of the community". Then he took the hand of Abū Ṭālib and took an oath from him and said, "Now death is become easy upon me". Then he pressed the Messenger of Allāh (s.a.w.a.) to his chest and wept, and then he addressed his daughters saying, "Weep upon me and recite elegies that I may hear them before my death". Thus six of his daughters composed elegies and recited them for their father, 'Abdul Muṭṭalib heard these words and left this world, while he was one hundred and twenty years old. There are numerous reports in praise of 'Abdul Muṭṭalib and it is said that he was the first one to believe in Badā'¹ and that he shall arise in Qiyāmah with the beauty of the kings and visage of the Apostles (a.s.).

It is related that during the age of ignorance (Jāhiliyyah), 'Abdul Muṭṭalib introduced five customs, that were later included into Islām by Allāh (s.w.t.). The first being, that he made unlawful for sons to marry the wives of their fathers (step mothers). And Allāh (s.w.t.) says in the Qur'ān, **"And marry not women whom your fathers have married, except what has already passed, for it is shameful, and an abominable, and an evil way"**.² Second that if someone found a treasure, he would need to give one fifth part from it in the

¹ The term Badā' in 'Arabī signifies appearance and revelation, and in the Shī'ah terminology, it denotes a change in the natural course of someone's destiny under the auspices of performing good deeds. From the verses of the Holy Qur'ān and the Aḥādīth, it is deduced that man's bad deeds may drive him to a special destiny, and if he continues his deeds, the Divine guardians, such as the Prophet (s.a.w.a.) and the Imam (a.s), may admonish him of the unpleasant consequences of his deeds in advance. Then, if he alters his way of life through showing signs of repentance, he has, in turn, made a change in his destiny. In the words of Āyatullāh Shaikh Murtadhā al Muṭahharī, "The meaning of Badā' is revision in Divine destiny (Qadhā'), meaning that Allāh has not fixed a definite and final form for the course of human history. In other words, Allāh says to man: You yourselves are in charge of the fulfilment of Divine destiny, and it is you who can advance, stop or reverse the course of history. There is no blind determinism either on the part of nature or the means of life or from the viewpoint of Divine destiny, to rule over history". This is the interpretation of the Qur'ānic verse (Āyah), **"Verily Allāh changes not the condition of a people until they change what is in themselves."** (Sūratul Ra'ad: 11)" (translator)

² Holy Qur'ān, Sūratul Nisā': 22

way of Allāh (s.w.t.). Thus Allāh (s.w.t.) revealed, **“And know you (O believers) that whatever of a thing you acquire a fifth of it is for Allāh, and for the Messenger and for the (Messenger’s) near relatives, and the orphans and the needy and the wayfarer (among them)”**.¹ Third, that when he reopened the well of Zamzam, he made it a drink for the pilgrims, and Allāh says in the Qur’ān, **“What! Make you the giving of drink to the pilgrims and maintenance of the Sacred Masjid”**.² Fourth, that he fixed the expiation (Diyah) for a (murdered) person to be a hundred camels and Allāh (s.w.t.) repeated this custom. And fifth, that previously the Quraysh did not have a fixed number of circumambulations (Tawāf) of the Ka’bah, while he fixed the number of rounds to be seven, and Allāh (s.w.t.) too ordered similarly. ‘Abdul Muṭṭalib never did divination with arrows, never worshipped idols, never at the meat of the animal sacrificed for the idols, and he would say, “I am upon the Religion of my father Ibrāhīm (a.s.)”. And we shall quote the verses of ‘Abdul Muṭṭalib, as quoted by Imām ‘Alī al Ridhā (a.s.), in his biography.

In the year 6175, when twelve years, two months and two days of the age of the Messenger of Allāh (s.a.w.a.) had passed; Abū Ṭālib decided to undertake a business trip to Shām. The Messenger of Allāh (s.a.w.a.) clung to the bridle of his camel and said, “O uncle! Whom do you entrust me with, I neither have a father, nor a mother”. Hearing this, Abū Ṭālib wept and took him along with him. Whenever the air would turn hot on the way, a cloud would appear and shade upon the Apostle (s.a.w.a.)’s head, until they reached a monastery of a hermit called Buḥayrā.³ When he saw a cloud moving along with him, he came down from his monastery and invited them for food that he had prepared for them. Thus Abū Ṭālib went into the Monastery along with his companions and they left behind the Messenger of Allāh (s.a.w.a.) near their provisions. When Buḥayrah saw that the cloud had stopped near the caravan, he asked them, “Is there anyone in the caravan who has not entered here”? They replied, “No, except a child whom we have left behind to take care of our provisions”. Buḥayrah said, “It is not appropriate that anyone should fall short of my food, call him too”. When they dispatched someone to summon him (s.a.w.a.) and he left towards the Monastery, the cloud also moved along with him. Seeing this, Buḥayrah

¹ Holy Qur’ān, Sūratul Anfāl: 41

² Holy Qur’ān, Sūratul Barā’ah: 19

³ His name was Jarjīs bin Abī Rabī’ah and he was upon the Religion of Nabī ‘Īsā (a.s.), while he led a life of a hermit and was eminent (author)

asked, "Who is this child"? And they replied, "He is a child of Abū Ṭālib". Buḥayrah turned to Abū Ṭālib and asked him whether he was his child; he replied that he was his nephew. He asked regarding his father and he replied that, "He died before the child's birth". Buḥayrah said, "Return the child back to your town, for if the Jews recognize him as I have recognized, they shall certainly kill him. Then know that his status is eminent and he is an Apostle of this nation who shall arise with a sword".

The destitute (author) says that here there is difference of opinion whether Abū Ṭālib took him (s.a.w.a.) to Shām, or returned back after hearing the words of Buḥayrah, or even that he returned him back to Makkah and himself proceeded further; while each one of this is reported, and Allāh (s.w.t.) is the Best Knower.

In the year 6188, when the Messenger of Allāh (s.a.w.a.) was twenty five years old, he married Khadījah, who was the daughter of Khuwaylid bin Asad bin 'Abdul 'Uzzā bin Quṣayy bin Kilāb. Initially she was married to 'Atīq bin 'Ā'īd al Makhzūmī and bore him a daughter named Jārīyyah. After him she married Abū Hālah bin Maḍar al Asadī and gave birth to Hind bin Abī Hālah.¹ After the death of Abū Hālah, Khadījah obtained abundant wealth from herself and from her husbands and invested it in a limited partnership and ultimately was included among the wealthy people. It is said that her Charge d'affaires possessed eighty thousand camels for trade, while daily her wealth increased and she gained renown. A green silken dome with silken ropes and some images upon it was built upon her terrace. The circumstances leading to her marriage with the Messenger of Allāh (s.a.w.a.) is quite lengthy and its narration is beyond the scope of this brief book, but we suffice to quote here one such report.

¹ There is also a view among the Shī'ah and Ahlul Sunnah Scholars that Sayyidah Khadījah was not married to anyone else, while she was a virgin when the Messenger of Allāh (s.a.w.a.) married her. According to Shī'ah: Ibn Shahr Āshūb al Māzandarānī says that Abul Qāsim al Kūfī, Sayyid al Murtadhā as well as Abū Ja'far al Ṭūsī in his Talkhīṣ al Shāfī say that the Apostle (s.a.w.a.) married her while she was a virgin. (Sayyid Muḥammad al Ḥusainī al Shīrāzī, "Ummahātul Mu'minīn al Lātī") According to Ahlul Sunnah: Abul Qāsim Ismā'īl bin Muḥammad al Aṣbahānī says that Khadījah was a virgin woman, eminent and very rich. She sent trade caravans to Shām and her caravan equalled the caravans of all other traders of Quraysh put together. (Abul Qāsim Ismā'īl bin Muḥammad al Taymī al Aṣbahānī, "Dalā'ilul Nubūwwah") Abū Nu'aym al Aṣbahānī says that Khadījah was a virgin when the Messenger (s.a.w.a.) left for her business to Shām". (Abū Nu'aym al Aṣbahānī, "Dalā'ilul Nubūwwah") And Allāh (s.w.t.) is the Best Knower (translator)

Shaikh al Kulainī and others relate that when the Messenger of Allāh (s.a.w.a.) decided to marry Khadijah bint Khuwaylid, Abū Ṭālib, accompanied by his relatives and some people of Quraysh, went to meet Waraqah bin Nawfal, the paternal uncle of Khadijah. Abū Ṭālib started his speech and delivered a sermon (Khuṭbah), contents of which were as, "Praise and thanks is due to Allāh (s.w.t.), Who is the Lord of the Ka'bah; and Who has emerged us from the seed of Ibrāhīm (a.s.) and the progeny of Ismā'īl (a.s.). He (s.w.t.) has given us a place in the sanctuary of peace and security, and appointed us judges among all the men, and distinguished us with His House that is the desire of every man from every corner of the world. A sanctuary where fruits are being brought to it from all parts and it has bestowed us abundance in this town that we reside. Then know that the son of my brother, Muḥammad bin 'Abdullāh (s.a.w.a.), while none among the Quraysh can be compared with him except that he excels (in excellence), and none can be evaluated to him except that he is the most eminent among them. He is peerless and unique in the creation, although he has scarce wealth, but know, that wealth is apportioned by Allāh (s.w.t.) Who has given it to people according to their needs, and is similar to a shadow that soon recedes. He is inclined towards Khadijah, while she too is inclined towards him, we have come to ask her hand from you upon his pleasure and desire. And we shall give from our wealth whatever Mahr (dower) you desire, if your wish we shall give it now or (if you wish) in near future. I swear by the Lord of the Ka'bah (s.w.t.)! He possesses an esteem position, unapproachable status, an extensive share, a widespread Religion and a perfect opinion".¹ Saying this Abū Ṭālib became silent.

Waraqah, the paternal uncle of Khadijah, who was among the priests and eminent scholars, arose to speak. But he found himself incompetent to reply to Abū Ṭālib and was distressed, while restlessness manifested in his speech and he could not find a suitable reply for him. When Khadijah saw his condition, she lifted up the veil of modesty a little, and in ultimate delight of him (s.a.w.a.), said in an eloquent tongue, "O uncle! Although you are worthier to speak at this moment than me, but you do not have authority upon my choice more than me. I marry myself to you O Muḥammad (s.a.w.a.), while my dower lies in my own

¹ These words coming forth from the tongue of a true believer in Allāh (s.w.t.) and his (s.a.w.a.)'s Messenger ship, thus he is worthily referred to as "The believer among the Quraysh". May Allāh (s.w.s.)'s abundant Mercy and Blessings be upon him (translator)

wealth. Then tell your uncle to sacrifice a camel for the marriage feast, and you are welcome to come to your bride whenever you wish". Hearing this, Abū Ṭālib said, "O people! Bear witness that Khadijah has married herself to Muḥammad (s.a.w.a.) and is a guarantor herself of her dower (Mahr)". One of the Quraysh said, "It is surprising that women give guarantee of their dower for the husbands". When Abū Ṭālib heard these words, he was enraged and arose; and when Abū Ṭālib would be enraged, all the Quraysh would fear him and avoid facing him. Then he said, "If the husbands were similar to my nephew, the women would desire them by giving the most expensive and greatest dowers; while if they were similar to you, they would ask for expensive dower from them". Thus Abū Ṭālib sacrificed a camel and the marriage of the pearl from the shell of Apostles (s.a.w.a.) was contracted with the gem of the best of women. At that moment, 'Abdullāh bin Ganam, who was among the poets of Quraysh, recited verses in congratulating, "May it do you much good, O Khadijah! For surely an augury has occurred which is most fortunate for you; you have married the best of mankind, who among the men has a neck as tall (a symbol of stature) as Muḥammad (s.a.w.a.)?; two reverent personalities viz. 'Īsā bin Maryam (a.s.) and Mūsā bin 'Imrān (a.s.) have given glad tidings about him; how close is the appointed time which the scribes of old have affirmed; for he is a Messenger from the basin shaped valley (Makkah), the guide and the rightly guided".

In the year 6193, when the age of the Messenger of Allāh (s.a.w.a.) was thirty years, the birth of Amīrul Mu'minīn (a.s.) took place and we quote regarding it in the third chapter, Allāh willing.

In the year 6198, when he was thirty five years old, the Quraysh demolished the Ka'bah and rebuilt it. They increased the length and breadth and constructed high walls that are presently the same.

On the twenty seventh of the month of Rajab 6203 year, corresponding to the day of Nūrūz¹, the Messenger of Allāh (s.a.w.a.) was designated upon the Messengership when he was forty years old. Imām Ḥasan al 'Askarī (a.s.) relates, that when forty years of his blessed age had passed away, Allāh (s.w.t.)

¹ Nūrūz or the new day in Fārsī is the beginning of the Persian New Year. It is the day of the vernal equinox, and marks the beginning of spring in the Northern Hemisphere. It usually occurs on March 21 or the previous/following day, depending on where it is observed (translator)

found his (s.a.w.a.)'s heart to be the best, the most humble, most obedient and most eminent of all the hearts. He (s.w.t.) blessed his eyes with another light and ordered that the doors of heavens be opened for him, while armies of Angels descended upon the earth and he (s.a.w.a.) could see them. He linked His blessings from the leg of His Throne ('Arsh)¹ until upon his sacred head. Then Jibra'īl descended and took the entire earth and heavens in his fold and told the Messenger of Allāh (s.a.w.a.), while shaking his arm, "Read O Muḥammad (s.a.w.a.)". He (s.a.w.a.) asked, "What should I read"?² He said,

¹ Shaikh al Ṭūsī says that "Our belief concerning the Throne ('Arsh) is that it is the support of the whole creation". Allāh (s.w.t.) created the Throne as a sign of his power and not as place of dwelling or sitting upon it. Therefore the Throne of Allāh, the Almighty, is His Kingdom, and seating Himself upon the Throne is equivalent to establishing His sovereignty over His Kingdom. And Allāh (s.w.t.) is the Best Knower (translator)

² An absurd version of this event has been quoted in the Ahlul Sunnah works, as usual defiling the eminent status of the Messenger of Allāh (s.a.w.a.). We quote here an extract from the Ṣaḥīḥ of Al Bukhārī: The Prophet (s.a.w.a.) used to go in seclusion in the cave of Ḥirā' where he used to worship (Allāh alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadijah to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Ḥirā'. The Angel came to him and asked him to read. The Prophet replied, "I do not know how to read". The Prophet added that the Angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, "I do not know how to read". Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, "I do not know how to read". Thereupon he caught me for the third time and pressed me, and then released me and said, **"Read you (O Our Apostle), in the Name of your Lord Who created (everything), He created man from a clot"**. Then Allāh's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadijah bint Khuwaylid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadijah replied, "Never! By Allāh, Allāh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadijah then accompanied him to her cousin Waraqah bin Naufal bin Asad bin 'Abdul 'Uzzā, who, during the Pre Islāmic period became a Christian and used to write the writing with Hebrew letters. He was an old man and had lost his eyesight. Khadijah said to Waraqah, "Listen to the story of your nephew, O my cousin!" Waraqah asked, "O my nephew! What have you seen?" Allāh's Apostle described whatever he had seen. Waraqah said, "This is the same one who keeps the secrets (Angel Jibra'īl) whom Allāh had sent to Mūsā. I wish I were young and could live up to the time when your people would turn you

“Read you (O Our Apostle), in the Name of your Lord Who created (everything), He created man from a clot”.¹ Saying this, he conveyed the revelation (Wahī) of Allāh (s.w.t.) upon him.

According to another report it is stated that the next time Jibra’īl descended with seventy thousand Angels, as also Mikā’īl with seventy thousand Angels, and they brought a chair of honour and splendour² for him, placed the crown upon the head of the King of the throne of Apostleship and handed him over the standard of praise (Liwā’īl Ḥamd).³ Then they said, “Mount this chair and praise your Lord

out.” Allāh’s Apostle asked, “Will they drive me out?” Waraqah replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly”. But after a few days Waraqah died and the Divine Inspiration was also paused for a while. Narrated Jābir bin ‘Abdullāh Al Anṣārī while talking about the period of pause in revelation reporting the speech of the Prophet, While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same Angel who had visited me at the cave of Ḥirā’ sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, ‘Wrap me (in blankets).’ And then Allāh revealed the following Holy Verses (of Qur’ān): **“O you (Our Apostle) covered under your mantle, arise and warn (mankind), and praise your Lord.”** After this, the revelation started coming strongly, frequently and regularly. A most vexatious manifestation of the Prophet (s.a.w.a.)’s ignorance, when his wife Khadījah and even a Christian monk knew better than him that he was the Apostle of Allāh (s.a.w.a.) and that Divine Revelation (Wahī) had actually descended upon him, while he himself was unaware of all this! Also note his words, “I do not know how to read”, contrary to those found in the Shī’ah works where he says, “What should I read”? This is done deliberately to prove that he was illiterate. Thirdly, his fear of Jibra’īl, when the latter was one of his students and created from the same Divine Light. And Allāh is the Best Knower (translator)

¹ Holy Qur’ān, Sūratul ‘Alaq: 1-2

² Viz. Maqāmal Maḥmūd. Imām Ja’far al Ṣādiq (a.s.) quotes a lengthy Ḥadīth from the Messenger of Allāh (s.a.w.a.) that He said, “As Allāh has promised me, He will surely fulfill it: **Maybe your Lord will raise you to a position of great glory**”. (Sūrat Banī Isrā’īl: 79). He will gather all the people on the day of Qiyāmah, and will erect a Pulpit (Minbar) for me. It will have a thousand steps, and each step will be of topaz, emeralds, rubies and gold. I shall mount it and sit on the highest step. At that moment Jibra’īl will bring the Standard of Praise (Liwā’īl Ḥamd), and handing it over to me will say, “O Muḥammad (s.a.w.a.)! Verily this is the praiseworthy position (Maqāmal Maḥmūd) regarding which Allāh had promised you”. Then I will tell ‘Alī (a.s.) to mount the pulpit, he shall do so and sit one step after me. Then I will hand over the standard to him. (Furāt bin Ibrāhīm al Kūfī, “Al Tafsīr”) (translator)

³ ‘Abdullāh ibn Salām asked the Messenger of Allāh (s.a.w.a.) regarding the Standard of Praise

(s.w.t.)". In another narration it is stated that the chair was made of red rubies, one of its leg of topaz and another of pearls. When the Angels returned back, and he alighted from the cave of Ḥirā', a clandestine light had engulfed him, while none had the strength to set a glance at his countenance. And whichever tree, plant or mountain he (s.a.w.a.) passed by, they fell in prostration and called out in an eloquent voice, "Salutations upon you O Apostle of Allāh! Salutations upon you O Messenger of Allāh"! And when he (s.a.w.a.) entered the house of Khadījah, the entire house dazzled with the beauty of his light. Seeing this, she asked, "O Muḥammad (s.a.w.a.)! What is this light that I find in you"? He (s.a.w.a.) replied, "This is the light of Apostleship, then say: There is no other Deity except Allāh and Muḥammad (s.a.w.a.) is the Messenger of Allāh (s.w.t.)". Khadījah replied, "Since years I was aware of your Apostleship". Saying this, she recited the witnesses and believed in him. Then he (s.a.w.a.) said, "O Khadījah! I find a chill in me, cover me with a blanket". When he slept, Allāh (s.w.t.) revealed, **"O you (Our Apostle) covered under your mantle, arise and warn (mankind), and praise your Lord"**.¹ Hearing this, he (s.a.w.a.) arose, put a finger into his ear and said, "Allāh is the Greatest, Allāh is the Greatest". And his voice reached the entire creations and everything acknowledged along with him.

(Liwā'il Ḥamd) to be presented to him in Qiyāmah. He (s.a.w.a.) replied that, "Its length is equal to the distance of a thousand years. It's pillars are of red rubies, and it's handle of white pearls, while it's centre of green emeralds. It will have three strands, one in the east, the second in the west, while the third one will be swirling in the middle. On it three sentences will be engraved: In the Name of Allāh, the Beneficent, the Merciful; All praise be to Allāh, the Lord of the worlds; and, There is no Deity except Allāh, Muḥammad (s.a.w.a.) is the Messenger of Allāh, and 'Alī (a.s.) is the friend of Allāh. The length of each of these sentences will be equal to the length of a thousand days". 'Abdullāh asked, "You speak the truth O Messenger of Allāh (s.a.w.a.)! Who will be carrying this Standard"? He (s.a.w.a.) replied, "The same person who in this world is my Standard-bearer viz. 'Alī the son of Abū Ṭālib (a.s.) and whose name was written down by Allāh before He created the heavens and the earth". 'Abdullāh said, " You speak the truth O Messenger of Allāh (s.a.w.a.)! But also inform me as to who all will remain under the shelter of this Standard". He (s.a.w.a.) replied, "The believers, friends and the true Shī'ah of Allāh (s.w.t.), my Shī'ah and those who love me, and the Shī'ah of 'Alī (a.s.), those who love him and his companions. Great bliss shall be theirs and a beautiful place of return. Woe be to him who belies me regarding (the honour of) 'Alī (a.s.) or belies 'Alī (a.s.) regarding me, or argues over his ('Alī's) exalted position by Allāh (s.w.t.)". (Sulaymān al Qandūzī, "Yanābī'ul Mawaddah" etc)

¹ Holy Qur'ān, Sūratul Muddaththir: 1-3

In the year 6207, the Messenger of Allāh (s.a.w.a.) openly declared his invitation, while he had done so in secret for the past three years, and a group of them followed his method and accepted the faith.¹ Thus Jibra'īl revealed this verse, **“Therefore declare you (O Our Apostle), openly what you are**

¹ The author (Shaikh 'Abbās al Qummī) seems to have missed out an important event in the life of the Messenger of Allāh (s.a.w.a.) and that is the Ḥadīth al 'Ashīrah. We quote here and solicit its reward from Allāh (s.w.t.) for the blessed spirit of the author. Imām 'Alī (a.s.) relates that when the verse **“And warn you your relatives of nearest kin”** (Sūratul Shu'arā': 214) descended, the Messenger of Allāh (s.a.w.a.) summoned me and said, “Arrange one Ṣā' of wheat flour, a leg of mutton and some milk, and then call in the sons of 'Abdul Muṭṭalib so that I may tell them what Allāh (s.w.t.) has commanded me”. So I provided what he (s.a.w.a.) had ordered me and invited them all. As they came in, they were forty strong, and among them were the uncles of the Messenger of Allāh (s.a.w.a.), viz. Abū Ṭālib, Ḥamzah, 'Abbās and Abū Lahab. When they had assembled, the Prophet (s.a.w.a.) ordered me to bring the dishes I had prepared. When I set them down, he (s.a.w.a.) picked up a piece of meat and tearing it apart with his teeth, he put it on the edge of the plate and asked the guests to start eating in the name of Allāh (s.w.t.). They partook of it until each one of them had eaten their full, and yet the dishes remained full, although even a single person among them could have alone finished all that food. Then the Prophet (s.a.w.a.) ordered me to get them something to drink, I placed the bowl of milk before them. All of them drank to their heart's content, although a single person among them could quaff that much of the milk. The feast having been finished, the Messenger of Allāh (s.a.w.a.) was about to speak, but before he could say a word, Abū Lahab burst out saying, “Muḥammad (s.a.w.a.) has cast a spell on all of you”. At this, the assembly broke up that day, and the Prophet (s.a.w.a.) could not address them. The second day again he (s.a.w.a.) told me to do the same and when they finished eating, he said, “O sons of 'Abdul Muṭṭalib! Verily, by Allāh, I know of no young man who has ever brought boons for his people richer than mine, for I have come to offer you the blessings of this world and the other. Allah (s.w.t.) has commanded me to offer them to you all. So, who is going to share by burden in this matter amongst you”? Although I was the youngest among them all (he was thirteen years old), my eyes being the weakest and my body the thinnest, I responded, “O would share your burden O Prophet of Allāh (s.a.w.a.)!” Then the Prophet (s.a.w.a.) placed his hand on the back of my neck and declared, “Behold my brother, my vicegerent! Among you he is my successor, so listen to him and follow him”. ('Alī al Muttaqī al Hindī, “Kanzul 'Ummāl”; Abū Ishāq al Tha'labī “Tafsīr al Kashf wal Bayān”; Abū Muḥammad al Bagawī, “Ma'ālimul Tanzīl”; Ibnul Athīr al Jazarī, “Al Kāmil fil Tārīkh”; Abū Bakr al Bayḥaqī, “Dalā'ilul Nubūwwah”; Abul Fidā', “Tārīkh”; Al Ṭabarī, “Tārīkh al Rusul wal Mulūk”; etc.) It is related that the gathering taunted Abū Ṭālib saying, “Now obey your son 'Alī when Muḥammad (s.a.w.a.) has placed in authority along with him” (Ibnul Athīr al Jazarī, “Al Kāmil fil Tārīkh”; Abul Fidā', “Tārīkh”; Al Ṭabarī, “Tārīkh al Rusul wal Mulūk”; etc.) (translator)

bidden, and turn you away from the polytheists; verily We are sufficient for you against the scoffers”.¹ And Allāh (s.w.t.) ordered him (s.a.w.a.) to openly declare his message. Thus he (s.a.w.a.) mounted the mount Ṣafā and admonished the people, while his invitation to people towards the manifested Religion, reciting the glorious Qur’ān for them, and the persecution and trouble that were inflicted upon him, are all beyond the scope of this book. And we have pointed out regarding this in the section of miracles of the Messenger of Allāh (s.a.w.a.) and one should refer to it. After this, the infidels of Quraysh, strove hard to afflict and torture the Muslims; while those whom they could not harm, they would trouble them verbally. And those who did not possess a community or clan, would be detained with torment and persecution in the scorching heat of Makkah, hungry and thirsty, while armours would be placed upon their bodies and were made to stand in the blazing sun so that they may disassociate themselves from the Apostle (s.a.w.a.). The destitute (author) says that we shall relate the trauma and persecutions meted by the infidels of Quraysh upon the Muslims in the section of the companions of the Messenger of Allāh (s.a.w.a.) in the biography of ‘Ammār.

In the year 6028, the migration of the companions of the Messenger of Allāh (s.a.w.a.) to Abyssinia (Ḥabashah) took place. When the Muslims became severely weary by the persecutions of the infidels of Quraysh and could no longer bear their oppression, they sought permission from the Apostle (s.a.w.a.) to migrate to another town. He (s.a.w.a.) permitted them to migrate to Abyssinia (Ḥabashah), since although its inhabitants were the people of the Book², Negus (Najjāshī), the ruler of Abyssinia (Ḥabashah), did not oppress anyone. While this was the first migration (Hijrah) undertaken by some of his (s.a.w.a.) companions to Abyssinia (Ḥabashah), while the greater migration (Hijrah) was that of the Messenger of Allāh (s.a.w.a.) to Madīnah.

Among those who migrated to Abyssinia (Ḥabashah) were ‘Uthmān bin ‘Affān and his wife Ruqayyah; Abū Ḥudayfah bin ‘Utbah bin Rabī’ah and his wife

¹ Holy Qur’ān, Sūratul Hījr: 94-95

² Ahl al Kitāb or the people of the book are referred to followers of those Religions whose Prophets were given Divine Books and inspired by Allāh (s.w.t.) to guide them. The Christians, Jews, Sabians and Magians are usually referred to as the people of the book. While majority of our Jurists (Fuqahā’) believe in their impurity (Najāsah) (Muḥammad Ḥusain al Najafī, “Jawāhirul Kalām”) (translator)

Sahlah, while Allāh (s.w.t.) bestowed him a son Muḥammad therein; Zubayr bin al 'Awwām; Muṣ'ab bin 'Umayr bin Hāshim bin 'Abd Manāf bin 'Abdul Dār, 'Abdul Raḥmān bin 'Awf; Abū Salmah and his wife Umm Salamah; 'Uthmān bin Maz'ūn; 'Āmir bin Rabī'ah; Ja'far bin Abī Ṭālib and his wife Asmā' bint 'Umays; 'Amrū bin Sa'īd bin al 'Āṣ and his brother Khālīd, both of whom were accompanied by their wives; 'Abdullāh bin Jaḥash and his wife Umm Ḥabībah the daughter of Abū Sufyān; Abū Mūsā al Ash'ari; Abū 'Ubaydah al Jarrāh; and others numbering more than eighty people. They left Makkah in the month of Rajab in a boat and reached Abyssinia (Ḥabashah). They remained at ease from the rancour of the Quraysh and lived peacefully near Negus (Najjāshī) and took to worship Allāh (s.w.t.). While Abū Ṭālib recited verses in motivation of Negus in assistance to the Messenger of Allāh (s.a.w.a.), "Know O the King of Ḥabashah that Muḥammad is a Prophet similar to Mūsā and Masīḥ (Īsā) bin Maryam; he brought the guidance just as they two brought it; then everything is by the Order of Allah, He guides and He protects; and surely you read about him in your books which is a true utterance and not mere conjectures; and surely the group that has reached to you from our side then please return them with nobility; do not set up equals with Allāh, rather submit to Him, for surely the way of truth is not murky".

In the year 6209, when five years of the declaration of Apostleship (Bī'that) had passed, the birth of Fāṭemah (s.a.) took place, as will be quoted in the second chapter, Allāh willing.

In the year 6210, the Messenger of Allāh (s.a.w.a.) came down at the valley, while the incident in brief is that when the polytheists saw that the Muslims had obtained a place of refuge at Abyssinia (Ḥabashah), and everyone among the Muslims had migrated there and resided in peace. While those who stayed behind in Makkah were under the refuge of Abū Ṭālib, and after the acceptance of Islām by Ḥamzah, their strength had increased. They held a large gathering in which all the Quraysh unanimously agreed to kill the Apostle of Allāh (s.a.w.a.). When Abū Ṭālib received news, he gathered the progeny of Hāshim and 'Abdul Muṭṭalib and gave them a place of refuge in the valley, known as the valley of Abū Ṭālib (Shī'ib Abī Ṭālib) along with their ladies and children. The progeny of 'Abdul Muṭṭalib, whether Muslims or not, did not lag behind in security of the clan and obedience of Abū Ṭālib in defence of the Messenger of Allāh (s.a.w.a.), except Abū Lahab, who fled and joined with the enemies. Abū Ṭālib, through acknowledgement of his relatives, took upon himself to safety and guarding the

Messenger of Allāh (s.a.w.a.), and appointed guards on both the ends of the valley. He would even make his son 'Alī (a.s.) to sleep in place of him (s.a.w.a.) numerous nights. Every night Ḥamzah would circulate around the Messenger of Allāh (s.a.w.a.) with his unsheathed sword.

When the infidels of Quraysh saw this and realized that they could no longer lay their hands upon the Apostle of Allāh (s.a.w.a.), forty men among their chiefs gathered at the house of council (Dārul Nadwah) and took an oath that they would never befriend or show affability with the progeny of 'Abdul Muṭṭalib and Hāshim. They would not give their women in marriage to them nor marry their women, they would neither sell anything to them nor buy anything from them, and they would not enter into truce with them until they hand over Muḥammad (s.a.w.a.) to them and they would in turn kill him. They confirmed their agreement and wrote it down upon a statement, sealed it and handed it over to Ummul Jallās, the maternal aunt of Abū Jahl, for safekeeping. In result of this agreement, the Banī Hāshim remained besieged in the valley, while none among the people of Makkah held any transactions with them, except during the season of Ḥajj, when fighting was unlawful. During that period, the 'Arabian tribes would gather at Makkah and the Muslims too would step out of the valley and buy food-stuffs from them and take it to the valley. The Quraysh despised this too and if they were informed that anyone among the Banī Hāshim had stepped out to buy something, they would increase the price of the commodity and themselves purchase it. And if they came to know that anyone among the Quraysh had dispatched food for the Banī Hāshim, due to family relations with them, they would trouble him; while if anyone would step out of the valley and fall into their hands, would be persecuted.

Among those who occasionally sent food-stuff for them was Abul 'Āṣ bin Rabī', the son in law of the Messenger of Allāh (s.a.w.a.); Hishām bin 'Amrū and Ḥakīm bin Ḥazām bin Khuwaylid, the nephew (brother's son) of Khadijah. It is related that Abul 'Āṣ would load his camels with wheat and dates and take them to the valley and release them, thus the Messenger of Allāh (s.a.w.a.) said regarding him, "Abul 'Āṣ fulfilled his rights of being our son in law". Three years passed away in this manner and sometimes the voice of weeping of the children of Banī 'Abdul Muṭṭalib would arise due to hunger and thirst, and some of the polytheists regretted the agreement. Five men among them decided to break the oath and tear the agreement, viz., Hishām bin 'Amrū, Zuhayr bin Umayyah bin Mugayrah, Muṭ'im bin 'Adiyy, Abul Bakhtarī and Zam'ah bin al Aswad bin al Muṭṭalib bin

Asad. The next morning when the chiefs of Quraysh gathered in Ka'bah, the five men too came there and revealed their intentions. At that moment, Abū Ṭālib, accompanied by some men, came out of the valley, entered the Ka'bah and sat among the Quraysh. Abū Jahl presumed that Abū Ṭālib was exhausted due to the pain and suffering inside the valley, his patience worn away, while he had come to hand over Muḥammad (s.a.w.a.) to them.

Abū Ṭālib started his speech and said, "O people! I shall speak words that does not contain, except goodness for you. My nephew Muḥammad (s.a.w.a.) has informed me that Allāh (s.w.t.) has appointed termites to eat the words of injustice, oppression and alienation in the agreement, while the name of Allāh remains intact. Then call for the agreement, then if he has spoken the truth, what do you have to say to him, then lift your hands off from grudge towards him; and if he has spoken false, I shall hand him over to you at this moment so that you may kill him". Hearing this, the people said that it was a good suggestion and sent someone to fetch the agreement from Ummul Jallās. When it was brought and opened, everything was eaten up by the termites except the words, "In your Name O Lord", that was written upon any statement during the days of ignorance (Jāhiliyyah). When people saw this, they were ashamed. Then Muṭ'im bin 'Adīyy arose and tore the agreement saying, "We disassociate from this alienating and oppressive statement" and Abū Ṭālib returned back to the valley.

The next day, the five men, by mutual consent of the other Quraysh, went to the valley and brought back the Banī 'Abdul Muṭṭalib to Makkah and gave them refuge in their houses, while they had remained in the valley for three years. But even after the Messenger of Allāh (s.a.w.a.)'s arrival from the valley, the polytheists of Quraysh remained firm upon their earlier belief and did not consider the relation with him (s.a.w.a.), due to enmity towards him and strove to harm and persecute him to an extent that cannot be quoted here.

The death of Abū Ṭālib and Khadījah took place in the year 6213. As for Abū Ṭālib, he passed away on the twenty sixth of Rajab in the end of the tenth Bi'that. The Messenger of Allāh (s.a.w.a.) wept upon his grief and when the bier was carried, he walked in the forefront saying, "O uncle! You fulfilled the rights of relations and did not commit any type of negligence with regards to me. May Allāh (s.w.t.) bestow a fair reward unto you". While the eminence of Abū Ṭālib and his defence of the Messenger of Allāh (s.a.w.a.) and his other merits cannot

be treasured in this brief book. And we shall quote in brief regarding him in the section relating to the relatives of the Messenger of Allāh (s.a.w.a.). And after three days, or according to another report thirty five days, the death of Khadījah took place.¹ The Messenger of Allāh (s.a.w.a.) buried her with his own blessed hands at Ḥajūn in Makkah, while after the death of Abū Ṭālib and Khadījah, he (s.a.w.a.) was such aggrieved, that he seldom stepped out of his house. And due to this, the year was named as the year of grief (Āmul Ḥuzn). Amīrul Mu'minīn (a.s.) recited elegies regarding them both saying, "O my eyes which have swelled up, may Allāh bless you concerning the two demises; you will not find a similitude for them, one was the leader of the basin-shaped valley (Makkah) and the son of its chief; the other being the leader of the ladies and the first to pray; their affliction has made the atmosphere dark for me; I pass my night enduring grief and the pain of a mother who has just lost her child; they both helped the Religion of Muḥammad (s.a.w.a.) in the way of Allāh against those who infringed upon the Religion; certainly they did observe the pact (made)". While he (s.a.w.a.) also recited elegy upon Abū Ṭālib saying, "Abū Ṭālib is the protector of the one who seeks protection, abundant rain upon the barren land, the light of the darkness; surely your separation has crushed me, O the people of protection! May the Granter of bounties bless you and may your Lord (s.w.t.) make you meet His satisfaction; for surely you have been the best of the uncles to the purified one (Muḥammad [s.a.w.s.])". After the death of Abū Ṭālib, the hostility of the polytheists increased upon him (s.a.w.a.) and they resolved to trouble him such, that one day a foolish man among the Quraysh was incited by them and he threw a fistful of mud upon his blessed head, he could do nothing except forbear.

In the year 6214, the Messenger of Allāh (s.a.w.a.) went to Ṭā'if in response to the invitation of the people therein, while we have briefly quoted this incident in the section of the miracles of his prevalence upon the devils and genie.

The Messenger of Allāh (s.a.w.a.) married Sawdah bint Zam'ah in the year 6214, while she was the first women he married after Khadījah. Till the time Khadījah

¹ Accordingly her death should fall on around the first of Ramadhān, but what is renowned among our Scholars that it took place of the tenth of Ramadhān. It is related that she died years before the Hijrah on the third of the month of Ramadhān, or it is even said that on the tenth (of Ramadhān) in the tenth Bī'thah. (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") And Allāh (s.w.t.) is the Best Knower (translator)

was alive, he (s.a.w.a.) did not marry any other woman. In the same year he (s.a.w.a.) got engaged to 'Ā'ishah when she was six years old, while the marriage took place in the first Hijrah¹ that was the beginning of the Islām of the helpers (Anṣār).

In the year 6215, the ascension (Mi'rāj) of the Messenger of Allāh (s.a.w.a.) occurred. Based on the Qur'ānic verses (Āyāt) and consequently quoted Āḥādīth, it is evident that Allāh (s.w.t.) called him in one night from Makkah until Masjid al Aqṣā² and from there to the heavens until the lote tree at the all-Comprehensive Terminus (Sidratul Muntahā)³ and the High Throne ('Arsh)⁴ and showed him the wonders of heavenly creations. He (s.w.t.) delivered the clandestine secrets and infinite information to him (s.a.w.a.), while he (s.a.w.a.) stood to worship the Lord (s.w.t.) at the House populated (with frequent visitors) (Baytul Ma'mūr)⁵

¹ There is speculation regarding the reliability of this report, since it is absurd that a man of around fifty two or fifty three years of age should marry a young girl of nine years. This narration, among other absurd ones, is quoted in Ahlul Sunnah books through the authority of 'Ā'ishah herself, just to boast of her young age and ultimately tarnish the image of the Messenger of Allāh (s.a.w.a.). Even numerous Ahlul Sunnah scholars reject this claim and agree that her age was around thirteen years or even eighteen years, they have also written books in this regards. And Allāh (s.w.t.) is the Best Knower (translator)

² Masjid al Aqṣā (the farthest Masjid), was the first Qiblah of Islām, also called Baytul Muqaddas, that is in Jerusalem, presently under Isrā'īlī occupation (translator)

³ All-Comprehensive Terminus (Sidratul Muntahā) The point where ends or stops all knowledge of everyone, and no one's knowledge crosses the limit. It is said that when the Messenger of Allāh (s.a.w.a.) reached the point of Sidratul Muntahā, Jibra'īl said, "I shall not step an inch further from this", while he (s.a.w.a.) passed that point also and was made to visualize the kingdom beyond the Sidrah, which no one else besides Allāh (s.w.t.) has the knowledge of. (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") (translator)

⁴ 'Arsh or the Divine Throne according to Shaikh al Ṣadūq is something that is carried or supported by the whole of creation. Imām Ja'far al Ṣādiq (a.s.) was questioned regarding the words of Allāh (s.w.t.), **"The Beneficent (Lord) on the 'Arsh is firm"**. (Sūrat Ṭahā: 5). He (a.s.) replied, "He (s.w.t.) is equidistant from everything and not a single thing is nearer to Him than another". (Shaikh al Ṣadūq, "I'atīqādātul Imāmīyyah") While Shaikh al Mufid opines that the meaning of 'Arsh is sovereignty and kingdom. And Allāh (s.w.t.) is the Best Knower (translator)

⁵ A House populated (with frequent visitors). It is a house upon the fourth or seventh heaven, exactly above the Ka'bah, where the Angels constantly remain engrossed in worship and circumambulation (Tawāf). It is related from Amīrul Mu'minin (a.s.) that, "The Baytul Ma'mūr hold the same respect upon the heavens, as the Ka'bah upon the earth. Daily seventy

below the Divine Throne (ʿArsh). He (s.a.w.a.) met the Apostles (a.s.), entered Paradise and saw the stages of its inhabitants.

While numerous consequently transmitted Aḥādīth from the Shīʿah and Ahlul Sunnah sources prove that the ascension (Miʿraj) of the Messenger of Allāh (s.a.w.a.) was physical and not spiritual, was in awakening and not in a dream. There is no difference of opinion among the ancient Shīʿah Scholars in this regard (physical ascension), thus ʿAllāmah al Majlisī writes, that the doubt regarding the physical ascension by some, is due to lack of thorough research upon the reports and writings of the Messenger of Allāh (s.a.w.a.) and the Aʿimmah (a.s.), or due to non-reliance upon the reports of the Ḥujajullāh (Aʿimmah), as also trust upon the suspicions of the pseudo scholars. Then how is it possible that a believer hears a thousand Aḥādīth, quoted through different channels, regarding the reality of ascension (Miʿrāj) and its qualities and specialities, while all of them explicitly point towards the physical ascension, and then refuses and interprets (them) relying upon the improbability of illusion or flimsy doubts on part of the scholars. There is no dispute if the words “ascended with his spirit” are used instead of “ascended him” in some reports; while it is similar to one saying “I come to you with my spirit” (and naturally body). While this is not the place to discuss this issue, and our master ʿAllāmah al Nūrī has dealt with this matter in his book Tahīyyatul Zāʾir.

There is unanimity that the ascension (Miʿrāj) took place before migration (Hijrah), but there is difference of opinion whether it occurred on the night of the seventeenth or twenty first of Ramadhān six months after the migration, or even in the month of Rabīʿul Ūlā two years after the declaration (Bīʿthat).¹ There is also difference of opinion in the place of ascension (Miʿrāj), whether in the house of Umm Hānī, the valley of Abū Ṭālib (Shīʿib Abī Ṭālib) or Masjidul Ḥarām. And Allāh (s.w.t.) said, **“Glory be to Him Who carried His servant (the Apostle) by night from the Sacred Masjid (Masjid al Ḥarām) to the farthest Masjid, which We have blessed its environment that We may**

thousand Angels visit it and remain engrossed in worship and circumambulation, they then return back and do not visit it again (followed by seventy thousand others Angels the following day, and so on and so forth)”. (Fakhrudīn al Rāzī, “Tafsīr al Kabīr”) (translator)

¹ One of the dates of Miʿrāj is also mentioned as the twenty seventh of the month of Rajab, that corresponds to the Bīʿthat. Perhaps the differences in the date of ascension (Miʿrāj) might be due to the reason since it took place one hundred and twenty times, as per the report of Imām Jaʿfar al Ṣādiq (a.s.). And Allāh (s.w.t.) is the Best Knower (translator)

show unto him of Our Signs, verily He is the All-Hearing, the All-Seeing”¹ Some say that by Masjidul Ḥarām is meant Makkah, since the entire Makkah is a place of Prayers and honourable, while it is renowned that Masjidul Aqṣā is a Masjid in Baytul Muqaddas. According to numerous Aḥādīth it is apparent that it means the House populated (with frequent visitors) (Baytul Ma’mūr), that is upon the fourth heaven and the farthest of Masjid. Also there is difference of opinion with regards to the time of his ascension (Mi’rāj), whether once, twice or more than that. It is evident from reliable Aḥādīth that the ascension (Mi’rāj) took place several times, and the differences in the reports of ascension (Mi’rāj) maybe due to this reason.

The Scholars quote a Ḥadīth from Imām Ja’far al Ṣādiq (a.s.) that he said, “Allāh (s.w.t.) called the Messenger of Allāh (s.a.w.a.) to the heavens one hundred and twenty times, and every time He (s.w.t.) affirmed and recommended him (s.a.w.a.) regarding the authority (Wilāyah) and Imāmah of Amīrul Mu’minīn (a.s.) and other A’immah (a.s.) more than all the obligations”. Thus Al Buṣayrī says, “You travelled in one night from the Holy Sanctuary to the other Holy Sanctuary, just as the full moon travels in the darkness of the night; then you continued ascending until you reached the position of ‘distance between two bows’, a position not attained by one nor budged from; all the Prophets and Messengers submitted themselves to you as the servants submit themselves to the master; you burnt the seven layers in one passage, you had full knowledge of it and you did not leave any of them wishing to compete with you in attaining closeness to Allāh nor in ascension (towards Him)”.

In the year 6216, the allegiance by the inhabitants of Madīnah at ‘Aqabah took place for the second time. They confirmed their oath of allegiance and obedience to the Messenger of Allāh (s.a.w.a.) that they would guard his life in Madīnah, similar to their own, and would dislike for him what they dislike for themselves. When this agreement was confirmed, the inhabitants of Madīnah returned back and the infidels of Quraysh came to know of their pact with the Prophet (s.a.w.a.), thus they increased their hostilities and decided to leave this to the council. Forty experienced and wise men among them gathered at the house of council (Dārul Nadwah), while shaitān, disguised as an old man from a clan of Najd, entered therein. After exchange of views and opinions, they unanimously agreed that a valorous man from each tribe should be appointed with

¹ Holy Qur’ān, Sūrat Banī Isrā’īl: 1

unsheathed swords and they should pounce upon the Messenger of Allāh (s.a.w.a.) and kill him, ultimately the responsibility of his blood may be divided among numerous tribes and his own tribe may not have the power to combat all of them and settlement would be done through expiation (Diyah). They all agreed to it and resolved to bring it into action.

The selected people came to the house of the Messenger of Allāh (s.a.w.a.) on the night of the first of Rabī'ul Ūlā and hid themselves so that when he (s.a.w.a.) would lie down upon his bed, they would kill him. Allāh (s.w.t.) informed His Prophet (s.a.w.a.) regarding this plot and the verse (Āyah) as revealed, **"And when they planned against you, those who disbelieve, that they might imprison you, to slain you, or drive you away, and they devise plans and Allāh (too) has a plan, and Allāh is the Best of planners"**.¹ He was ordered to let Amīrul Mu'minīn (a.s.) sleep in his stead and himself leave Makkah. He (s.a.w.a.) called Amīrul Mu'minīn (a.s.) and told him, "Tonight the infidels of Quraysh desire (to kill) me and Allāh (s.w.t.) has commanded me to migrate and seek refuge in the cave of Thawr, and that I should designate you to sleep in my place so they may not know that I have left. Then what do so say and what shall you do"? Amīrul Mu'minīn (a.s.) asked, "O Prophet of Allāh (s.a.w.a.)! Will you remain safe if I sleep in your place"? And he replied in the affirmative. Hearing this, Amīrul Mu'minīn (a.s.) smiled and fell into prostration (Sajdah) of thanksgiving, while this was the first prostration (Sajdah) of thanksgiving taken place in the (Muslim) community. Then he (a.s.) raised his head from prostration (Sajdah) and said, "Then leave wherever your Lord (s.w.t.) has commanded you, may my life be ransom upon you. Then order me whatever you desire, that I shall accept with my all my life, and I ask success from Allāh (s.w.t.) in all matters". Hearing this, he (s.a.w.a.) embraced him, wept profusely and handed him over to Allāh (s.w.t.)'s protection. Jibra'īl took the hand of the Messenger of Allāh (s.a.w.a.) and brought him out of the house, while he (s.a.w.a.) was reciting the following verse (Āyah), **"And We have to set before them a barrier and behind them a barrier, and We covered them over, so that they see not"**.²

It is stated in one report that he (s.a.w.a.) went to the house of Umm Hānī and left for the cave of Thawr in the darkness of dawn. Here Amīrul Mu'minīn (a.s.)

¹ Holy Qur'ān, Sūratul Anfāl: 30

² Holy Qur'ān, Sūrat Yāsīn: 9

slept in his place and covered himself with his mantle. When the infidels of Quraysh desired to jump into his (s.a.w.a.) house at night, Abū Lahab stopped them saying, "I shall not allow you to enter the house at night, for there are women and children herein; we shall keep an eye upon him tonight and attack him in the morning". When it dawned, they stepped forward to put their intentions into action, when suddenly Amīrul Mu'minīn (a.s.) stood up facing them and shouted at them. They asked, "O 'Alī (a.s.)! Where is Muḥammad (s.a.w.a.)"? He (a.s.) replied, "You did not hand him over to me, you desired to expel him and he himself went away". Thus they lifted their hands off 'Alī (a.s.) and went in his (s.a.w.a.)'s pursuit. Thus Allāh (s.w.t.) revealed this verse (Āyah) in his praise, **"And among men there is one who sells his self-seeking the pleasure of Allāh, and verily, Allāh is affectionate unto His (faithful) servants"**.¹ Thus the Messenger of Allāh (s.a.w.a.) remained in the cave of Thawr for three days and on the fourth day he left for Madīnah. He (s.a.w.a.) entered Madīnah on the twelfth of the month of Rabī'ul Ūlā in the thirteenth year of the declaration of Prophethood (Bī'that), while this migration (Hijrah) formed the calendar for the Muslims.

Five or seven months after his (s.a.w.a.)'s migration (Hijrah), he contracted the pact of brotherhood between the emigrants (Muhājirīn) and the helpers (Anṣār) and declared Amīrul Mu'minīn (a.s.) as his own brother.² In the same year in the month of Shawwāl, he (s.a.w.a.) married 'Ā'ishah.

¹ Holy Qur'ān, Sūratul Baqarah: 207

² ('Abdullāh) Ibn 'Umar (ibnul Khaṭṭāb) relates that when the Messenger of Allāh (s.a.w.a.) established brotherhood among his companions, came in 'Alī (a.s.), his eyes welled up with tears, and said, "O Apostle of Allāh (s.a.w.a.)! You have built up brotherhood among your companions, pairing off one with the other, except me". The Prophet (s.a.w.a.) replied, "I have linked you up with me as my brother in this world as well as the hereafter". (Jalāluddīn al Suyūṭī, "Al Jāme' al Ṣagīr"; Ibn 'Abdul Birr, "Al Istī'āb; Muḥibuddīn al Ṭabarī, "Al Riyādhul Nadharah"; Ibn Ḥajar al 'Asqalānī, "Al Iṣābah fī Tamyīz al Ṣaḥābah"; Ibn Sa'ad "Ṭabaqātul Kubrā"; Ibn Athīr al Jazarī, "Asadul Gābah"; etc.) (translator)

Incidents relating to the second year of migration (Hijrah)

In the second year of migration (Hijrah), the Qiblah of the Muslims changed from Baytul Muqaddas to Kab'ah. In the same year the marriage of Fāṭemah (s.a.) was solemnized with Amīrul Mu'minīn (a.s.). Some researchers are of the opinion that the chapter of Al Dahr (Sūratul Dahr) was revealed¹ in praise of the Ahlulbait (a.s.), while Allāh (s.w.t.) has mentioned numerous favours of Paradise in this chapter (Sūrah) except Ḥūrul 'Īn², perhaps in honour of Fāṭemah (s.a.). In the end of the month of Sha'bān, fasting of the month of Ramadhān were made obligatory. Also in this year the order to fight the polytheists was revealed.

When seventy days of the year had passed, the battle of Abwā' took place, while Abwā' is the name of a large village in between Makkah and Madīnah, and here lies the grave of Āminah, the mother of the Messenger of Allāh (s.a.w.a.). There is another village therein named Waddān, therefore this battle is also called the battle of Waddān. This battle ended in a peace-treaty and the Messenger of Allāh (s.a.w.a.) returned back without fighting, while the standard-bearer in it was Ḥamzah.

Thereafter the Sarīyyah al Ḥamzah took place. One should know the difference between Gazwah and Sarīyyah, a battle in which the Messenger of Allāh (s.a.w.a.) appointed an army and personally took part in it along with the army, is referred to as Gazwah. And if he personally did not take part in a battle and dispatched an army by itself, was known as Sarīyyah. While Sarīyyah is a part of the army that is sent against the enemy, its minimum limit is nine men and maximum four hundred. While some say that Sarīyyah starts with a hundred men and ends at five hundred and more than that is called Manas; if it is more than eight hundred it is called Jaysh and if more than four thousand it is called Ḥajfal. There is difference of opinion regarding the number of his battles

¹ This date cannot be relied upon, since as is quoted in the Shī'ah and Ahlul Sunnah books, this Sūrah was revealed in praise of the "Five Pure Ones", after the incident of the giving away their food to the destitute, orphan and wayfarer; while in the second Hijrah, Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) were not yet born (translator)

² Or the fair heavenly maidens with wide lovely eyes, which the believers will be married in Paradise; purity and beauty embodied, who could not be aptly explained with comparison to anything in this world (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") (translator)

(Gazawāt), from nineteen to twenty seven, but actual fighting took place in nine.

In the month of Rabī'ul Thānī, the expedition of Buwāṭ took place. It happened that the Messenger of Allāh (s.a.w.a.) left Madīnah, accompanied by two hundred men, in pursuit of the Quraysh caravan and reached Buwāṭ, but did not find them and hence returned back. While Buwāṭ is the name of a mountain among the mountains of Juhaynah, a region in Radhwā; and Radhwā is a mountain in between Makkah and Madīnah, near Yanbu', while the Kaysānīyyah believe that Muḥammad ibnul Ḥanafīyyah resides therein, is alive and shall re-appear.¹

The expedition of Buwāṭ was followed by the expedition of Ḍul 'Ushayrah, while 'Ushayrah is the name of a place of Bani Mudlij near Yanbū', in between Makkah and Madīnah. The Messenger of Allāh (s.a.w.a.) was informed that Abū Sufyān, accompanied by a group of Quraysh, was heading towards Shām for business and thus he came to the land of Ḍul 'Ushayrah in his pursuit. He did not meet Abū Sufyān, but the chiefs of Banī Mudlij, who were in the area of Ḍul 'Ushayrah, came to him and it ended in conciliation and truce.

In the month of Jamādiyul Thānī, the battle of the first Badr (Badr al Ūlā) took place, and the reason for it was that the Messenger of Allāh (s.a.w.a.) received news that Kurz bin Jābir al Fihri left Madīnah together with a group of Quraysh and alighted at a place three days journey from Madīnah. They took his (s.a.w.a.)'s camels and the cattle of other men from the pastures of Madīnah to Makkah. Thus the Messenger of Allāh (s.a.w.a.) handed over the standard of the battle to Imām 'Alī (a.s.) and came to the land of Ṣafawān, that was an area in Badr near the well, along with a group of the emigrants (Anṣār). He stayed therein for three days and studied the state of the polytheists from all aspects but did not receive any news of them and thus returned back to Madīnah, while

¹ Kaysānīyyah is one of the diverted sects among the Shī'ah, who claim Imāmah of Muḥammad Ibnul Ḥanafīyyah, the son of Imām 'Alī (a.s.) after Imām al Ḥusain (a.s.). Among their beliefs is that Muḥammad Ibnul Ḥanafīyyah is the Vicegerent of his father (a.s.) and the promised Mahdī, while he is alive and resides at the mountain of Radhwā. And that he shall arise before the end of the world. There is difference of opinion regarding the name, it is said that Kaysān was the name of Muḥammad ibnul Ḥanafīyyah and some say of Mukhtār bin Abī 'Ubaydah al Thaqafī; some even say that it was the name of latter's chief of police Kaysān, whose Kuniyyah was Abū 'Umrah; while the fourth view is that he was the retainer of Amīrul Mu'minīn (a.s.) and student of Muḥammad Ibnul Ḥanafīyyah. And Allāh (s.w.t.) is the Best Knower (translator)

it was the last day of the month of Jamādiyul Thānī.

Also in this year, the battle of the greater Badr (Badr al Kubrā) took place and its summary is that a group of the infidels of Quraysh, such as 'Utbah, Shaybah, Walīd bin 'Utbah, Abū Jahl, Abul Bakhtarī, Nawfal bin Khulawiyid and other chiefs of Makkah, along with a large group of fighters numbering nine hundred and fifty, left Makkah with an intention to fight the Messenger of Allāh (s.a.w.a.). They carried along with them instruments of enjoyment and singing women for fun and play, along with a hundred horses and seven hundred camels. They decided that each day a nobleman of the Quraysh would take care of the fodder (for animals) and food for the army and slaughter ten camels. Thus, the Messenger of Allāh (s.a.w.a.) left Madīnah, along with three hundred and thirteen men among his companions and reached Badr, while it is a name of a well where the slain ones among the polytheists were thrown. When the Messenger of Allāh (s.a.w.a.) settled upon that land, he pointed his hands towards various spots saying, "This is the place of slaying of such and such" and foretold the place of killing of each chief from the Quraysh, while nothing happened except what he (s.a.w.a.) said.

At that moment the army of the enemies manifested, who proceeded and stood upon a hill overlooking the army of the Messenger of Allāh (s.a.w.a.). The Muslims seemed very degraded and less in their eyes, while they too were seen as few in the eyes of the Muslims. Thus Allāh (s.w.t.) says, **"And (remember) when He showed them to you when you met, as few in your eyes and He reduced you to appear as few in their eyes in order Allāh may enact the matter which has been destined to be done, and unto Allāh (alone) will return al matters"**.¹ After looking at the army of the Apostle (s.a.w.a.), the Quraysh alighted from the hill. Since they were far from the water, they sent 'Umayr bin Wahab, along with a group, to study the army of Islām, rather to count them. Thus 'Umayr galloped his horse and circulated around the Muslims, he took round of the deserts and looked with precision lest the Muslims be hiding in ambush. He returned back and said, "They are around three hundred men and none in ambush, but I saw the camels of Yathrib (Madīnah) laden with death and deadly venom". He further said, "Don't you see them silent and not speaking, flicking their tongues similar to snakes; their swords are their place of refuge, don't you see that they shall not retreat until they are killed, and they

¹ Holy Qur'ān, Sūratul Anfāl: 44

shall not be killed except until they kill people equal to their own numbers. Then examine carefully that fighting them will not be an easy task”.

When Ḥakīm bin Ḥizām heard this, he requested ‘Utbah to resist the men from battle, when ‘Utbah said, “If you can, tell Ibn al Ḥanzalīyyah (he meant Abū Jahl): Can you restrain the people from fighting with Muḥammad (s.a.w.a.) and his people, who are your cousins”? Ḥakīm came to Abū Jahl and conveyed the message of ‘Utbah and he said, “His lungs have bloated with air (he is afraid)! He is disillusioned and fearful, while ‘Utbah fears (the life of) his son Abū Ḥuḍayfah, who has become a Muslim and is along with Muḥammad (s.a.w.a.)”. Ḥakīm conveyed the words of Abū Jahl to ‘Utbah and he himself followed him. ‘Utbah turned to Abū Jahl and said, “O @!¹ Do you disgrace me? It shall be known whose lungs have swollen (with fright)”.

The Messenger of Allāh (s.a.w.a.) sent a message to the Quraysh to enliven the hearts of the Muslims and reduce the fear of battle in them and also in context to the order of Allāh (s.w.t.) that, **“And if they lean to peace, then lean you too to it”**,² He knew that they would not settle for peace but he sent word, so no excuse would be left, “We do not have intention to take initiative in fighting you since you are our tribesmen and relatives. You also do not commit more hostility with me and leave me to the ‘Arabs, then if I prevail, it will be a matter of pride for you too; and if the ‘Arabs subdue me, then you shall have attained your motives without facing any trouble”. When the Quraysh heard these words, among them ‘Utbah said, “O group of Quraysh! Whoever turns obstinate and keeps away from accepting the words of Muḥammad (s.a.w.a.), shall not succeed. O Quraysh! Then accept my words and consider the speech of Muḥammad (s.a.w.a.), who is superior and the best among you”. When Abū Jahl heard this, he feared lest the army would accept the words of ‘Utbah and thus said, “O ‘Utbah! What chaos have you created? You commit fraud to retreat back in fear of (the children of) ‘Abdul Muṭṭalib”? Hearing this, ‘Utbah was agitated and said, “You attribute fear to me and call me a coward”? Saying this he alighted from his horse and pulled Abu Jahl down from his horse too and said, “Come, then let us fight so it is apparent upon people as to who is a coward and who is valorous”. The elders of Quraysh intervened and separated both of them, thus the battle started and people on both sides came in agitation and motion.

¹ He used a derogatory word to abuse him (translator)

² Holy Qur’ān, Sūratul Anfāl: 61

The first one to step into the battlefield was 'Utbah, since Abū Jahl had addressed him as a coward. He wore a weak armour and since his head was large, there was no helmet in the army that could fit upon his head and therefore he had tied a turban. He commanded his brother Shaybah and son Walīd to come along with him in the battlefield and attack. All three of them galloped their horses and prided in between the two armies and challenged for combat, while three men from among the helpers (Anṣār) responded to them. Seeing this, 'Utbah asked, "Who are you and from which clan"? They replied that they were from among the helpers (Anṣār) and 'Utbah said, "You are not our equals and we shall not fight with you". Then he called out, "O Muḥammad (s.a.w.a.)! Send someone from among our cousins to combat us, who would be our match and equal". The Messenger of Allāh (s.a.w.a.) himself did not like that the helpers (Anṣār) should be the first ones to enter the battlefield, thus he gave permission to Imām 'Alī (a.s.), Ḥamzah bin 'Abdul Muṭṭalib and 'Ubaydah bin al Ḥārith bin al Muṭṭalib bin 'Abd Manāf, and all of the three stepped into the battlefield similar to frenzied lions.

Then Ḥamzah said, "I am Ḥamzah, the son of 'Abdul Muṭṭalib, the Lion of Allāh (s.w.t.) and the Lion of His Messenger"! Hearing this, 'Utbah said, "A merciful equal! And I am the Lion of the allies". By his statement, 'Utbah intended to include himself among the allies of the Muṭayyibīn (the perfumed ones), and we have quoted regarding the oath by the Banī 'Abd Manāf in the section of the Genealogy of the Messenger of Allāh (s.a.w.a.). Thus Amīrul Mu'minīn (a.s.) faced Walid, Ḥamzah fought with Shaybah and 'Ubaydah confronted 'Utbah. Amīrul Mu'minīn (a.s.) recited the following epos (Rajaz) "I am the son of the two pools 'Abdul Muṭṭalib; and of Hāshim the distributor of food during times of starvation; I shall fulfil my covenant and shall defend my ancestry". Then he struck a blow of the sword at the shoulder of Walīd that came out from below his under-arms, while his shoulder was such robust and large, that when he lifted it, it would cover his face. It is said that he struck at the head of Amīrul Mu'minīn (a.s.) severely with his amputated arm and ran towards his father 'Utbah. Imām (a.s.) chased him and struck at his thigh and killed him. Ḥamzah and Shaybah were entangled with one another, struck one another with their swords and circulated around one another until their swords broke and shields cracked. They threw their swords and clasped one another (for hand to hand fight). When the Muslims saw this from far, they called to Amīrul Mu'minīn (a.s.) saying, "O 'Alī (a.s.)! Look, this dog has overpowered your uncle". Imām 'Alī

(a.s.) turned towards them and came behind Ḥamzah. Since Ḥamzah was taller than Shaybah, Imām (a.s.) called out to him saying, "O uncle! Bow down your head". Ḥamzah bowed his head down and Imām `Alī (a.s.) struck at Shaybah with his sword and split his head into two and killed him. When `Ubaydah neared `Utbah, while both of them were great valorous ones, suddenly they attacked one another and `Ubaydah struck at the crown of `Utbah with his sword and entered it half into his skull, while at the same time `Utbah struck a blow upon his leg that cut his thigh. When Amīrul Mu'minīn (a.s.) finished Shaybah, he turned to `Utbah and killed him when yet some life was present in him. Thus Imām (a.s.) was a partner in killing all three of them, and when encountering Mu'āwiyah in the battlefield (of Şiffīn), he (a.s.) said, "I possess the sword with which I struck your brother, maternal uncle and maternal grandfather on the day of Badr".

Then Amīrul Mu'minīn (a.s.) lifted `Ubaydah with the help of Ḥamzah and brought him to the presence of the Messenger of Allāh (s.a.w.a.). He (s.a.w.a.) took his head upon his side and wept such that tears fell upon the face of `Ubaydah, while marrow was passing by from his thigh. While returning from Badr, `Ubaydah passed away at Rawḥā' or Şafrā' and was buried therein and he was ten years older than the Messenger of Allāh (s.a.w.a.). Allāh (s.w.t.) revealed this verse (Āyah) regarding the six people who fought against one another, **"These are the two disputants who dispute about their Lord, but for those who disbelieved, shall be cut off for them garments of fire, (and) shall be poured over their heads boiling water"**.¹

After the death of the three people, awe took place into the heart of the infidels but Abū Jahl was constantly inciting the Quraysh upon battle. Shayṭān assumed the form of Surāqah bin Mālik and came to the Quraysh and said, "I am your neighbour, then pass on your standard to me". They gave him the standard of the left wing and he ran in front of the ranks encouraging the infidels for battle. Here, the Messenger of Allāh (s.a.w.a.) told his companions, "Lower your eyes and gnash your teeth". When he (s.a.w.a.) saw the scarcity of his companions, he raised his hands and beseeched Allāh (s.w.t.) for assistance and He (s.w.t.) sent Angels to assist them. Thus Allāh (s.w.t.) says, **"Indeed Allāh has succoured you at Badr when you were contemptibly weak, so take**

¹ Holy Qur'ān, Sūratul Ḥajj: 19

shelter in Allāh, so that you may be thankful”.¹ A fierce battle ensued and when shaiṭān’s sight fell upon Jibra’īl and the ranks of Angels, he threw the standard and took to flight. Munabbah bin Ḥajjāj caught hold of his collar and said, “O Surāqah! Where to? What undue task you perform at this hour and break our army”? Shayṭān hit at his chest with his hand and replied, “Get away from me. For I see what you do not see”. Allāh (s.w.t.) said, **“And (remember) when made Shayṭān seem alluring to them their (sinful) deeds and said (unto them): none among men shall triumph over you today, while I am a protector for you, but when the two parties came in sight of each other, he turned upon his heels and said: verily I disassociate (myself) from you, verily I see what you see not, and verily Allāh is severe in punishment”.**²

Amīrul Mu’minīn (a.s.) lay siege from all sides similar to a frantic Lion, flinging the men and their mounts upon the earth until he had killed thirty six valorous men among them. It is related that he (a.s.) said, “I am astonished at Quraysh that even after witnessing my battle with Walīd bin ‘Utbah and observing that in one stroke of my sword, two eyes of Ḥanzalah bin Abū Sufyān protruded out, how could they set their foot to fight me”?

To sum it up, seventy people from among the valorous men of Quraysh fell, among them, ‘Utbah, Shaybah, Walīd bin ‘Utbah, Ḥanzalah bin Abū Sufyān, Ṭu’aymah bin ‘Adiyy, ‘Āṣ bin Sa’īd, Nawfal bin Khuwaylid and Abū Jahl. When Abū Jahl’s head was brought to the Messenger of Allāh (s.a.w.a.), he fell into prostration (Sajdah) thanking Allāh (s.w.t.). Ultimately the infidels took to flight, while the Muslims followed them and captivated seventy men among them, and this incident took place on the seventeenth of the month of Ramadhān. Among those captivated were Nadhr bin Ḥārith and ‘Uqbah bin Abī Mu’ayṭ, while the Messenger of Allāh (s.a.w.a.) ordered both of them to be killed. Both of them were severe enemies of the Messenger of Allāh (s.a.w.a.) and ‘Uqbah had spitted³ on the blessed countenance of the Messenger of Allāh (s.w.t.) for the

¹ Holy Qur’ān, Sūrat Āl ‘Imrān: 123

² Holy Qur’ān, Sūratul Anfāl: 48

³ While the following verses were revealed regarding him, **“And on the day when the unjust one shall bite his hands saying: Oh, would that I had taken with the Messenger the (same right) path; Oh, woe to me! Would that I had not taken such a one as my friend; He did lead me astray from the reminder after it had come unto me, and the Shayṭān unto man was ever a detester.”** (Sūratul Furqān:

pleasure of Umayyah bin Khalaf, who was also killed (in this battle). It is related that when Nadhr bin Hārith¹ was killed at the hands of Amīrul Mu'minīn (a.s.), his sister composed verses in elegy upon him, three lines among them are, "O Muḥammad (s.a.w.a.)! You are surely the scion of the noblest blood in the tribe and the master of the ancient ancestral line; it would not have harmed you had you shown favour; many a times there is a favour shown by a blooming youth while he is angry and enraged; Nadhr was having nearness to you from among those whom you had enslaved, and he was more deserving of freedom if he had been freed". When these verses fell to the ears of the Messenger of Allāh (s.a.w.a.), he said, "If I had heard her verses (previously), I would not have killed him".

In the second year of Hijrah, in the middle of the month of Shawwal, when twenty months after migration (Hijrah) had passed, the expedition of Banī Qayniqā' occurred, while Qayniqā' were a group of Jews of Madīnah. It should be noted that after the migration (Hijrah) of the Messenger of Allāh (s.a.w.a.), his enemies were of three types. The first group with whom the Messenger of Allāh (s.a.w.a.) had entered into an agreement that they would neither fight him, nor assist his enemies, and they were the Jews of Banī Qurayzah, Banī al Nādhīr and Banī Qayniqā'. The second group were those who fought with the Messenger of Allāh (s.a.w.a.) and continued their enmity with him, and they were the infidels of Quraysh. While the third type group were those who remained neutral to him (s.a.w.a.) and waited to see what happened to him, such as the 'Arab tribes. Some of them even befriended his (s.a.w.a.) appearance in their hearts, such as the clan of Banī Khuzā'ah and some were the opposite such as the Banī Bakr. Some of them sided with the Messenger of Allāh (s.a.w.a.) in the open, while from inside they were on the side of the enemies, such as the hypocrites (Munāfiqīn) and the three tribes of Jews who committed treason (Banī Qurayzah,

27-29) (translator)

¹ He was one of the severest enemies of the Messenger of Allāh (s.a.w.a.) and at times even prayed to the Lord (s.w.t.) to descend punishment upon him if Islām was truth. The following verses were revealed regarding him, "**And (yet) they (dare to) say: O our Lord! Hasten on unto us our lot before the day of reckoning; bear (you) with patience what they say, and remember Our servant Dāwūd, (who was blessed by Us) with the strength of hand, (and yet) verily he (was the one who) oft-turned (unto Us in patience)**" (Sūratul Šād: 16-17). Allāh (s.w.t.) accepted his prayers and killed him at the hands of Imām 'Alī (a.s.) (translator)

Banī al Nādhīr and Banī Qayniqā’).

The first to break their pledge were the Banī Qayniqā’. It happened that one day a Muslim woman came to the market of Banī Qayniqā’ and sat at the shop of a goldsmith. The goldsmith, or some other man from the Jews, tore the back of her clothing and knotted it for the sake of mockery, while she was unaware. When she arose, her buttocks became visible, seeing this, the Jews laughed and mocked at her. The woman raised an alarm and when a Muslim man saw this, he killed the Jewish man in punishment for this mean act. Seeing this, the Jews surrounded the Muslim man and killed him. When this news reached the Messenger of Allāh (s.a.w.a.), he called for their chiefs and said, “Why did you break the oath and disregard the pledge? Then fear Allāh (s.w.t.) and fear whatever befell the Quraysh, perhaps it might come upon you too. Then accept my Messengership, when you know that my speech is the truth”. They replied, “O Muḥammad (s.a.w.a.)! Do not frighten us and do not be seduced by the battle with Quraysh and overpowering them, certainly you fought with a community who did not know the rules of battle (were inexperienced), and if you have to face us, you shall know the manner of battle”. Saying this, they arose, shook off their skirts and left. Then Jibra’īl revealed this verse (Āyah), **“And if you fear treachery from a people, then throw back unto them (their covenant) on equal terms, verily Allāh loves not the treacherous ones”**.¹

Thus the Messenger of Allāh (s.a.w.a.) appointed Abū Lubābah in his place in Madīnah, handed over the standard to Ḥamzah, prepared the army and left to face them. The Jews took refuge in their fortress since they lacked the power to face and fight them. They faced severity of besiege for fifteen days until the matter turned severe for them, while awe and fear got instilled in their hearts; ultimately they helplessly agreed to step down from their fortress and accept the command of Allāh (s.w.t.). Thus they opened the gates of the fortress and came down, and Messenger of Allāh (s.a.w.a.) commanded Munḍir bin Qudāmah al Salamī to tie their hands behind their backs and resolved to put them to death, while they were seven hundred fighters. ‘Abdullāh bin ‘Ubayy, who was a hypocrite (Munāfiq) among the companions of the Messenger of Allāh (s.a.w.a.), requested him to show mercy towards them and persisted in his request. Thus he (s.a.w.a.) refrained from spilling their blood, but banished them to the Aḍri’āt

¹ Holy Qur’ān, Sūratul Anfāl: 58

in Shām, while their wealth, provisions and properties remained behind.

In the month of Shawwal, the expedition of Qarqaratul Kudr took place, while it is a stream of Banī Sulaym, three days journey from Madīnah. The Messenger of Allāh (s.a.w.a.) received news that a group of Banī Sulaym and Banī Gaṭfān had gathered at Qarqaratul Kudr and resolved to attack Madīnah at night to avenge the blood of Quraysh. Thus the Messenger of Allāh (s.a.w.a.) handed over the standard to Amīrul Mu'minīn (a.s.) and in two days reached them with two hundred men. When they reached there, they found out that they had already left from there and did not meet anyone, thus they returned back, and some historians say that this expedition took place in the third year of Hijrah.

Also in the second year of Hijrah, the expedition of Sawīq took place in the last ten days of the month of Ḍilqa'dah or Ḍilhijjah. After the battle of Badr, Abū Sufyān had pledged that he would neither near his wife nor anoint himself with oil until he took revenge from Muḥammad (s.a.w.a.) and his companions. Thus he left Madīnah, accompanied by two hundred men, and reached 'Uraydh, that is a district of Madīnah. At that place, one of the helpers (Anṣār) named Ma'bad bin 'Amrū and his companion were taken captive and put to death, while one or two houses and some date-palm were burnt down, and he (Abū Sufyān) returned back hastily rejoicing that he had fulfilled his oath. When the Messenger of Allāh (s.a.w.a.) received news, he appointed Abū Lubābah in his place in Madinah and left in his pursuit, accompanied by two hundred men from the emigrants (Muhājirīn) and helpers (Anṣār). When Abū Sufyān was informed that the Apostle of Allāh (s.a.w.a.) was coming in his pursuit with an army in haste, he turned frightful. He ordered the army men to empty the sacks of Sawīq¹, that they had along with for provisions on the journey, so that they would be light-loaded for fleeing. The Muslims followed them and took hold of those sacks and thus this expedition was named Ḍātul Sawīq (the expedition of Sawīq). The Messenger of Allāh (s.a.w.a.) chased them until Qarqaratul Kudr and not finding them, returned back to Madīnah. This expedition lasted for five days, while some are of the opinion that this expedition took place in the third year of migration (Hijrah).

According to a report, the birth of Imām al Ḥasan (a.s.) took place in the second year, while mostly it is related that in the third year, and we shall quote

¹ Grounded barley or wheat, used to make a porridge (translator)

regarding his auspicious birth in the fourth chapter.

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Incidents relating to the third year of Hijrah

In the third year of migration (Hijrah), the expedition of Gaṭfān occurred, while it is also called the expedition of Ḍī Amarr or even the expedition of Anmār, which is a land in the vicinity of Najd¹. The reason for this expedition being, that the Messenger of Allāh (s.a.w.a.) was informed that a group from the clans of Banī Tha'labah and Banī Muḥārib had gathered at Ḍī Amarr with an intention of attacking the outskirts of Madīnah and taking hold of the booty, while the leader of their clans was Du'thūr bin Ḥārith. Khaṭīb (al Bagḍādī) is of the opinion that his name was Gawrath (bin Ḥārith). The Messenger of Allāh (s.a.w.a.) left, accompanied by four hundred and fifty men, and reached Ḍī Amarr. Du'thūr and his companions scattered in the mountain peaks and none was found there, except a man from Banī Tha'labah. The Muslims arrested him and brought him to the presence of the Messenger of Allāh (s.a.w.a.), who invited him to accept Islām and he agreed. Then it rained such heavily that the bodies and clothes of the army men were soaked in water and people scattered to all sides and started to mend their provisions. The Apostle of Allāh (s.a.w.a.) also removed his clothes (shirt), squeezed them and hung them upon the branches of the tree and sat down in its shade. Just then Du'thūr came up to his (s.a.w.a.)'s head with his sword and said, "O Muḥammad (s.a.w.a.)! Who can save you from me today"? He (s.a.w.a.) replied, "Allāh (s.w.t.)". At that moment Jibra'īl descended and struck at the chest of Du'thūr and he fell upon his back. Then the Messenger of Allāh (s.a.w.a.) picked up his sword, and standing upon his head, said, "Who will save you from me"? He replied, "No one, while I have understood that you are an Apostle", saying this, he recited the two Kalimah and the Messenger of Allāh (s.a.w.a.) returned back his sword to him. Then he returned back to his community and invited them to accept Islām. While Allāh (s.w.t.) says regarding this, **"O you who believe! Remember your Lord's bounties on you, when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, so fear Allāh, and upon Allāh let the faithful rely"**.² Then the Messenger of Allāh (s.a.w.a.) returned back to Madīnah, while this journey stretched for twenty one days.

According to a report, in the third year of migration (Hijrah), Ka'ab bin Ashraf,

¹ Geographical central region of present day Sa'ūdī 'Arabiā (translator)

² Holy Qur'ān, Sūratul Mā'idah: 11

the Jew, was killed on the fourteenth of the month of Rabī'ul Ūlā. He did not resist from harming the Muslims as much he could and even ridiculed the Messenger of Allāh (s.a.w.a.).

Also in this year, the expedition of Baḥrān took place, while it is a place among the territories of Fur'a, and Fur'a is a village in the territory of Rabaḍah. The Messenger of Allāh (s.a.w.a.) was given news that a group from Banī Sulaym had assembled at Baḥrān and intended evil towards him. Thus he (s.a.w.a.) left with three hundred men, and when the Banī Sulaym came to know, they scattered away and the Messenger of Allāh (s.a.w.a.) returned back without finding them.

In the third year of migration (Hijrah), the birth of Imām al Ḥusain (a.s.) took place. And in the same year the Apostle of Allāh (s.a.w.a.) married Ḥafṣah (the daughter of 'Umar bin al Khattāb) in the month of Sha'bān and Zaynab bint Khuzaymah in the month of Ramadhān.

In the month of Shawwal the battle of Uḥud took place, while Uḥud is a renowned mountain near Madīnah at a distance of one Farsakh. After the battle of Badr, the Quraysh were deeply upset, while their hearts were full of rancour against the Muslims and they always remained busy in preparing their tasks and arranging armies until five thousand men gathered around them. They also had three thousand camels and two hundred horses among them and they proceeded towards Madīnah to fight against the Messenger of Allāh (s.a.w.a.). They also took along with them a group of their women, so that they could mourn and weep upon those killed among them and recite elegies to increase rancour and agitate the hearts.

When the Messenger of Allāh (s.a.w.a.) received news, he announced battle and took his army to Uhūd. He (s.a.w.a.) selected a place for the battle, organized the ranks and ordered that they should stand with the mountain of Uḥud behind their backs, the mountain of 'Aynayn on their left side and Madīnah in their front. Since the mountain of 'Aynayn had an opening passage, he appointed 'Abdullāh bin Jubayr with fifty archers to stand there, so that if the enemies would attack in ambush, they could stop them from passing through it. He (s.a.w.a.) also said, "If we gain victory and get hold of the booty, we shall keep your share aside, while you should not move from your place, whether we are victorious or defeated". After organizing the ranks, he (s.a.w.a.) recited a sermon (Khuṭbah) saying, "O people! I exhort you towards that what Allāh (s.w.t.) has exhorted me

in His Book, in performance of His obedience and forbidding from His prohibitions". Then he continued his sermon, until he (s.a.w.a.) said, "Allāh (s.w.t.) has manifested the lawful and unlawful but there are certain doubtful cases between them both, not known to most people, except whom Allāh (s.w.t.) saves. The one who abandons them (the doubts), secures his honour and his Religion; while the one who falls into it (the doubts), is similar to a shepherd who grazes his cattle near someone else's green pastures and soon they would enter into it. There is no ruler who does not have a secure haven, while the secure haven of Allāh (s.w.t.) are (avoiding) his unlawful. Then the position of believers among other believers is similar to the position of a head to a body; if it is afflicted, the entire body complains. And peace be upon you".

The polytheists also organized their ranks such that Khālīd bin Walīd headed the right wing with five hundred men, 'Ikrimah bin Abī Jahl headed the left wing accompanied by five hundred, Ṣafwān bin Umayyah, accompanied by 'Amrū bin al 'Āṣ was the commander of the horsemen, while 'Abdullāh bin Rabī'ah commanded the archers, while they were a hundred archers. A camel that held their idol Hubbal, was in their front, while the women were given place behind the backs of the army men and the standard was carried by Ṭalḥah bin Abī Ṭalḥah. The Messenger of Allāh (s.a.w.a.) asked as to who was the standard-bearer of the polytheists and he was informed that he was from the clan of Banī 'Abdul Dār. The Messenger of Allāh (s.a.w.a.) replied, "We are more rightful for loyalty than them", saying this he called for Muṣ'ab bin 'Umayr, who was also from the Banī 'Abdul Dār, and handed over the standard of victory to him.¹

Muṣ'ab took the standard and stood in front of the Messenger of Allāh (s.a.w.a.). Ṭalḥah bin Abī Ṭalḥah, who was the Kabshul Katībah² and the standard-bearer of the polytheists, galloped his horse and called for combat. No one had the strength to accept his challenge except Imām 'Alī (a.s.), who leapt upon him like a roaring lion with his unsheathed sword and recited epos (Rajaz). Ṭalḥah said, "O shatterer³! I knew that none would come to face me except you". Saying this, he attacked 'Alī (a.s.) and lifted his sword to strike at him, but he warded it off with his armour. Then Imām 'Alī (a.s.) struck at his head such that it entered his brain

¹ Since the Banī 'Abdul Dār were inheritors of the Liwā' as agreed during the time of Hāshim, while it has already been quoted above (translator)

² Viz. the vanguard of an army, due to his immense valor (translator)

³ Shatterer of the enemy's backs (translator)

and he fell down from the horse, while his private parts became visible and he sought mercy from him, thus Imām (a.s.) returned back. The Messenger of Allāh (s.a.w.a.) was overjoyed at his death and pronounced, "Allāh is the Greatest (Allāhu Akbar)", and the Muslims also followed suit.

After Ṭalḥah, his brother Muṣ'ab bin Abī Ṭalḥah took the standard and Amīrul Mu'minīn (a.s.) killed him too. Men from Banī 'Abdul Dār took the standard one after the other until all of them were killed and none remained among them to take hold of the standard. A slave from that tribe, named Ṣawāb, took the standard and was also killed by Amīrul Mu'minīn (a.s.). It is reported that this slave was an Abyssinian man and was similar to a (huge) dome with regards to his robust physique, while foam was flowing from his mouth and his eyes had turned red (due to severe anger). He was calling out, "By the Lord! I shall not kill anyone in lieu of my masters except Muḥammad (s.a.w.a.)", while the Muslims were in extreme fear of him and did not have the courage to face him. Amīrul Mu'minīn (a.s.) struck at his waist with his sword such that he was split into two parts, the above one fell down, while the lower one stood in place. The Muslims looked at him and smiled with amazement.

Then the Muslims attacked and scattered the polytheists and they were routed, while they moved away to a side. The camel that carried the idol Hubbal fell down and Hubbal was overturned. Seeing this, the Muslims became busy in looting the spoils, when the archers, who were guarding the mountain-pass, saw that the Muslims were engrossed in pillage, they could not control their greed and left their places to take hold of the booty. No matter how much 'Abdullāh bin Jubayr stopped them, they did not obey and ran towards the enemy's camps to loot. 'Abdullāh was left with less than ten men, and when Khālīd bin Walīd, along with 'Ikrimah bin Abī Jahl and two hundred men, who were lying in ambush, saw this, they attacked 'Abdullāh. They killed 'Abdullāh and those who were left with him and pounced upon the necks of the Muslims and attacked them with their swords.

The standard of the polytheists was raised up and when those who had fled saw this, they turned back to the battlefield. Shayṭan assumed the form of Ju'ayl bin Sirāqah and gave a cry, "Beware, verily Muḥammad (s.a.w.a.) has been killed". Hearing this, the Muslims feared their own lives and due to terror turned their

swords upon one another such that one person¹ killed Yamān, the father of Ḥuḍayfah (presuming him to be among the polytheists). They left the Messenger of Allāh (s.a.w.a.) and fled away², while Amīrul Mu'minīn (a.s.) fought in front of

¹ The one who killed him was 'Utbah bin Mas'ūd (translator)

² Ibn Jarīr relates from Kulayb that 'Umar (ibnul Khaṭṭāb) delivered a sermon on Friday in which he recited Sūrat Āl 'Imrān, and he liked to recite it whenever he delivered a sermon. When he reached this verse (Āyah): **Verily those of you turned back on the day (of Uḥud) when the hosts met, (it was) only shayṭān made them slip on account of some of their (sinful) actions; but indeed Allāh had pardoned them**, he said, "When we were defeated on the day of Uḥud, I ran until I climbed a mountain, I saw myself climbing like a mountain goat, and people were saying that: Muḥammad (s.a.w.a.) has been killed. I said if I found anyone saying this, I will kill him; until we gathered on the mountain. Then was this (above) verse revealed in its totality" (Jalāluddīn al Suyūṭī, "Tafsīr al Durr al Manthūr") Muḥammad Ḥusain al Haykal writes that, those who thought that Muḥammad (s.a.w.a.) had perished, including Abū Bakr and 'Umar, went towards the mountain and sat down. When Anas bin al Nadhr inquired why they were giving up so soon, and was told that the Prophet of Allāh (s.a.w.a.) had been killed, he (Anas) retorted: "And what would you do with yourselves and your lives after Muḥammad (s.a.w.a.) died? Rise and die like he did". He turned, charged against the enemy, and fought gallantly (until he was killed). (Muḥammad Ḥusain al Haykal, "Ḥayāt Muḥammad (s.a.w.a.)") These being the words of a sincere follower of Islām as opposed to the words of 'Umar that smell of selfishness and insincerity on his part and of those who fled along with him. There is no doubt the mention of Allāh's pardon for the deserters, but there should have been any justification or any room for reviling such persons if they had not repeated the same trait over and over, and if they had not set themselves up as the leaders of the faith, the title to which they so miserably lacked. As regards the position of those who fail to act duly against the enemy who attacks them, refer to the verse, **"O you who believe! When you meet them, who disbelieve, in battle; turn you not your backs to them. Whoso on that day turns his back to them, unless manoeuvring for battle or intent to join a company, he truly has incurred wrath of Allāh, and his habitation shall be hell, a helpless journey"** (Sūratul Anfāl: 15-16) (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") Contrary to 'Umar's words, Imām 'Alī (a.s.) said, on the day of Uḥud, when people took to their heels, leaving the Messenger of Allāh (s.a.w.a.) to himself, I searched for him in vain among the killed in action. I said to myself: By Allāh (s.w.t.)! It is impossible that the Prophet (s.a.w.a.) has made a retreat. He is not traceable even among the dead. It seems that our misdeeds have incurred the wrath of Allāh (s.w.t.), and He had lifted him up in the heavens. So when the Apostle of Allāh (s.a.w.a.) is no more with us, it is no use living. The only way out is to go on fighting until death. So I broke the scabbard of my sword into pieces and flung myself upon the enemy. The foes around me dispersed and breaking their cordon I reached the Prophet (s.a.w.a.). ('Alī al

him (s.a.w.a.), and defended him from enemies who intended him from whatever side, until he received ninety wounds upon his head, face, chest, stomach, hands and legs. A caller was heard declaring from the heavens, "There is no (valorous) youth except 'Alī and no (efficacious) sword except Ḍulfiqār".¹ Jibra'īl told the Messenger of Allāh, "O Messenger of Allāh (s.a.w.a.)! This is the solace and bravery that is manifested by 'Alī (a.s.) today". He (s.a.w.a.) said, "For he is from me and I from him", and Jibra'īl said, "And I am from you (both)".²

It is related that one of the polytheists named 'Abdullāh bin Qami'ah drew his sword and proceeded further in search of the Apostle of Allāh (s.a.w.a.). Since Muṣ'ab bin 'Umayr was the standard-bearer of his (s.a.w.a.)'s army, he went to him first and cut off his right hand; Muṣ'ab held the standard in his left hand, and he severed it too. Then he dealt another blow upon him and he fell a Martyr and the standard fell down. An Angel assumed the form of Muṣ'ab and carried the standard. After the Martyrdom of Muṣ'ab, 'Abdullāh bin Qami'ah picked up some stones and threw at the Messenger of Allāh (s.a.w.a.) and one of them hit his sacred forehead that ruptured and streams of blood flowed from it upon his face. He (s.a.w.a.) cleaned the blood, lest it fall upon the earth and the wrath (of Allāh) may descend from the heavens, and he said, "How can the nation succeed who aggrieve their Apostle, while he invites them towards Allāh (s.w.t.)?"

'Utbah bin Abī Waqqāṣ threw a stone at the lips and teeth of the Messenger of Allāh (s.a.w.a.) and struck him with his swords several times, but since he had worn two armours, but it was ineffective.

It is related that in the heat of the battle, seventy strokes of sword were inflicted upon the Messenger of Allāh (s.a.w.a.), while His Lord was his Protector, and in

Muttaqī al Hindī, "Selections from Kanzul 'Ummāl") (translator)

¹ Even though some Ahlul Sunnah Scholars (like Muḥibuddīn al Ṭabarī in Riyādhul Nadharah, etc) opine that this voice was heard from the heavens on the day of Badr and not Uḥud, yet there is no difference of opinion that the announcer was none other than Jibra'īl. (Muḥibuddīn al Ṭabarī, "Ḍakhā'irul 'Uqbā"; 'Alī al Muttaqī al Hindī, "Kanzul 'Ummāl") (translator)

² This Hadīth too is among the unanimously accepted ones by the Shī'ah as well as the Ahlul Sunnah. Refer to Al Bukhārī, "Al Ṣaḥīḥ"; Aḥmad bin Ḥanbal, "Musnad"; Ḥākīm al Naysābūrī, "Al Mustadrak 'alal Ṣaḥīḥayn"; Abū Dāwūd al Ṭayālīsī, "Al Sunan"; Abū Nu'aym al Aṣbahānī, "Ḥilyatul Awliyā"; 'Alī al Muttaqī al Hindī, "Kanzul 'Ummāl"; Al Nisā'ī, "Khaṣa'is Amīrul Mu'minīn"; Al Bayhaqī, "Sunanul Kubrā"; etc. (translator)

spite of all these afflictions meted upon the “Manifestation of Mercy”, he did not imprecate upon the nation, rather said, “O Lord (s.w.t.)! Forgive my nation, for they do not know”.

In this battle Waḥshī, the slave of Jubayr bin Muṭ‘īm, was in ambush of Ḥamzah bin ‘Abdul Muṭṭalib. When he was busy in attacking and fighting the polytheists, similar to a raging lion, he threw a lance at him that entered his pubic region and came out from the other end. It is stated in a report that it entered his flank and came out of his urinary bladder, and he could no longer bear the wound and fell upon the earth and attained Martyrdom. Then Waḥshī came to his head and tore open the place of his liver, removed it out and went to Hind, the wife of Abū Sufyān. When she placed it in her mouth and tried to eat a part of it, Allāh (s.w.t.) hardened it in her mouth, so that the body part of Ḥamzah may not mix with that of a disbeliever. She spat it out and later she gained renown as “the liver eater” (Ākilatul Akbād). She then gave Waḥshī whatever clothes and jewellery she possessed. She came to the place of the Martyrdom of Ḥamzah and cut off his ears and other body parts and took them with her to Makkah. Following the example of Hind, the women of Quraysh ran into the battlefield and mutilated the other Martyrs, cut off their noses, punctured their bellies; then they pierced the amputated parts into strings and made bracelets for their hands. Following them Abū Sufyān stepped into the battle-field and came to the spot of martyrdom of Ḥamzah and struck at his mouth with the point of his lance while saying, “Taste thou O impious one!”¹ When Ḥulays bin ‘Alqamah saw this, he called out, “O Banī Kinānah! Look at this man, who claims leadership of the Quraysh, what he does with his dead cousin!” Hearing this, Abū Sufyān was abashed and said, “This was a mistake committed by me, then the conceal it”.

In this battle, seventy people from the army of the Messenger of Allāh (s.a.w.a.) fell Martyrs equal to the infidels of Quraysh who were captivated in Badr. The Muslims did not kill them but released them upon obtaining their ransom, while in lieu of this the same amount fell Martyr the next year (in this battle of Uḥud).

When the (false) news of the Martyrdom of the Messenger of Allāh (s.a.w.a.) reached Madīnah, fourteen women among his family and relatives left Madīnah

¹ His gruesome example was imitated by his grandson Yazīd. When the head of Imām al Ḥusain (a.s.) was placed in a tray in front of him, he struck at his blessed teeth while saying, “This day is in lieu (revenge) of the day of Badr. We split open the skulls of the honourable men, for they had turned obstinate and oppressive” (translator)

and reached the battlefield. First Sayyidah Zahrā' (s.a.) found her father (s.a.w.a.) wounded, took him into her fold and wept bitterly. Seeing this, the Messenger of Allāh (s.a.w.a.) too wept and at that moment Amīrul Mu'minīn (a.s.) arrived with water in his armour, while Fāṭimah (s.a.) cleaned the blood from his head and face. Since blood was not stopping, a piece of mattress was burnt, while its ash was placed upon the wound and tied. After that the Apostle (s.a.w.a.) took the fumes of decayed bones upon his wound until its mark faded away.

'Alī bin Ibrāhīm al Qummī relates that when the battle ended, the Messenger of Allāh (s.a.w.a.) said, "Who can bring me news of Ḥamzah"? Ḥārith bin Ṣammah replied, "I know his place", saying this he went to his spot of Martyrdom, but when he saw his state he did not wish to inform him (s.a.w.a.). Then he (s.a.w.a.) told Amīrul Mu'minīn (a.s.), "O 'Alī! Go and find your uncle". Imām 'Alī (a.s.) came and stood near Ḥamzah and he too did not want to convey this dreadful news to the Apostle (s.a.w.a.). Then the Messenger of Allāh (s.a.w.a.) himself arose and went in search of Ḥamzah and when he saw him in this state, he wept and said, "By Allāh (s.w.t.)! I have never stood at any place that has enraged me more than this. If Allāh (s.w.t.) bestows me power upon the Quraysh, I shall deal similarly with seventy of their men and amputate them". Then Jibra'īl descended and the verse (Āyah) was revealed, **"And if you punish, then punish you as you were afflicted, but if you be patient, certainly it will be best for the patient ones"**.¹

The Messenger of Allāh (s.a.w.a.) said, "I shall bear patiently and not seek revenge". Then he took off his cloak that was made of Yemenī cloth and covered Ḥamzah with it. But the cloak was insufficient for the height of Ḥamzah, if his head was covered, his feet were visible, and if his feet were covered, his head was visible. Thus his head was covered with it and his feet were covered with grass and plants. He (s.a.w.a.) then said, "If I had not feared the sorrow of the women of 'Abdul Muṭṭalib, I would have left him (Ḥamzah) in this very state, such that the wild beasts of the deserts and birds may eat him and he may arise from their bellies on the day of Qiyāmah, for the greater the affliction, the more the reward". Then he (s.a.w.a.) ordered that the Martyr's bodies be gathered, he prayed upon them and buried them. While he (s.a.w.a.) recited seventy Takbīr (Allāh is Greatest, Allahu Akbar) in Prayers upon Ḥamzah, and some say he

¹ Holy Qur'ān, Sūratul Nahī: 126

buried him along with him his nephew (sister's son) 'Abdullāh bin Jaḥash. They buried 'Abdullāh bin 'Amrū bin Ḥirām, the father of Jābir (bin 'Abdullāh al Anṣārī) along with 'Amrū bin al Jamūḥ in a single grave, similarly those who were acquainted with one another, two or three, were buried in a single grave. While those who recited the Qur'ān most were buried with graves close to one another and the Martyrs were all buried in their blood-soaked dresses, while he (s.a.w.a.) said, "Bury them with their clothes and their blood, and no one is wounded in the way of Allāh, except that he shall come to the presence of Allāh (s.w.t.) on the day of Qiyāmah, while the colour will be the colour of blood and the fragrance will be the fragrance of musk". But it is related that the Messenger of Allāh (s.a.w.a.) shrouded Ḥamzah, since his body was bared (by Quraysh).

It is related that the grave of 'Abdullāh bin 'Amrū bin Ḥirām and 'Amrū bin al Jamūḥ was in the path of flood, and when it flooded, their graves lay open. 'Abdullāh was seen with his hand upon his wound and when people lifted his hand up, blood sprung forth from his wound and therefore it was placed in that place. Jābir relates that I found the body of my father ('Abdullāh) fresh in the grave after twenty six years as if he was sleeping, while the grass of rue, which was kept upon his thigh, was still fresh. After burying the Martyrs, the Messenger of Allāh (s.a.w.a.) proceeded towards Madīnah and from whichever tribe he passed, men and women came out and offered thanks (to Allāh) for his protection and did not remember their own martyrs.

Kubayshah, the mother of Sa'ad bin Ma'ād hastened to the Messenger of Allāh (s.a.w.a.) to meet him, when her son Sa'ad was holding the bridle of his horse. Sa'ad said, "O Messenger of Allāh (s.a.w.a.)! Here is my mother who comes to your service". He (s.a.w.a.) said, "Welcome to her". When Kubayshah neared, the Messenger of Allāh (s.a.w.a.) offered her condolences upon the Martyrdom of her son 'Amrū bin Ma'ād. She said, "O Messenger of Allāh (s.a.w.a.)! Since I have found you safe, no other sorrow and affliction is hard upon me". Then the Apostle of Allāh (s.a.w.a.) prayed that the sorrow of the bereaved ones be lessened and Allāh (s.w.t.) may offer substitute and reward in lieu of their affliction. Then he (s.a.w.a.) told Sa'ad, "Tell the wounded ones among your community to go to their houses and treat their wounds and not accompany me". Thus Sa'ad told the wounded ones, who numbered thirty, to leave for their houses, and he himself returned to his house after leaving the Messenger of Allāh (s.a.w.a.) to his house. There were few houses in Madīnah from which the sound of weeping and wailing was not heard, except the house of Ḥamzah.

Tears flowed down from the eyes of the Messenger of Allāh (s.a.w.a.) and he said, "And as for Ḥamzah there is no weeping upon him today". When Sa'ad bin Ma'āḍ and Usayd bin Ḥudhayr heard this, they told the women of the helpers (Anṣār), "Do not weep further upon your martyrs. First go to Fāṭemah (s.a.) and accompany her in weeping upon Ḥamzah, only then weep upon your Martyrs". The women did so and when the sound of weeping and wailing was heard by the Messenger of Allāh (s.a.w.a.), he said, "Return back. May Allāh (s.w.t.) have Mercy upon you, certainly you have offered condolence". From that day it became a custom among the people of Madīnah, that whenever any affliction would befall them, they would first recite elegies upon Ḥamzah and thereafter upon their own selves.

There are numerous virtues of Ḥamzah, while poets have composed abundant elegies upon him and I (the author) have referred to it in my book Kuḥlul Baṣār fī Sīrat Sayyidul Bashār (s.a.w.a.) and have also quoted the excellence of his visitation and his salutations, and that of the Martyrs of Uḥud, in Mafātiḥul Jinān. The scope of this book is not more than this, while his virtues shall be quoted in brief in the chapter dealing with the lives of the relatives of the Messenger of Allāh (s.a.w.a.), Allāh willing. While this incident took place in the middle of the month of Shawwāl the third Hijrah, while some say that the Quraysh entered Uḥud on Wednesday, the fifth of Shawwāl, and the battle took place on Saturday, and Allāh (s.w.t.) is the Best Knower!

The expedition of Ḥamrā'ul Asad also took place in this year, while it is a place at a distance of eight miles from Madīnah. The reason being that the Messenger of Allāh (s.a.w.a.) noticed that the Quraysh would attack Madīnah after anew, thus he (s.a.w.a.) ordered Bilāl to proclaim that it was the command of Allāh, the Able and Supreme, that those who were present in Uḥud and received wounds, should go out in pursuit of the enemies. Thus the companions left treatment of their wounds and wore arms upon them, while the standard was handed over to Amīrul Mu'minīn (a.s.).

It is also related in a report that when Amīrul Mu'minīn (a.s.) returned from Uḥud, he had received eighty wounds upon his sacred body, while fibres had entered it and he was lying down upon a sheet of leather. When the Messenger of Allāh (s.a.w.a.)'s sight fell upon him, he wept. Thus they left in pursuit of the enemies until Ḥamrā'ul Asad and stayed there for some days and returned back. On the way they captivated Mu'āwiyah bin Mugayrah al Umawī and Abū 'Azzah al

Juḥamī and brought them to Madīnah. The Messenger of Allāh (s.a.w.a.) issued order to kill Abū `Azzah, since when he was captured in Badr, he had pledged that hence forth he would not come out to fight against the Muslims. Here too he implored and wailed so that he (s.a.w.a.) may release him, but he (s.a.w.a.) said, "A believer does not fall into a pit twice".¹ Thus he was put to death.

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¹ It means that a believer is not deceived twice, rather he remains cautious after the first betrayal (translator)

Incidents relating to the fourth year of Hijrah

In the month of Ṣafar, 'Āmir bin Mālik bin Ja'far, possessing the agnomen (Kunīyyah) of Abū Barā' and title of Mulā'ibul Asinnah, who was a man of command in the tribe of Banī 'Āmir bin Ṣa'sa'ah, came to Madīnah from Najd and entered the presence of the Messenger of Allāh (s.a.w.a.). He (s.a.w.a.) invited him to accept Islām and he said, "I do not fear or flee from your allegiance and obedience, but my community is quite large. It is befitting that you dispatch a group of Muslims along with me to Najd, who could invite the people to your allegiance and obedience". The Messenger of Allāh (s.a.w.a.) replied, "I do not have faith in the people of Najd and fear lest they harm them". 'Āmir replied, "They shall remain in my neighbourhood and shelter, while none shall have offensive against them". Thus he (s.a.w.a.) selected seventy people, while according to a report forty people, from among his virtuous companions, among them Munḍir bin 'Amrū, Ḥirām bin Milhān and his brother Sulaym, Ḥārith bin Ṣimmah, 'Āmir bin Fuhayrah, Nāfe' bin Budayl bin Waraqā' al Khuzā'i, 'Amrū bin Umayyah al Dhamrī and others, among the eminent personalities of his companions, the reciters of the Qur'ān and devout ones. They would gather fuel during the days, sell them and buy food for the Aṣḥāb al Ṣuffah¹; while at night they would stand up for Prayers, recitation of the Qur'ān and worship. And they would also send fuel for the Prophet (s.a.w.a.)'s women.

Thus the Messenger of Allāh (s.a.w.a.) appointed Maḍar bin 'Amrū as the commander in this expedition and wrote a letter to the chiefs of Najd and the tribe of Banī 'Āmir that, "You should accept the teachings of the Sharī'ah from these whom I have despatched". All of them travelled until they reached Bi'ir Ma'ūnah, that was a well, in between the land of Banī 'Āmir and the stony region of Banī Sulaym, and the uphill slope of Najd. They encamped there and handed over their camels to 'Amrū bin Umayyah and another man from among the helpers (Anṣār), while according to a report Ḥārith bin Ṣimmah, to graze them. Then they handed over the letter of the Messenger of Allāh (s.a.w.a.) to Ḥirām bin Milhān to take it to 'Āmir bin al Ṭufayl bin Mālik al 'Āmrī, the nephew (brother's son) of 'Āmir bin Mālik. Ḥirām took the letter and took it in the midst

¹ Aṣḥāb al Ṣuffah lit. people of the platform. In one corner of the Masjid in Madīnah, a covered platform was prepared which was known as Ṣuffah. This served as the resting place of indigent emigrants, who had nowhere else to go to. This was their home and they became known as the dwellers of Ṣuffah (translator)

of the clan and handed it over to 'Āmir bin al Ṭufayl. He did not accept it, and according to a report he took and tore it. When Ḥirām saw this, he raised a cry saying, "O people! Do you give me security so I may deposit the message of the Messenger (s.a.w.a.)"? He had not yet completed his words, when a man came up from behind them and entered his lance into him that came out from the other end of his head. Ḥirām said, "I have succeeded, by the Lord of the Ka'bah"!

Then 'Āmir bin al Ṭufayl gathered the tribes of Sulaym, 'Uṣayyah, Ri'il and Ḍakwān, since the Banī 'Āmir refused to side with him due to the refuge of Abū Barā'. He took them and attacked the Muslims at Bi'ir Ma'ūnah and killed all of them except Ka'ab bin Zayd, who had fallen down with numerous wounds and they thought that he had died and thus left him. He saved his life and later attained martyrdom in the battle of Khandaq. They captivated 'Amrū bin Umayyah, while 'Āmir did not kill him, since he belonged to the tribe of Mudhar and said, "Emancipating a slave has become incumbent upon my mother". Saying this, he cut off the hair upon the forehead of 'Amrū¹ and emancipated him in fulfilment of his mother's vow.

Thus 'Amrū turned to Madīnah and when he reached the land of Qarqarah, he met two people from the tribe of Banī 'Āmir, while they were under the refuge of the Messenger of Allāh (s.a.w.a.) and 'Āmrū was not aware of this. When the two men went to sleep, 'Amrū killed them in retaliation to the murder of his companions. When he returned back to Madīnah and informed the Messenger of Allāh (s.a.w.a.), he said, "They were under my security, their expiation (Dīyyah) we have to be paid". He (s.a.w.a.) was very much aggrieved at the death of the martyrs of Bi'ir Ma'ūnah, and it is said that he invoked (Allāh's) curse upon the tribes of Ri'il, Ḍakwān and 'Uṣayyah for one month or forty days. He also added (to curse) the tribes of Banī Liḥyān, 'Adhl and Qāreh along with them. The reason for this was that Sufyān bin Khālīd al Huḍalī al Liḥyānī deceptively sent a group of people of 'Adhl and Qāreh to Madīnah and accept Islām. They took with them ten men among the eminent companions of the Messenger of Allāh (s.a.w.a.), among them 'Āṣim bin Thābit, Murthad bin Abī Murthad, Khubayb bin 'Adīyy and seven others, so that they may teach the Religious Injunctions to their community. When they reached the land of Rajī', that was an irrigated farm

¹ When slaves were captured, their hair was cut off, in order to begin the process of eradicating their sense of culture and identity (translator)

of the Banī Huḍayl, they surrounded them and killed the seven men, and gave security to other three, but later deceived them too and killed them, while this expedition was known as Sarīyyatul Rajī'.

Ḥassān bin Thābit and Ka'ab bin Mālik composed verses ridiculing the breach of oath by Abū Barā'. He was such aggrieved that he died due to immense sorrow. As for 'Āmir bin al Ṭufayl, he was at the house of his wife from Banī Salūl and developed a tumour, similar to that of the camels and he died.

Also in the fourth Hijrah, the expedition of Banī al Nadhīr took place. It should be noted that the Jews of Banī al Nadhīr numbered a thousand men and the Jews of Banī Qurayẓah seven hundred. Since the Banī Nadhīr were bound by oath with 'Abdullāh bin Ubayy, the hypocrite (Munāfiq), they became highly powerful and excelled Banī Qurayẓah in numbers. They entered into a treaty and recorded a statement that if a person from Banī Qurayẓah would kill a person from Banī al Nadhīr, complete expiation (Dīyyah) of a man would be taken from them and the murderer would be killed too. And if a person from Banī al Nadhīr killed a person from Banī Qurayẓah, the face of the killer would be blackened; sat reverse upon his donkey and half expiation (Dīyyah) would be taken. Both of them dwelled in Madīnah and were under the protection of the Messenger of Allāh (s.a.w.a.) with stipulation that they would neither incite the enemies against him (s.a.w.a.) nor unite with the enemies of Religion.

It so happened that a man from Banī Qurayẓah killed a man from Banī al Nadhīr, the successor of the murdered one claimed to kill the murderer and take the expiation (Dīyyah) from him as per the treaty and recorded statement. At that time Islām had gained strength, while the Jews had become weak, the Banī Qurayẓah broke the treaty and said, "This judgement does not coincide with the Torah (Tawrah), either retaliation (Qīṣāṣ) be taken or expiation (Dīyyah)". Ultimately it was decided that the Messenger of Allāh (s.a.w.a.) should judge in between them. When this case was brought to the Prophet of Allāh (s.a.w.a.), he abolished it, since it did not coincide with the Torah (Tawrah) as claimed by the Banī Qurayẓah, while his (s.a.w.a.) judgement was executed. Consequently the Banī al Nadhīr were annoyed and kept in their mind that if they found a suitable chance, they would deceive them (the Muslims). When the above incident of 'Amrū bin Umayyah and the murder of the two men from Banī 'Āmir took place, who were under the protection of the Messenger of Allāh (s.a.w.a.), he went to the Banī Nadhīr to take a loan from them for paying the expiation

(Dīyyah) or seek their assistance. Thus he (s.a.w.a.) went towards their fort and the Jews said, "We shall do as you command, but we request you to enter our fortress and be our guest today". The Messenger of Allāh (s.a.w.a.) detested entering their fort and descended and sat with his blessed back leaning towards the fort. Seeing this, the Jews said, "Muḥammad (s.a.w.a.) shall not come into our hands with such simplicity, a man should climb up the roof and fling a stone upon him and relieve us of him".

At that moment Jibra'īl descended and informed the Messenger of Allāh (s.a.w.a.) of their intentions and he immediately arose from his place and proceeded to Madīnah. Upon reaching Madīnah, he (s.a.w.a.) called Muḥammad bin Maslamah and told him to go to the Banī al Nadhīr with a message saying that, "You have committed treason with us and broke the oath between us; then you should leave my land and if one person among you is found after ten days, he shall be put to death". When they received this message, the Jews prepared to leave, when 'Abdullāh bin Ubayy sent them message saying that, "You are under pledge with me, then do not leave your houses, rather fasten your fort for defence. I am at your service with an army of two thousand men among my community to aid you, then if they attack, we shall fight them, and if you leave, you shall display your acknowledgement".

Allāh (s.w.t.) says regarding them the Qur'ān, **"Have you not seen those who are hypocrites, say they unto those of their brothers who disbelieve from among the people of the Book: if you be driven out we shall certainly go out with you and we will obey not at all anyone in what you are concerned, and if you are fought (against), certainly will we help you, and Allāh bears witness (that) verily they are liars. No! If they were driven out, they will not go out with them, and if they are fought against, they would help them not, and even if they help them, certainly they will turn their backs; then they shall not be helped".¹**

Thus the Jews remained fortified into their fort and sent a message to the Prophet of Allāh (s.a.w.a.) saying that, "Do as you want for we shall not leave our houses". When this message reached the Messenger of Allāh (s.a.w.a.), he exclaimed, "Allāh is the Greatest (Allāhu Akbar)" and the companions too followed suit. Then he (s.a.w.a.) handed over the standard for battle to Amīrul

¹ Holy Qur'ān, Sūratul Ḥashr: 11-12

Mu'minīn (a.s.) and sent him and himself proceeded further hastily. He (s.a.w.a.) recited the next Prayers at Banī al Nadhīr and surrounded them and prevented 'Abdullāh bin Ubayy from rendering assistance to them.

Allāh (s.w.t.) says in the Qur'ān, **"Like unto shaiṭān who says unto man: Disbelieve you, and when his disbelieves, says he: verily I disassociate from you, verily I fear Allāh, the Lord of the worlds".¹** Thus the Jews remained besieged in the straightened circumstances of their fortresses for fifteen days. The Messenger of Allāh (s.a.w.a.) commanded that their palm-trees be uprooted, except one of its kind called 'Ajwah. It is said that the reason behind this was that the Jews would be compelled to leave the place once and for all. Therefore when it became difficult for the Jews, they helplessly decided to leave their land and sent message saying, "Give us protection so that we may load our wealth and provisions and leave". He (s.a.w.a.) replied, "I shall not permit you to take more than your camel-load", but they refused. After some days they agreed and the Prophet (s.a.w.a.) said, "Since first you behaved obstinately, then leave behind whatever you possess and go away". The Jews turned frightful and understood that they would not get another chance to save their lives and agreed to do so. They destroyed their houses with their own hands so that the Muslims may not occupy them. And Allāh (s.w.t.) says regarding this in the Qur'ān, **"He it is Who caused those disbelieved among the people of the Book to go out from their homes unto the first banishment, you deemed not that they would go out; while they thought that their fortresses would protect them against Allāh but came upon them Allāh from whence they looked not for Him, and caused (such) terror into their hearts that they demolished their homes with their own hands and the hands of the believers; therefore get warned O you who have eyes!"²**

Then the Messenger of Allāh (s.a.w.a.) commanded Muḥammad bin Maslamah to let them depart and give one camel and one water-bag to every three people, and according to a report he (s.a.w.a.) permitted them to take six hundred Camels, that they possessed, so they could load whatever they wanted and leave the other provisions and weapons behind. The women beating tambourine and singers passed by the market of Madīnah saying sarcastically, "We do not fear

¹ Holy Qur'ān, Sūratul Ḥashr: 16

² Holy Qur'ān, Sūratul Ḥashr: 2

nor aggrieve our departure". Thus a group among them went to Shām, some to Āḍri'āt and even some settled at Khaybar. While their wealth was left at the disposal of the Messenger of Allāh (s.a.w.a.) to do whatever he wished and give it to whomsoever he wanted. Thus the Messenger of Allāh (s.a.w.a.) gave an option to the helpers (Anṣār) saying, "If you wish I could distribute this among the emigrants (Muhājirīn) and order them to leave your houses and look after their own affairs. If not, then I could distribute this booty among you too and your matter with the emigrants would remain the same". Since, when he (s.a.w.a.) had migrated to Madīnah, he had ordered that a helper (Anṣār) should take one emigrant (Muhājir) into his house and make him a partner in his wealth and take charge of his livelihood. Hearing this, Sa'ad bin Ma'āḍ and Sa'ad bin 'Ubādah replied, "You may distribute this wealth to the destitute among the emigrants (Muhājirīn) and we agree to this. But we shall continue to give them refuge in our houses and make them partners and associates in our wealth". All the helpers (Anṣār) agreed to it and the Messenger of Allāh (s.a.w.a.) prayed for them saying, "O Lord! Have Mercy upon the helpers (Anṣār), and the children of the helpers (Anṣār), and the children of the children of the helpers (Anṣār)". While the following verse (Āyah) was revealed for them, **"And those (who believed) before them and had made (their) homes (in the city of Madīnah) and are (firm) in faith (and) love they those who fled (Muhājirīn) unto them and find not in their breasts (hearts) any need of what has been given to them, and prefer (the Muhājirīn) over their own selves, though their own lot be poverty; and whosoever is saved from the niggardliness of his self, these it is that are the successful ones"**.¹

Thus the Messenger of Allāh (s.a.w.a.) distributed the wealth among the emigrants (Muhājirīn) and did not give anyone among the helpers (Anṣār) anything, except Sahl bin Ḥunayf and Abū Dujānah, for he found them to be indigent. And he handed over their pastures, farms, wells and streams to Amīrul Mu'minīn (a.s.), while he (a.s.) in turn endowed them for the children of Fāṭemah (s.a.).

¹ Holy Qur'ān, Sūratul Ḥashr: 9

Incidents relating to the fifth year of Hijrah

In this year, the Messenger of Allāh (s.a.w.a.) contracted the marriage with Zaynab bint Jaḥash and the verse of veiling (Ḥijāb) was revealed.¹

Also in the fifth year of Hijrah, the expedition of Muraysī' took place, while Muraysī' is the name of a well where the Banī Muṣṭaliq had settled. It is a water carrier of the Banī Khuzā'ah in between Makkah and Madīnah, among the regions of Qudayd. This expedition is also known as the expedition of Banī Muṣṭaliq, since Muṣṭaliq was a title of Juḍaymah bin Sa'ad, and they were a branch of (the tribe of) Banī Khuzā'ah, while the chief of their tribe and leader was Ḥārith bin Abī Dhirār. The reason for this expedition was that Ḥārith bin Abī Dhirār entered into agreement with a group to fight against the Messenger of Allāh (s.a.w.a.). When he (s.a.w.a.) received news, he organized an army and left Madīnah on Monday, the second of the month of Sha'bān, while his wives Umm Salamah and 'Ā'ishah were along with him. On the way they passed by a frightful valley and the army alighted. When a part of the night had passed, Jibra'īl descended and said, "O Messenger of Allāh (s.a.w.a.)! A group of infidel genie have gathered at this valley and are waiting to would harm the army men if they are able to do so". Thus the Messenger of Allāh (s.a.w.a.) summoned Amīrul Mu'minīn (a.s.) and sent him to fight against them. Imām (a.s.) gained victory upon them, while we have already quoted this incident in detail in the section of the miracles of the Messenger of Allāh (s.a.w.a.).

Thereafter the Messenger of Allāh (s.a.w.a.) proceeded towards Muraysī' and waged a battle against Ḥārith and his community. Ṣafwān, who was the standard-bearer of the polytheists, was killed at the hands of Abū Qutādah, while the standard was scattered. Another man by the name of Mālik and his son were killed at the hands of Imām 'Alī (a.s.) and the army of Ḥārith took to flight; the

¹ **"O you who believe! Enter you not in the houses of the Prophet unless it is permitted to you for a meal, without waiting for the cooking to be finished, but when you are invited, enter you, and when you have taken the food, then disperse you without seeking any familiar talk; verily this annoys the Prophet, bur he forbears for you, and Allāh forbears not from the truth, and if you ask (his wives) from them any goods, ask you of them from behind the curtain, purer it is for your hearts and (for) their hearts, and it is not for you that you should annoy the Prophet of Allāh, nor that you should ever wed his wives after him, verily this with Allāh is very grievous"** (Sūratul Aḥzāb: 53) (translator)

Muslims followed them and killed ten persons among them, while one person from among the Muslims was killed.

Thus after three days of fighting and battle, a group of the disbelievers were killed, some fled and the remaining ones were taken captives. Two hundred among their women were taken captives, while two thousand camels and five thousand sheep fell to the booty of the army. Among the captives was Barrah, the daughter of Hārith bin Abī Dhirār, who fell to the lot of Thābit bin Qays bin Shimās. Thābit wrote for her a statement that if she paid her price to him, she would be released. Barrah requested the Messenger of Allāh (s.a.w.a.) to assist her in settling her price. He (s.a.w.a.) replied, "I shall do so and shall also not refuse anything better than it for you". She asked, "And what is better than that"? He (s.a.w.a.) replied, "I shall pay the price of the statement and thereafter marry you". She said, "There was no wealth equal to this". Thus the Messenger of Allāh (s.a.w.a.) gave the price of the statement to Thābit bin Qays and took her from him and named her Juwayriyyah and included her among his wives.

When the Muslims saw that Juwayriyyah was married to the Messenger of Allāh (s.a.w.a.), they said, "It is not suitable that the relatives of the Prophet (s.a.w.a.)'s wife should remain captive in imprisonment and bondage". Thus every woman among the Banī Mustaliq who were captivated, were released. 'Ā'ishah said, "I have not heard of any woman whose relatives possess favour and blessings (on her behalf), except Juwayriyyah".

Thus the Messenger of Allāh (s.a.w.a.) halted at that place for four more days after the conclusion of the battle and then returned back. While returning from this expedition, the incident of Jahjāh (bin Mas'ūd) bin Sa'īd al Gifārī and Sinān al Juhnī took place.¹ 'Abdullāh bin Ubayy, the hypocrite said, "If we return to

¹ On their way back, they stopped over to rest. Meanwhile, the Muhājirīn sent a boy named Jahjāh bin Mas'ūd to fetch some water from the well, whilst the Anṣār also sent a boy named Sinān bin Wabar al Juhnī to fetch water for them. The two boys started to fight over water, and one of them kicked the other on the back. Sinān cried out, "O Anṣār"! Jahjāh also cried out, "O Muhājirīn"! The Anṣār rushed to the scene, as did the Muhajirun, and began to quarrel. They had just come from a battle and were still carrying their weapons. The Prophet (s.a.w.a.) went out to them and settled the dispute. But then trouble arose. 'Abdullah bin Ubayy bin Salūl, who was the leader of the hypocrites, became angry. There was a group of Anṣār with him. He said, "Did they really do this? They have turned against us and outnumbered us in our own land! As they say: If you fatten your dog, it will eat you, and if

Madīnah, the honourable ones will certainly drive out the meaner ones”¹, and by “the honourable ones” he meant himself and the “meaner ones”, Allāh’s refuge, he meant the Messenger of Allāh (s.a.w.a.). Zayd bin Arqam, who had not yet reached adolescence heard this statement and went and informed the Messenger of Allāh (s.a.w.a.). ‘Abdullāh bin Ubayy came to him and swore that he had not said it and that Zayd lied. Thus Allāh (s.w.t.) revealed, **“When came unto you the hypocrites, said they: we bear witness that verily you are the Messenger of Allāh, and verily Allāh knows that you are certainly His Messenger, and verily Allāh bears witness that the hypocrites are certainly the liars. They make their oaths a shield, thus they obstruct (others) from the way of Allāh, verily evil is what they are wont to do”**.² Thus the truth of Zayd and falsehood of ‘Abdullāh was revealed. Also while returning from this expedition, the incident of Ifk ‘Ā’ishah (the lie of ‘Ā’ishah) took place.³

you starve it, it would chase you!” (Shaikh Maḥdī Pūyā al Yazdī and S.V. Mīr Aḥmad ‘Alī, “The Holy Qur’ān: Text, Translation and Commentary”) (translator)

¹ Refer to the Qur’ān verse (Āyah), **“Say they: If we return to Madīnah, the honourable ones will certainly drive out the meaner ones, but for Allāh is all honour and for His Messenger and for the believers, but the hypocrites know (it not)”** (Sūratul Munāfiqūn: 8)

² Holy Qur’ān, Sūratul Munāfiqūn: 1-2

³ Ifk ‘Ā’ishah (the lie of ‘Ā’ishah) lit. means absolute lie or anything that deviates from its origin. This is referred to in the following verse, **“Verily those who have brought forth the slander are a hang among you, deem it not an evil unto you, no, it is good for you. Unto every man of them (shall come the punishment for) what he has earned of the sin, and for him of them who took the greater part therein shall be a grievous chastisement”** (Sūratul Nūr: 11). The Ahlul Sunnah Scholars interpret this verse as being revealed in favour of ‘Ā’ishah who was accused of adultery with Ṣafwān bin Mu’attal al Sulamī; while the Shī’ah Scholars attribute it in defence of Māriyyah al Qibṭiyyah, another wife of the Messenger of Allāh (s.a.w.a.), who was accused of adultery. A third view exists that nullify both the above and say that it was revealed for another woman who was falsely accused of adultery and Allāh (s.w.t.) revealed the above verse falsifying this accusation. While the last view seems to be more acceptable, since in both the above incidents, the personality of the Messenger of Allāh (s.a.w.a.) is tarnished, since he is said to actually believe in this accusation and doubt his wives, while Allāh (s.w.t.) defended them and revealed verses in their innocence and actually corrected His Messenger, Allāh forbid. And especially the “adorers” of ‘Ā’ishah attributed this incident to her, as usual, to exalt her status even at the cost of demeaning the exalted position of the Messenger of Allāh

In the month of Shawwal in the fifth Hijrah, the battle of the trench (Khandaq) took place, while it is also known as the battle of the clans (Aḥzāb), since the Quraysh sought help from all the 'Arabs and organized a clan from all the tribes. The reason for this battle was that when the Messenger of Allāh (s.a.w.a.) drove the Jews of Banī al Nadhīr out of Madīnah, their hostility towards them increased. Twenty people from among their chiefs that included Ḥayy bin Akḥṭab, Sallām bin Abil Ḥuqayq, Kinānah bin al Rabī', Hawḍah bin Qays, and Abū 'Āmir, the hypocrite hermit, came to Makkah and pledged along with Abū Sufyān and fifty men from among the elders of Quraysh, that they would not stop fighting Muḥammad (s.a.w.a.) until they were alive. They pressed their chests to the wall of the Ka'bah and confirmed this oath, consequently the Quraysh, the Jews of the tribes and those under mutual oath (with them) conspired with one another.

Abū Sufyān gathered an army of four thousand and left Makkah, while they had a thousand camels and three hundred horses with them. When they reached Marrul Ṣaḥrān, two thousand men from the clans of Aslam, Ashja', Kinānah, Fizārah and Gaṭafān joined them and continuously assistance was dispatched to them, and when they reached Madīnah, they had a strong army of ten thousand. When the Messenger of Allāh (s.a.w.a.) received news, he counselled with his companions and Salmān (r.a.) said, "When a huge army laid siege upon the

(s.a.w.a.). One can refer to the words of 'Ā'ishah when she tells the Messenger of Allāh (s.a.w.a.), "I know by Allāh that you have heard these rumors, and that these rumors have settled in your heart and soul and you have believed it already. So if I were to tell you that I'm not guilty, you wouldn't believe me. And if I were to admit to a crime that I did not commit, then you will believe me and think that I did it. So all I can say to you is what the father of Yūsuf said, **But (my course is) comely patience, and Allāh is He Whose help is to be sought against what you describe**" (Sūrat Yūsuf: 18) And when the above verse was revealed, the Prophet (s.a.w.a.) started laughing out of happiness. Finally, after a whole month of torture and rumors and spreading of tales, the verses were revealed. The first words the Messenger of Allāh (s.a.w.a.) said to her were, "O 'Ā'ishah! Verily Allāh has declared your innocence". She continues, so my mother stood up and told me, "Stand up to thank the Prophet (s.a.w.a.)". And she responded, "No, by Allāh! I will not stand up to him. Rather, I will thank Allah (s.w.t.)". This incident is quoted in abundant Ahlul Sunnah books. For further readings, one should refer to Tafsīr Jawāme'ul Jāme' of Shaikh Fadhl bin Ḥasan al Ṭabarsī, Tafsīre Namūnah of Shaikh Nāṣir Makārim al Shīrāzī, Tafsīr al Mīzān of Sayyid Muḥammad Ḥusain al Ṭabāṭabā'ī, Tafsīr Kanzul Daqā'iq wa Baḥrul Garā'ib of Muḥammad al Mash-hadī al Qummī, etc. (translator)

town, a trench (Khandaq) was dug around it to fortify it so that battle would take place from one side". The Messenger of Allāh (s.a.w.a.) liked his suggestion and ordered his companions to dig a trench, while each ten persons should dig forty Ḍar'a¹, or according to another report, ten Ḍar'a. The Messenger of Allāh (s.a.w.a.) himself assisted them in digging the trench until it was completed in a month. They made eight entrances for it and he (s.a.w.a.) ordered that one man from among the emigrants (Muhājirīn) and one man from among the helpers (Anṣār), accompanied by some army men, should guard and keep watch upon each entrance. They solidified the walls of Madīnah and sheltered the women and children in it along with the wealth and provisions, while this was organized three days prior to the arrival of the Quraysh.

Here Abū Sufyān called for Ḥayy bin Akḥṭab and told him, "It would be better if you could divert the Jews of Banī Qurayẓah from Muḥammad (s.a.w.a.)". Thus Ḥayy bin Akḥṭab came to the door of the fort of Ka'ab bin Asad, who was the commander of the clan of Banī Qurayẓah, and knocked at his door. Ka'ab realized that he was Ḥayy and did not reply to him since he knew his intention of coming to him. Ḥayy again knocked and called out, "O Ka'ab! Open the door that I have brought you eternal honour, while the notables of Quraysh and the 'Arab tribes have united and conspired together until ten thousand men have gathered". Ka'ab replied, "We have not seen anything else except goodness near Muḥammad (s.a.w.a.), and shall not break his oath without any (valid) reason". Ḥayy bin Akḥṭab entered the fort with deceit and devilish temptations and ultimately succeeded in winning over the heart of Ka'ab. He swore that when the Quraysh would back-off from Muḥammad (s.a.w.a.), he would personally enter his fort and bear all that would befall him. Saying this, he took the statement of contract entered into with the Messenger of Allāh (s.a.w.a.), tore it and came out and met Abū Sufyān and gave him the good news regarding the breach of contract. Since the violation of oath by the Banī Qurayẓah took place during the arrival of the army of Quraysh, uneasiness entered the hearts of the Muslims, while the Messenger of Allāh (s.a.w.a.) consoled them and gave them the promise of victory from Allāh (s.w.t.).

At that moment, the army of the infidels arrived rank after ranks, one upon the other, and when some of the Muslims, whose hearts were weak (in faith), saw this enormous army, their eyes turned dull with fright and their hearts came up

¹ Unit of length equalling forty one inches or one hundred and four centimetres (translator)

to their throat with fear. As Allāh (s.w.t.) says in the Qur'ān, **"When came they upon you from above you and from below you, and were turned dull the eyes, and reached to the throats the hearts, and you did imagine about Allāh diverse thought"**.¹ The army of the infidels were surprised upon seeing the trench (Khandaq), since they never knew about it before, thus they besieged the Muslims for twenty four or twenty seven days. The companions of the Messenger of Allāh (s.a.w.a.) were aggrieved and tired due to blockade of the besiege. Some of the hypocrites (Munāfiqīn) instilled fear into the hearts of Muslims and advised them to return to Madīnah on excuse of guarding their houses. Thus Allāh (s.w.t.) said in the Qur'ān, **"And a party of them asked permission of the Prophet saying: verily our houses are exposed (to destruction), and they were not exposed (to destruction), they only intended to flee away"**.²

During the days of besiege, battle did not take place, except that both parties shot arrows and threw stones at one another. One day 'Amrū bin 'Abd Wudd, Nawfal bin 'Abdullāh bin al Mugayrah, Dhirār bin al Khaṭṭāb, Hubayrah bin Abī Wahab, 'Ikrimah bin Abī Jahl and Mirdās al Fihri, who were among the valorous men and horsemen of the Quraysh, galloped towards the trench, and finding a narrow passage, leapt out of it. Abū Sufyān and Khālīd bin al Walīd, along with with a group of fighters of Quraysh, stood near the trench in a row. 'Amrū called out to them to come too, but they said, "You proceed and if the need arises, we shall join you".

Thus 'Amrū leapt his horse, similar to an insane demon, galloped for some time in the battlefield and called out for combat in a harsh voice. Since 'Amrū was named Fāris Yalyal³ and was considered equal to a thousand horsemen, and the companions (of the Messenger) had heard a description of his valour, thus they bowed their heads down, as if birds were sitting upon their heads. ('Umar) bin al Khaṭṭāb⁴ then related regarding the valour of 'Amrū in excuse for the companions that further disheartened them and the hypocrites triumphed upon

¹ Holy Qur'ān, Sūratul Aḥzāb: 10

² Holy Qur'ān, Sūratul Aḥzāb: 13

³ Lit. a horseman of Yalyal, it is said that once he was with a caravan going to Shām when they reached Yalyal, one thousand robbers attacked and 'Amrū faced and drove them away alone, by holding a young camel as his shield (translator)

⁴ He reminded the companions of the above incident of Yalyal at such a grave moment, to further weaken their morale (translator)

them. When the Messenger of Allāh (s.a.w.a.) saw that 'Amrū called for combat, he said, "Is there a friend who may ward off the evil of this enemy"? Hearing this, 'Alī (a.s.) said, "I shall face him in the battlefield and fight with him", but he (s.a.w.a.) remained silent. Again 'Amrū called out saying, "Who among you can come and fight with me? O people! You presume that your killed ones would go to Paradise and our killed ones into hell; then none among you desires to travel to Paradise or dispatch his enemy to hell"? Then he flaunted his horse saying, "My voice has turned course due to constant calling you for combat". Again the Messenger of Allāh (s.a.w.a.) said, "Who is there to ward off this dog"? No one replied, then Amīrul Mu'minīn (a.s.) arose and said, "I shall go and ward him off". He (s.a.w.a.) said, "O 'Alī! This is 'Amrū bin 'Abd Wudd", and he (a.s.) replied, "And I am 'Alī bin Abī Ṭālib!"

Thus the Messenger of Allāh (s.a.w.a.) fastened his own armour, called Ḍaṭul Fudhūl¹, to Amīrul Mu'minīn (a.s.) and tied his own turban, named Siḥāb, prayed for him and sent him to the battlefield. Immediately Amīrul Mu'minīn (a.s.) turned to 'Amrū and recited epos replying to him, "Do not make haste for surely has come to you one who is capable of a combat with you; he has clear foresight and he sees the way of truth; surely truth grants deliverance to every successful one; I hope to establish that people weep upon you as they weep upon the dead; I wish to split your head with a strike that will be long remembered even after the wars". At that moment the Messenger of Allāh (s.a.w.a.) said, "Complete faith (Īmān) has emerged against complete polytheism (Shirk)".²

Then Amīrul Mu'minīn (a.s.) invited 'Amrū to choose one of the three conditions,³

¹ It was so called because it had redundant portions or amplexity (translator)

² Among the numerous unanimously accepted Aḥādīth in praise of Amīrul Mu'minīn (a.s.). Through this Ḥadīth of the Messenger of Allāh (s.w.t.), one can conclude that only Imām 'Alī (a.s.) possessed complete faith in Allāh (s.w.t.) and His Messenger (s.a.w.a.), befitting to be addressed as "the Commander of the faithful (Amīrul Mu'minīn)". None would adhere to him except the true faithful, while his love would act as a criterion for distinguishing a faithful from a hypocrite. Umm Salamah reports that the Messenger of Allāh (s.a.w.a.) would say, "A hypocrite does not love 'Alī and no faithful hates him". (Al Tirmidī, "Al Sunan"; Aḥmad bin Ḥanbal, "Al Musnad"; Al Shahrastānī, "Al Bidāyah wal Nihāyah"; etc.) (translator)

³ It is related that 'Amrū had made a secret vow before his idol deity in the dead of the night in the Ka'bah, which none else knew. Imām 'Alī (a.s.), referring to that secret vow of his, said, "O 'Amrū! I have heard that you have made a secret vow before your idol that if any of your antagonists made three demands on you, you will accept at least one of them". 'Amrū was amazed and taken back at his knowing the vow which none could know since there was

either to accept Islām, not to fight the Messenger (s.a.w.a.), or alight from his horse. 'Amrū chose the third condition, but in his heart he was afraid of fighting with him (a.s.). Then he said, "O 'Alī (a.s.)! Save yourself, since you do not have the experience of battle with men until now, while the smell of milk comes from your mouth (you are still a child) and here I am an eighty year old man. I held friendship with your father¹ and do not like to kill you. I do not understand why your cousin sent a lad like you to fight against me, when I possess the power to lift you up with my lance and suspend you in between the heaven and earth, such that you shall neither be alive, nor dead".

Amīrul Mu'minīn (a.s.) said, "Leave this talk, I befriend to kill you in the way of Allāh (s.w.t.)". 'Amrū alighted, hamstrung his horse and pounced upon Imām 'Alī (a.s.) with his sword stretched forth. They fought severely with one another such that dust arose and darkened the atmosphere, while the armies on both sides could not see them. 'Amrū got a chance and struck his sword upon Imām 'Alī (a.s.), when he (a.s.) raised his shield upon his head that got split into two and his head was wounded. Amīrul Mu'minīn (a.s.) then struck with his sword upon his leg, similar to a wounded Lion, and severed it. 'Amrū fell upon the earth and Imām (a.s.) sat upon his chest,² then 'Amrū said, "O 'Alī (a.s.)! Verily you have

none there at that time when he took it, proudly said, "Yes". Then Imām 'Alī (a.s.) said, "Listen 'Amrū, I first exhort you to accept Islām". He said, "How could that be, when I have come to wipe that out"? Then Imām (a.s.) said, "Then return home and have no concern with the Holy Prophet (s.a.w.a.), Islām and the Muslims". 'Amrū replied, "I would have done it, but even the women of my people will sing songs of my cowardice saying that I returned frightened of a lad like you and could not fight after having challenged for it". Then Amīrul Mu'minīn (a.s.) said, "Then, you are mounted while I am on my feet, dismount for a suitable duel". 'Amrū accepted this and jumped down from his horse and hamstrung it, at which Imām 'Alī (a.s.) said, "That's a bad omen for you O heartless tyrant" (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") (translator)

¹ It is related that 'Amrū said, "I had once been the guest of your father Abū Ṭālib and had once eaten at his table. I do not like to kill the son of the one who had once been my host and who was also known to me as a friend". To which, Imām 'Alī (a.s.) replied, "There cannot be any true friendship between a faithful one (Abū Ṭālib) and an infidel ('Amrū)," thus Amīrul Mu'minīn (a.s.) desired to evidence the faith of his respected father (translator)

² It is related that when Imām 'Alī (a.s.) sat upon his chest and wanted to sever his head, 'Amrū spat upon his blessed face. Amīrul Mu'minīn (a.s.) got off from his chest and started to walk a few steps and then returned and chopped off his head. Seeing this, the Muslims were astonished since, they awaited the killing of 'Amrū and feared lest anything could happen (he

sat upon an eminent place". Then he said, "When you kill me, do not bare me". Imām (a.s.) replied, "This is quite easy for me".

Ibn Abil Ḥadīd and others write, that when Amīrul Mu'minīn (a.s.) was wounded by 'Amrū, he pounced upon him like an enraged Lion and severed his head from his body. Then he raised the call of "Allāh is the Greatest (Allāhu Akbar)", upon hearing this, the Muslims understood that 'Amrū was killed. Thus the Messenger of Allāh (s.a.w.a.) said, "A stroke of 'Alī on the day of Khandaq is better than the worship of the entire genie and men until Qiyāmah".¹

Shaikh al Uzrī has composed verses regarding the incident of the killing of 'Amrū by Amīrul Mu'minīn (a.s.) and we consider it better to quote them herein. "Men witnessed such an assault from him that the entire nation could not bring about what he did bring about; the day when the throats of the army had choked on account of 'Amrū bin 'Abd Wudd and its expanse had straitened; he transgressed into Madīnah alone, he was not afraid to assault nor did he fear it; he called them while they were thousands in number but they were looking as if they had been burnt; where are you, the valorous lions from the tribe of 'Āmirī? Do you fear the strength of the lion while he is highly perturbed? Where is the one who yearns for Paradise or wishes to make his enemy enter hell? Then the Prophet (s.a.w.a.) commenced his talk for surely the patient ones are rewarded for speaking last; surely Allāh has gardens which none shall see them save the emigrants; who will face 'Amrū while I take guarantee of the lofty places in Paradise for him? However, they turned their faces away from him as if they were cattle and did not respond; then a rider from Quraysh stood up who would make the earth tremble with his feet as he traversed on it saying, 'Who else is there besides me who can take care of this responsibility?' It is upto me to live up to it'; he went forth for the combat just like one empty stomach going towards its food; he unsheathed his sword upon the doomed 'Amrū and hit him on his thigh severing it off; the sound of his sword has filled the throbbing hearts

could escape). They asked Imām 'Alī (a.s.) and he replied, "He spat upon my face and therefore I turned enraged, I desired that my killing should be for the sake of Allāh (s.w.t.) only, without my own anger and personal revenge". And this incident can be found in the Shī'ah and Ahlul Sunnah sources. Glory be to Allāh! Such selflessness and purity of intention in the path of Allāh (s.w.t.) cannot be found in anyone except Amīrul Mu'minīn 'Alī (a.s.) (translator)

¹ This Ḥadīth is among the unanimously acknowledged Aḥādīth, by both the Shī'ah and the Ahlul Sunnah, who have quoted it in their books (translator)

with a reverberating echo until the day of gathering; what then can be said about the stroke which has managed to gather so many noble deeds that the reward of the genie and the humans cannot match it; this is just one of his (Imām 'Alī's) many noble things so you can imagine what his other noble deeds would be".

It is related from Jābir (bin 'Abdullāh al Anṣārī) that when 'Amrū fell upon the earth, his companions retreated back and jumped off the trench (Khandaq), while Nawfal bin 'Abdullāh fell into it. The Muslims hurled stones at him and he said, "Do not kill me with such disgrace, someone should come forward and face me". Hearing this, Imām 'Alī (a.s.) proceeded and ended him with a single stroke of his sword. Then he (a.s.) struck a blow at Hubayrah's saddle-bow, he left back his armour and ran away. Jābir says that what resemblance does the incident of killing of 'Amrū bear to the killing of Jālūt by Dāwūd (a.s.).¹

¹ Most probably there might not be any instance of any battle besides the instances of the triumph of Dāwūd (a.s.) and 'Alī bin Abī Ṭālib (a.s.), in the history of the world, in which a battle had come to an end, routing the enemy altogether, at the triumph of one single champion vanquishing only one champion from the opposite camp. **"And Allāh gave him kingdom and wisdom"**, these words clearly indicate that since kingdom belongs to none but Allāh, He alone grants the rule over His kingdom on His behalf and was accordingly given to Dāwūd (a.s.) after his triumph over Jālūt had proved his extraordinary strength which was for the people as a whole a victory for them over their enemy. Allāh, while granting him the rule over His kingdom, granted also wisdom and knowledge, the two requisites for the post. All these qualities were Divinely endowed in Imām 'Alī (a.s.), and he (a.s.) had also served Islām and Muslims exactly as Dāwūd (a.s.) had done. Thus the kingdom of Allāh (s.w.t.) over the ultimate destinies of men, was granted to Imām 'Alī (a.s.) in the Imāmah, of which he was the first Imām. 'Alī's being the ruler of the state also was a blessing from Allāh (s.w.t.) which was left to the people to avail of it or not. But the rule of Imāmah granted to him by Allāh (s.w.t.), none could snatch it away from him and his progeny (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") Imām Ja'far al Ṣādiq (a.s.) says that, war started and Dāwūd came up and stood in front of Jālūt. He was mounted on an elephant and had a crown on his head and a ruby on his forehead shone, and his army had lined up before him. Dāwūd took one of the three stones that he had picked up from his path, put it in the sling and flung it towards the right wing of the army of Jālūt. That stone rose high in air and fell on the right flank of the army. It killed whomsoever it hit instantly until all fled. He flung his second stone at the left ranks and the soldiers on that side also ran away. He threw the third stone on Jālūt. It rose up and hit the jewel shining on his forehead, pierced it and reached his brain. Jālūt fell down and went to hell as Allāh says, **"Whereupon they routed them by Allāh's permission**

Thus when the battle concluded, Quraysh sent someone to take the corpses of 'Amrū and Nawfal from the Muslims by paying its price. The Messenger of Allāh (s.a.w.a.) said, "They are yours, we do not eat the cost of the dead". After permission was granted, the sister of 'Amrū came and sat at the head of her brother's corpse. When she saw that the armour of his brother, the similarity of which was not found among the 'Arabs, as well as his other weapons and clothes, were not taken off his body, she remarked, "None has killed him except a generous compeer". Then she asked as to who was his killer and they said that he was 'Alī bin Abī Ṭālib (a.s.). Then she recited the following two lines of poetry, "If 'Amrū's killer would have been some other person, then I would have cried for him till the end of time; however, his killer is one who does not have any defects and whose father was held in high esteem in his community".

To sum it up, during the siege of the Quraysh, the companions of the Messenger of Allāh (s.a.w.a.) were severely affected. Abū Sa'īd al Khudrī came to the presence of the Messenger of Allāh (s.a.w.a.) and said, "The hearts have come up to the larynx (in fright). Can you utter some words by which we may gain solace". He (s.a.w.a.) said, "Then say: Allāhummastur 'Awarātinā wa Āmin Rawa'atinā (O Allāh! Veil our private-parts and secure our magnificence)". The hypocrites (Munāfiqīn) used obscene language. Then the Messenger of Allāh (s.a.w.a.) came unto Masjid al Fath and raised his hands in supplication (Du'ā) and said, "Yā Ṣarīkhal Makrūbīna wa Yā Mujība Da'watil Mudhṭarrīna wa Yā Kāshifa Gammiya, Ikshif 'Annī Gammī wa Hammī wa Karbī, Fa Innaka Ta'lamu Ḥālī wa Ḥāl Aṣ-ḥābī, Wakfinī Hawla 'Adūwwī. (O Helper of the agonized ones! And O Answerer to the call of the distressed ones! And O Remover of grief! Remove from me my grief and my worry and my agony, for You know my state and the state of my companions, and be You sufficient against the fright of my enemies)". And he (s.a.w.a.) desired Allāh (s.w.t.)'s sufficiency against the enemies, thus Allāh (s.w.t.) sent a fierce storm that shook the camps of the infidels, uprooted their tents and overturned their vessels. While it is stated in a report that the Angels quelled the fire, uprooted the pegs of the tents and cut its ropes; while the polytheists did not consider anything better than fleeing and

and Dāwūd slew Jālūt, and Allāh gave him kingdom and wisdom and taught him whatsoever he pleased, and were it not for Allāh's repelling some men with others, the earth would have been full of mischief, but Allāh is Gracious to all (His) creatures" (Sūratul Baqarah: 251) (Muḥammad Bāqir al Majlisī, "Ḥayātul Qulūb" (translator)

retreating due to extreme fright. But the best reason for their retreat was the killing of 'Amrū and Nawfal. Allāh (s.w.t.) says, **"And Allāh did suffice for the believers in fighting (by means of 'Alī), for Allāh is All-Strong, the Almighty",**¹

Some of the Scholars say that if the Messenger of Allāh (s.a.w.a.) would not have been a Mercy for the worlds,² the wind that struck the tribes, would be more forceful and severe than the barren wind that struck the people of 'Ād.³

Ḥuḍayfah relates that then Abū Sufyān said, "We have resided in this town for a long time and have lost our cattle and did nothing; while the Jews also deserted us. Then now do you see what this wind has done to us, it is better that we leave for Makkah and save ourselves from this difficulty". Saying this, he returned back to Makkah, while the Quraysh too proceeded and loaded their provisions and joined him.

It the same year the expedition of the Banī Qurayẓah took place. When the Messenger of Allāh (s.a.w.a.) was relieved from the battle of Khandaq, he went to the house of Fāṭemah (s.a.), performed bath and asked for a censer so as to fragrant himself by burning incense. Just then Jibra'īl descended and said, "You have laid off your weapons while the Angels are yet fighting with their weapons on. Then prepare for battle and attack the Jews of Banī Qurayẓah. By Allāh (s.w.t.)! I shall now go and break their forts, similar to breaking of a hen's egg

¹ Holy Qur'ān, Sūratul Aḥzāb: 25

² Refer to the Qur'ānic verses, **"And we sent you not but a Mercy unto (all) the worlds"**. (Sūratul Anbiyā': 107) (translator)

³ Nabī Hūd (a.s.) was sent to correct the people of 'Ād, who were very flourishing and physically a very strong people, and were idolatrous. However much Hūd (a.s.) tried his best to correct their faith and behaviour to bring them to the right path, but all was in vain. Their mischief was ever on the increase. At first they were stopped the supply of water through a drought and for three continuous years, not a drop rained from the heavens and still they were arrogant and did not avail of the warning from Hūd (a.s.). At last Allāh (s.w.t.) sent over them a big path of dark cloud. The people thinking that it was going to rain, assembled under the cloud. Suddenly a very strong and terrible cyclone started and instead of water, the cloud began to shower sparks of fire and the wind was so strong and violent, that even the heavily laden camels were taken up in the air and thrown down and killed. This violent storm continued for eight days and the people were totally destroyed (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") (translator)

upon the stone". Then the Messenger of Allāh (s.a.w.a.) commanded Bilāl to call out to people saying that they should proceed further and recite their evening (ʿAṣr) Prayers at Banī Qurayḏah.

Thus they besieged them (the Banī Qurayḏah) for fifteen days, or according to a report twenty five days, while daily they would combat each other by throwing stones and shooting arrows, until Allāh (s.w.t.) instilled fear into the hearts of the Jews. The siege constricted their companions, thus they alighted from their forts and agreed to accept the command of Saʿad bin Maʿāḏ. Saʿad said, "My command is that the men the Banī Qurayḏah be killed, while their women and children be taken as captives and their wealth be divided". Thus their men were put to sword and their women captivated, while their wealth went to the share of the Muslims. Thus Allāh (s.w.t.) says, **"And He drove down those of the people of the Book who backed them from their fortresses, and He cast awe into their hearts, some you killed and took you captives of the other part (of them). And He made you to inherit their land and their dwellings and their properties, and a land which you have not yet set your foot, and Allāh is Powerful over all things"**.¹

It is related that in the battle of the trench (Khandaq), a large arrow pierced the vein in the centre of the arm of Saʿad bin Maʿāḏ, while the blood did not stop. He desired from Allāh (s.w.t.) that the blood would stop so he could see the termination of the task of Banī Qurayḏah. At that time his wound opened up, and he witnessed their affair according to his desire and later he left this world due to it.

Also in the fifth year, a moon eclipse occurred and the Jews of Madīnah played with dices, while the Messenger of Allāh (s.a.w.a.) recited the Prayers of the eclipse.

In the fifth Hijrah, the expedition of Dūmatul Jandal took place. At that place, a group of mischief-mongers united to loot the passersby and the caravans. On the twenty fifth of the month of Rabīʿul Ūlā, the Messenger of Allāh (s.a.w.a.) left to combat them, accompanied by a thousand men. When the dacoits came to know, they fled away and the Muslims took hold of their wealth and cattle and left for Madīnah and entered therein on the twentieth of the month of Rabīʿul Thānī. Dūmah is a place five days journey to Shām, near the mountain of Ṭayy,

¹ Holy Qurʾān, Sūratul Aḥzāb: 26

while its distance to Madīnah is fifteen or sixteen days. Since it was made of stone, it was called Dūmatul Jandal, while Jandal means stone.

JPC

Incidents relating to the sixth year of Hijrah

According to a report the Ḥajj Pilgrimage was made obligatory in this year, while the following Verse (Āyah) was revealed, **“Complete the Pilgrimage and the Lesser Pilgrimage (‘Umrah) for the sake of Allāh”**.¹ While some are of the opinion that its obligation was revealed in the tenth Hijrah.

In this year the expedition of Ḍātul Riqā’ took place, the details of which are that news reached Madīnah that the people of Gaṭafān, Banī Maḥārib, Inmār and Tha’labah had gathered an army to attack Madīnah. The Messenger of Allāh (s.a.w.a.) appointed Abū Ḍarr as his vicegerent in Madīnah and left for Najd in the middle of the month of Jamādiyul Ūla, along with four hundred or seven hundred men. They proceeded until they reached Nakhlah and from there to Ḍātul Riqā’. When they received news of the Prophet (s.a.w.a.)’s advent, a great fear was instilled into their hearts and they ran away seeking shelter at the top of the mountains, while they could not take their womenfolk along with them due to fear. The Muslims reached there and took their womenfolk as slaves. The time of Prayers arrived and the Muslims feared that when they would be busy in praying, the enemies would lay siege since they were watching them from far and near. The Prophet (s.a.w.a.) recited the Prayer of fear (Ṣalatul Khawf)² and

¹ Holy Qur’ān, Sūratul Baqarah: 196

² The Holy Qur’ān says regarding these Prayers, **“When you (O Our Apostle) are among them (when a battle rages) and you establish prayer for them, then let a party of them stand up with you and let them take their arms; then when they have prostrated (themselves) let them take their position in your rear, and let the other party come up, which has not prayed, then let them pray with you, but let them take their precautions and their arms; for, desire those who disbelieve that if you be negligent of your arms and your baggages, that they may turn upon you all at once”**. (Sūratul Nisā’: 102) Its manner is that the leader of the Prayers should divide the army into two groups, the first one to face the enemies and the second one to follow him in Prayers. He should lead the second group in praying one unit (Rak’ah), then when he stands up for the second unit, they should complete the prayer by themselves while the leader remains standing. Then when they have completed the second unit by themselves, they should go and stand where the first group was facing the enemy, and the first group should come and join the leader in the second unit. In this case the leader should prolong the second unit than the first one, so that the first group may catch up with him. Then the first group should join the leader and he should lead them in the second unit, then he should sit to recite the Tashahhud. When he sits to recite the Tashahhud, this group should get up immediately after prostrating and complete the second unit, then catch up with the him for

according to some reports this verse (Āyah) was revealed, **“When you (O Prophet) are among them (when a battle rages) and you establish prayer for them, then let a party of them stand up with you and let them take their arms”**.¹

There is difference of opinion regarding naming this expedition as Ḍātul Riqā’. Some say that it was named so, since the feet of the Muslims had developed wounds due to walking, while patches (Ruq’ah) and slits had developed upon them. According to another report it was named so because the standards were made of patches (Ruq’ah) of cloth. Yet some say that the mountain, that was located in that area, was of different colours similar to the patched clothes. Also it is said that it was the name of a tree where the Messenger of Allāh (s.a.w.a.) alighted.

It is said that in this expedition the Muslims captivated a woman, whose husband was absent. When he returned back, he went in pursuit of the Muslim army. When the Messenger of Allāh (s.a.w.a.) returned back to his abode (tent), he said, “Who shall guard tonight”? Thus a person from among the Emigrants (Muhājirīn) and another from among the Helpers (Anṣār) said that they would do so. They stood at the mouth of the valley. The Emigrant went to sleep after telling the Helper, “You keep guard in the first part of the night and I shall do so in the second part”. Thus the Helper started to recite Prayers when suddenly the husband of the woman arrived. He saw a man standing and shot an arrow at him that struck his body. The Helper removed the arrow but did not break his prayers. He shot a second arrow and he removed it also without breaking the Prayers. Lastly the man shot a third arrow that he again removed and then went into Rukū’ and Prostrations (Sujūd) and ended his prayers. He woke up his associate and informed him of the enemy’s arrival. When the husband of the woman saw this, he ran away. And when the Emigrant saw this state of the Helper, he said, “Glory be to Allāh! Why did you not wake me up when the first arrow was shot at you”? He replied, “I was reciting a Chapter (Sūrah) and did not wish to interrupt it. But when arrows started coming one after the other, I

the Tashahhud, after which he should lead them in saying the Salām. But in the three units, the leader has a choice whether to recite one unit with the first group and two units with the second group; or two units with the first group and one with the second group. (Muḥaqqiqul Ḥillī, “Sharā’e’ul Islām”; ‘Allāmah al Ḥillī, “Taḍkiratul Fuqahā”) (translator)

¹ Holy Qur’ān, Sūratul Nisā’: 102

performed Rukū' and Sujūd and ended my Prayers and woke you up. By Allāh (s.w.t.)! If I had not feared having opposed his (s.a.w.a.)'s orders and committing negligence in guarding, my life would have ended before the ending of the Sūrah". The destitute one (the author) says that the Emigrant was none other than 'Ammār bin Yāsir and the Helper 'Abbād bin Bishr, while the Chapter (Sūrah) that he was reciting was Sūratul Kahf.

Also in this year the expedition of Banī Laḥiyān took place, who was Laḥiyān bin Huḍayl bin Mudrikah. Two tribes from his progeny, viz. 'Adhl and Qārrah had killed 'Aṣim bin Thābit, Khubayb bin 'Adī and others, and had committed breach of trust with the Prophet of Allāh (s.a.w.a.). He (s.a.w.a.) had resolved to punish them, thus he left Madīnah accompanied by two hundred men. When the Banī Laḥiyān came to know of his (s.a.w.a.)'s arrival, they hid themselves in the mountain peaks. The Messenger (s.a.w.a.) remained there for one-two days and then left for 'Uṣfān and returned back. This expedition lasted for fourteen days.

In the same year the expedition of Gazwah Ḍī Qarad occurred, that is also known as Gazwah al Gābah, while Qarad is the name of a stream near Madīnah. The reason of this expedition was that the Messenger of Allāh (s.a.w.a.) possessed twenty milch camels that grazed in the desert, while Abū Ḍarr was their caretaker. 'Uyaynah bin Ḥiṣn (or Ḥaṣīn) al Fazārī, along with forty horsemen, stole them and killed the son of Abū Ḍarr and another person from Banī Giffār and captivated his wife. But the woman deceived them at night and sat upon one of the camels of the Prophet (s.a.w.a.) and fled to Madīnah. When she reached the presence of the Prophet (s.a.w.a.), she told him, "I had taken an oath that if I am saved, I shall sacrifice this camel". He (s.a.w.a.) replied, "This is an evil reward which you give this camel, when you sat upon her and she brought to back to your house (safely) and you desire to kill her"? Then he (s.a.w.a.) continued, "There is neither an oath in sin nor for the one who does not own something".

Therefore when the Prophet (s.a.w.a.) received news, he called out, "O horsemen of Allāh (s.w.t.)! Mount". Thus they mounted with an army of five hundred, or according to another report seven hundred, and left. The standard of the army was handed over to Miqdād and he was sent further. Miqdād went in pursuit of the enemy and reached them and Abū Qutādah killed Mus'adah, while Salamah bin Akwa' pursued the enemy on foot and struck at them while saying, "Take it (the arrows) and I am the son of Akwa', and today is the day of suckling

(mending the betrayers and ignoble men)”. He said this in reply to their sarcastic verses that, “The ignoble suckles in his mother’s womb”. Thus the disbelievers fled and took refuge in a valley that had a stream by the name of Dī Qarad. They wanted to drink water but could not do so due to fright of the Messenger (s.a.w.a.)’s army and fled away.

In the same sixth year of Hijrah, the Messenger of Allāh (s.a.w.a.) resolved to go to Makkah to perform the Lesser Pilgrimage (‘Umrah) in the month of Dīlqa’dah. He took seventy camels with him to sacrifice. They tied the Pilgrim’s Garb (Ihrām) at Masjid al Shajarah, while there were one thousand five hundred and twenty, or one thousand four hundred men with him. Among the women, Umm Salamah was along with him (s.a.w.a.). When this news reached the infidels at Makkah, they resolved to desist him from visiting the Ka’bah. The Prophet (s.a.w.a.) camped at Ḥudaybiyyah, at a distance of one day from Makkah, near a pond that had some water. After sometime, the water exhausted and the Muslims complained about it to him (s.a.w.a.). He removed an arrow and told them to pierce it into the pond. They did so and water gushed forth from it such that all of them were satiated.

At Ḥudaybiyyah¹ the Quraysh dispatched Budayl bin Warqā’ al Khuzā’ī to the Messenger of Allāh (s.a.w.a.) and he said, “The Quraysh unanimously agree to desist you from visiting the Ka’bah”. He (s.a.w.a.) replied, “We have not come forth for battle, rather for performing the lesser pilgrimage (‘Umrah) and we have brought camels to sacrifice and shall leave its meat for you. And if Quraysh resolve to fight us, they shall suffer a loss”. Following Budayl, they sent ‘Urwah bin Mas’ūd al Thaqafī, while the Prophet (s.a.w.a.) repeated what he had told Budayl previously. ‘Urwah had been eyeing the companions of the Prophet (s.a.w.a.) secretly and observed his awe in their eyes. When he returned back to the Quraysh, he told them, “O people! By the Lord! I have personally attended the audience of the Chosroe (Kisrā), Caesar (Qayṣar) and Negus (Najjāshī), and I have not seen any king holding such eminence near his subjects or his army. No water falls from his mouth, except that people take and put it upon their faces and skin (as blessings). And when he performs ablutions (Wudhū’), people run to take the water and in that process are in chance of killing one another. And if a hair falls down from his beard, they take it as a blessing and preserve it

¹ A name of a village or even name of a stream there and it was at a short interval from Makkah (translator)

with them. When he orders a task, each one of them take priority upon one another to complete it. And when he speaks, voices become soft in his presence, while none looks at him with anger. Behold that he has sent you a message that is logical and righteous for you, then accept it. I swear by the Lord! I have seen an army that would sacrifice their lives and gain victory upon you”.¹

Then the Messenger of Allāh (s.a.w.a.) dispatched ‘Uthmān² to Makkah to

¹ There are numerous reports that throw light upon the companion’s immense respect for the Prophet of Allāh (s.a.w.a.). It is related that once the Messenger (s.a.w.a.) was inside a tent made from animal skin, while the companions were outside it. Bilāl came out of the tent carrying a wash-basin of the Messenger (s.a.w.a.). The companions ran towards it and dipped their hands and put it upon their faces (as blessings), while those who could not do so, rubbed their hands against the hands of others and then put it upon their faces. It is related from Anas (bin Mālīk) that a barber was shaving the head of the Messenger of Allāh (s.a.w.a.), while the companions were seated around him and were snatching the hairs such that each one received a hair. Usāmah bin Sharīk says, that I went to the presence of the Messenger of Allāh (s.a.w.a.) and his companions were seated around him in such silence as if birds were seated upon their heads. Mugayrah relates that whenever the companions intended to knock at the door of the Prophet (s.a.w.a.), they would tap it with their nails and not bang at it or push it. Burā’ bin ‘Āzib relates that numerous times I desired to ask something from him (s.a.w.a.), but I delayed it for two years due immense awe of him. ‘Allamāh al Majlisī says that the reverence and honour of the Messenger (s.a.w.a.) and his Ahl al bait (a.s.) was obligatory upon all in his lifetime as also after their deaths, since the order to honour them is universal. There are numerous Aḥādīth that evidence that their consideration after their deaths should be same as in their lifetime, while their lives and deaths are the same. They are aware of people’s state even after their deaths. Therefore it is necessary that one should enter their Mausoleums with great reverence and exit it with due respect. One should not turn their backs towards their sepulchre (Dharīḥ) or stretch their legs towards them. One should stand with respect while reciting their salutations and recite in a low voice. One should perform all those acts, which according to the Religion and customs, confirm to reverence and honour, except those acts that have been forbidden by them such as prostrating their tombs and placing ones forehead upon them. Similarly one should also show respect while pronouncing or writing down their names; and whenever one pronounces or hears their names, should send salutations upon them. One should respect their sayings (Aḥādīth), their chaste progeny, the narrators of their Aḥādīth and the preservers of their Sharīah (Scholars and Jurist) due to their respect. In brief everything that is attributed to them is due for respect and a guarantee for their respect, while their respect is the respect for Allāh (s.w.t.). (Author)

² It is reported that the Messenger of Allāh (s.a.w.a.) initially sent Kharrāsh bin Umayyah as his messenger to the Quraysh who treated him very badly and he returned alive narrowly escaping death. Upon this, he (s.a.w.a.) desired ‘Umar ibn al Khaṭṭāb to go for the same but

apprise the Quraysh of his intentions and he told the Muslims that relief was near. 'Uthmān left for Makkah followed by another ten people from among the Emigrants (Muhājirīn). News reached them that 'Uthmān was killed in Makkah along with the ten men, while Shayṭān spread this news among the army of the Messenger of Allāh (s.a.w.a.). Hearing this, the Prophet (s.a.w.a.) said, "I shall not leave this place until I do not punish the Quraysh". Saying this, he sat at the foot of a babul tree and took allegiance from his companions that they would not leave that place, and if battle took place, they would not lift their hands off it. While this allegiance was known as Bay'atul Ridhwān (the allegiance that earned Allāh's pleasure) as revealed by Allāh, **"Indeed Allāh was pleased with the believers when they pledged their fealty to you under the tree".¹**

This allegiance instilled fear into the hearts of Quraysh and they dispatched Suhayl bin 'Amrū and Ḥafṣ bin Aḥnaf to peacefully resolve the matter between them. Thus a peace-treaty was entered between the Prophet (s.a.w.a.) and Suhayl, while an agreement was made, the gist of which is as follows, "There shall be no war between the Muslims and the Quraysh for a period of ten years and neither shall harm the property and lives of the other. They shall neither cause inconvenience nor unleash terror in each other's land. Whoever among the disbelievers becomes a Muslim, the Quraysh shall not trouble him; while anyone (among the Muslims) enters into a contract with the Quraysh, the Muslims shall not bear malice towards him. The Messenger of Allāh (s.a.w.a.) could perform the elapsed (Qadhā') Ḥajj and lesser pilgrimage ('Umrah) the next year, but the Muslims shall not remain in Makkah for more than three days and sheath their weapons. If a person (among the Quraysh) joins the Prophet (s.a.w.a.) without the permission of his guardian, even though he accepts Islām, shall not be accepted them and be returned back. But anyone from among the Muslims who enter the ranks of the Quraysh, without the permission of his guardian, shall not be returned back and shall be given refuge."²

he pleaded to be excused and suggested the name of 'Uthmān (Ibn Hishām, "Sīratul Nabawīyyah"; Giyāthuddīn Mīr Khwānd, "Ḥabībūl Siyar"; Muḥammad 'Āshiq al Ilāhī al Barnī, "Rawdhatul Aḥbāb") (translator)

¹ Holy Qur'ān, Sūratul Fath: 18

² The Holy Prophet (s.a.w.a.) dictated the terms of the treaty and Imām 'Alī (a.s.) was desired by him to write down as follows, "In the name of Allāh, the Beneficent, the Merciful". Suhayl objected to the words saying that the people of Makkah did not know who the "Beneficent" and "Merciful" was. Thus he said the treaty should begin as they said, "In your name O

A group of his companions were displeased¹ by this peace-treaty and some of them were disturbed as to why did the dream of the Messenger of Allāh (s.a.w.a.) did not come true, that they would go for the visitation of the Ka'bah and perform 'Umrah, when he even had the keys of the Ka'bah in his hands, and even Makkah was not conquered. ('Umar) Ibnul Khaṭṭāb also pronounced these words upon his lips that were in his heart, saying, "I never doubted the Messengership of Muḥammad (s.a.w.a.), except on the day of Ḥudaybiyyah".² He even told the Prophet (s.a.w.a.), "How can we accept this disgrace and

Lord"! The Messenger (s.a.w.a.) agreed and asked Imām 'Alī (a.s.) to write in the manner, and then he (s.a.w.a.) continued dictating, "This treaty made between Muḥammad, the Messenger of Allāh (s.a.w.a.)", and Suhayl again objected saying, "Had the people of Makkah acknowledged you as the Messenger of Allāh, they would not have risen against you. Hence you should write your father's name". The Holy Prophet (s.a.w.a.) again agreed, but by this time Imām 'Alī (a.s.) had already written down "Muḥammad, the Messenger of Allāh (s.a.w.a.)". The Prophet (s.a.w.a.) desired 'Alī (a.s.) to erase the words, but he (a.s.) said, "O Messenger of Allāh (s.a.w.a.)! I believe in your being the Prophet of Allāh and how could I erase the matter which is my faith"? The Prophet (s.a.w.a.) himself took the pen and amended it substituting the words, "Son of 'Abdullāh" instead of "Messenger of Allāh (s.a.w.a.)". (Al Bukhārī, "Al Ṣaḥīḥ"; Giyāthuddīn Mīr Khwānd, "Ḥabībul Siyar"; Ibn Hishām, "Siratun Nabawīyyah"; etc.) At the same time the Messenger of Allāh (s.a.w.a.) prophesied saying, "O 'Alī! Similarly you shall have to agree on a similar occasion in your own life". This prophesy was fulfilled when a peace-treaty was concluded between him (a.s.) and Mu'āwiyah after the battle of Ṣiffīn (translator)

¹ When the writing of the peace treaty was concluded, the Messenger of Allāh (s.a.w.a.) said to his companions, "Get up and slaughter your sacrifices and get your head shaved". By Allah, none of them got up, and the Prophet (s.a.w.a.) repeated his order thrice. When none of them arose, he left them and went to Umm Salamah and told her of the people's attitudes towards him. She said, "O the Prophet of Allāh! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head". So, the Prophet (s.a.w.a.) went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions also got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other (translator)

² It is for the likes of such people who doubted the Messengership of the Prophet of Allāh (s.a.w.a.), that Allāh further says in the same chapter (Sūrah): **And that He may chastise the hypocrite men and the hypocrite women, and the disbelieving men and the disbelieving women, the thinkers of evil thoughts about Allāh, on rotates evil, and Allāh is wroth with them, (He) has prepared hell for them, and an evil journey's end".** (Sūratul Fath: 6) (translator)

submit to this settlement”? He (s.a.w.a.) said, “I am the Prophet of Allāh (s.a.w.a.) and do not commit any task except by His orders”. He said, “You had told us that we would go for the visitation of the Ka’bah and perform the lesser pilgrimage (‘Umrah), then what happened”? He (s.a.w.a.) replied, “Did I tell you that we shall do so this very year”? And he replied in the negative. Then he (s.a.w.a.) continued, “Then why do you dispute? Do not be aggrieved, that we shall certainly perform the visitation of the Ka’bah and also circumambulate (Tawāf) it, as Allāh said: **Indeed Allāh has fulfilled for His Messenger the dream with truth**”.¹

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¹ Holy Qur’ān: Sūratul Fath: 27, while this peace-treaty was a grand victory in the eyes of Allāh (s.w.t.) for He revealed saying, **“Verily We have caused victory for you, a manifest victory”**. (Sūratul Fath: 1) (translator)

Incidents relating to the seventh year of Hijrah and the conquest of Khaybar

Indeed it should be known that during the Messenger of Allāh (s.a.w.a.)'s return from Ḥudaybiyyah, the Chapter of Al Fath (Victory) descended upon him and this pointed to the victory of Khaybar. As proclaimed by Allāh (s.w.t.), **"And rewarded them with a near victory"**.¹ Khaybar consisted of seven strong forts named, Nā'im, Qamūṣ, Katibah, Shiq or Shaq, Naṭāh, Waṭīḥ and Sulālim. After his return from Ḥudaybiyyah, he (s.a.w.a.) stayed in Madīnah for around twenty days, and then he announced the number of people for battle and proceeded with an army of one thousand four hundred towards Khaybar. When the Jews came to know of his (s.a.w.a.)'s intentions, their fortified themselves behind the walls of their forts.

One day they came out of their fortresses for farming and tilling, carrying shovels and baskets. Their sight fell upon the army of the Prophet (s.a.w.a.) surrounding the fortresses and they called out, "By the Lord! This is Muḥammad (s.a.w.a.) and his army", saying this they returned back. When the Messenger of Allāh (s.a.w.a.) saw this, he said, "Allāh is the Greatest! Khaybar is ruined. Verily we did not descend face to face with the community, except that evil shall then be the morning of the warned ones"² When the Messenger of Allāh (s.a.w.a.) saw shovels and baskets, that were tools of destruction, in the hands of the people of Khaybar, he took it as a good omen that Khaybar would be ruined. Here the Jews too prepared for battle and settled their women and children in the fort of Katibah, and hid the hay and food-supplies in the fort of Nā'im. They secured the fortresses tightly and the soldiers gathered at the fort of Naṭāh. Ḥabbāb bin Mandār said, "The Jews cherish their palms trees more than their children, family and tribesmen, then if we receive orders to cut palm groves they would be extremely aggrieved". The Messenger of Allāh (s.a.w.a.) replied, "There is no harm", thus the companions cut down four hundred palm trees.

¹ The entire verse reads as, **"Indeed Allāh was well pleased with the believers when they pledged their fealty unto you under the tree, as He did know what was in their hearts, so did He send down tranquillity on them and rewarded them with a near victory"**. (Sūratul Fath: 18) (translator)

² Refer to the Qur'ānic Āyah, **"But when it shall descend in their court, evil shall then be the morning of the warned ones"**. (Sūratul Ṣāffāt: 177) (translator)

Thus the Muslims fought with the Jews and captured some of their fortresses, then they surrounded the fort of Qamūṣ, that was rigid and solidified. The Messenger of Allāh (s.a.w.a.) was afflicted with a severe migraine and could not step into the battlefield. Daily a companion would carry a standard and go to fight with them, but in the evening would return back empty-handed. One day Abū Bakr took the standard, was routed and returned back. The next day 'Umar also did the same and retreated back with no positive result. Ibn Abil Ḥadīd, a Scholar of Ahlul Sunnah, compiled verses regarding the conquest of Khaybar in these words, "Even if I forget everything, I will not forget the two men who came forward and then fled a fleeing; then certainly their fleeing was a big offense for the lofty standard; they carried the clothes of disgrace on top of their heads; a youth from the people of Mūsā who had a long sword belt paralysed them; I excused the two of you because of the long-necked speeding horse of your enemy; surely death is a hated thing and every soul loves to remain alive".

In the evening when 'Umar also returned back, the Messenger of Allāh (s.a.w.a.) declared, "Tomorrow I shall give the standard to a man who is valorous assaulter (Karrār) and not who escapes cowardly (Gayr Farrār), he loves Allāh (s.w.t.) and His Messenger (s.a.w.a.) and Allāh (s.w.t.) and His Messenger (s.a.w.a.) love him. While Allāh (s.w.t.) shall bestow victory of Khaybar at his hands". Next day the companions gathered together and each of them desired this eminent position,¹ when the Messenger of Allāh (s.a.w.a.) asked, "Where is 'Alī"? They replied that he was suffering from pain in the eyes and was not capable of moving.² He (s.a.w.a.) said, "Get him to me". Salamah bin Akwa'

¹ It is related that many of the companions stretched themselves to their full heights so that the Messenger of Allāh (s.a.w.a.) might spot them (Muslim, "Al Ṣaḥīḥ"; Tirmidī, "Al Ṣaḥīḥ"; Ḥākim al Naysābūrī, "Al Mustadrak 'alal Ṣaḥīḥayn"; Aḥmad bin Ḥanbal, "Musnad"; Ibn Sa'ad, "Ṭabaqātul Kubrā"; Ibn 'Abdul Birr, "Al Istī'āb fī Ma'rīfatil Aṣḥāb"; Muḥibuddīn al Ṭabarī, "Al Riyādhul Nadharah"; Ibn Ḥajar al 'Asqalānī, "Al Isābah fī Tamīz al Ṣaḥābah"; Ibnul Athīr al Jazarī, "Asadul Gābah fī Ma'rīfatil Ṣaḥābah"; 'Alī al Muttaqī al Hindī, "Kanzul 'Ummāl"; etc.) It is also related that 'Umar ibn al Khattāb said, "Only that day I cherished the desire to become the general" ('Alī al Muttaqī al Hindī, "Kanzul 'Ummāl") (translator)

² It is related that Jibrā'il descended and proclaimed, "Nādi 'Aliyyan Maẓ-haral 'Ajā'ib, Tajid-hu 'Awnan laka fil Nawā'ib, kullu Hammin wa Gammin Sayanjali, bi Wilāyatika Yā 'Alī Yā 'Alī Yā 'Alī" (Call 'Alī, the Manifestor of wonders; you shall surely find him a Helper in your difficulties; all grief and sorrow shall be removed; by your Authority O 'Alī, O 'Alī, O 'Alī!) Sayyid Shihābuddīn al Mar'ashī (d.1411) writes, "The Ḥadīth of Nādi 'Alī has been related by a group from among the Ahlul Sunnah in their books, among them the contemporary scholar

went and took the hand of 'Alī (a.s.) and brought him to the presence of the Messenger of Allāh (s.a.w.a.). The Messenger of Allāh (s.a.w.a.) placed his head upon his own knee and applied the saliva of his mouth in his eyes and that very moment the inflammation in his eyes was cured. Ḥassan bin Thābit composed verses saying, "'Alī was suffering from an eye ailment and was seeking a cure for it, but there was none to cure him; it was the Messenger of Allāh (s.a.w.a.) who cured him with his saliva; thus blessed was the one who gave the saliva and equally blessed was the one who received it; he said today I will give the standard to that chivalrous man who loves the Prophet and the Lord is also his friend; moreover the Lord also loves him and will make him conquer the strong forts; then he selected 'Alī of the people and named him as his minister and brother".

Then he (s.a.w.a.) handed over the standard to Amīrul Mu'minīn (a.s.), who took it and hastened until he reached the foot of the fort of Qamūṣ. Daily Marḥab would step out of the fortress, that day he did the same and came out similar to to an inebriated elephant and recited the following epos (Rajaz), "Indeed Khaybar knows that I am Marḥab, well-equipped a proven champion". Hearing this, Amīrul Mu'minīn (a.s.) came face to face with him similar to an enraged lion and said, "I am the one whose mother named him Ḥaydarah (male lion), a Lion of the thicket with a terror-striking countenance; I give my opponents the measure of Sandarah in exchange for Ṣā'a (i.e. return their attack with one that is much more fierce". As soon as Marḥab heard these epos from Amīrul Mu'minīn (a.s.), he remembered the words of his nanny-astrologer, who had predicted that he would gain victory upon everyone else, except the one whose name would be Ḥaydarah. Then if he fought with him, he would be killed, therefore he ran away. Shayṭān appeared in the form of a monk and told him, "There are numerous people whose names are Ḥaydarah, then why do you retreat"? Hearing this Marḥab returned back and desired to wound Imām 'Alī (a.s.), but he did not give him respite and struck at his head with his Ḍulfiqār and threw him upon the earth. Thereafter he also killed Rabī' bin Abil Ḥuqayq, who was among the chiefs of the community; and 'Antar al Khaybarī, who was among the valorous men of Khaybar and was renowned for his chivalry and boldness; and Murrah, Yāsir and their likes, among the brave men of the Jews.

Seeing this, the Jews retreated back and scattered into the fort of Qamūṣ and fastened its door quickly. Amīrul Mu'minīn (a.s.) came to the foot of the door with his unsheathed sword and caught the iron door and shook it such that the entire fort trembled. At that time Ṣafīyyah bint Ḥayy al Akḥṭab¹ fell down from her throne and injured her face. Then he (a.s.) pulled the door out from its place he lifted it above his head armouring himself and fought for some time, while the Jews hid in their caves. Then he (a.s.) placed it as a bridge upon the trench and himself stood in between it and gave passage to the army from upon it. Then he threw the door forty cubits behind the back of head, and later forty people tried to shake it but could not do so.²

At this the poets, especially the 'Arabs, composed numerous verses at this event and it is better that we quote some of the verses of Shaikh al Uzrī. "And he ('Alī) wrecked total havoc on the day of Khaybar and it was a sight to behold; the Prophet (s.a.w.a.) said that I will give my standard to a lion and my firm supporter; then every group held up its neck so that its aura be seen; he called out: where is the inheritor of forbearance and strength; his strength saves the (difficult) days; where is the possessor of lofty bravery who when called upon in a battle, his awe and majesty follow him; so his vicegerent came to him with sore eyes, so he watered them with his saliva and cured them; then he went seeking the ranks of the enemy, so they turned away from him knowing that he will vanquish them; he scraped off the disbelief of the polytheists in a welcoming manner, and converted their powerful ones into weak; he flattened its door with the power of his strength as if the skies aided him in its flattening; protector of those who are hopeful, responder and listener to all who love to converse in whispers with him".

It is also related that on the day of the victory of Khaybar³, Ja'far bin Abī Ṭālib

¹ Later the Messenger of Allāh (s.a.w.a.) married her (translator)

² This is acclaimed by all the Ahlul Sunnah Scholars such as Al Ḍahabī, "Mizān al I'tidāl"; Ibn Ḥajar al 'Asqalānī, "Fathul Bārī", 'Alī bin Sulṭān, "Sharḥ Mirqāt"; Muḥibuddīn al Ṭabarī, "Riyādhul Nadharah"; etc. While Muḥibuddīn al Ṭabarī and 'Alī bin Sulṭān say that after the conclusion of the battle seventy people could not place it back in its original place (translator)

³ Fadak was a green fertile place near Madīnah. It belonged to the Jews and in the seventh Hijrah it passed from them to the Prophet (s.a.w.a.) under the terms of a settlement for peace. The reason for this settlement was that when after the fall of Khaybar, the Jews realized the real power of the Muslims, their martial aspirations were lowered, and noting

returned back from Abyssinia (Ḥabashah) and the Messenger of Allāh (s.a.w.a.) was pleased at his arrival and even taught him the renowned Prayers (Ṣalāh Ja'far al Ṭayyār).¹

Ja'far brought gifts from Abyssinia for the Prophet (s.a.w.a.) such as perfumes of musk and amber, clothes and also a golden threaded gown that he (s.a.w.a.) gifted to Imām 'Alī (a.s.). He (a.s.) plucked the pearls from it that weighed one thousand Mithqāl² and distributed all among the destitute of Madīnah and did not keep anything for himself.

In the same year (seventh Hijrah) the lapsed lesser pilgrimage ('Umratul Qadhā') took place. It so happened that after returning from Khaybar, the Messenger of Allāh (s.a.w.a.) decided to visit Makkah. In the month of Ḍilqa'dah he announced to his companions to gather provisions for a journey to Makkah to perform the lapsed lesser pilgrimage of Ḥudaybiyyah. Thus the ones who were present at Ḥudaybiyyah, along with others, resolved to go to Makkah and took seventy

that the Prophet (s.a.w.a.) had spared some Jews on their seeking protection, they also sent a message of peace to him (s.a.w.a.) and expressed the wish that Fadak might be taken from them and their area should not be made battle-field. **"And give to the near of kin his due"**. (Sūrat Banī Isrā'īl: 26). When the above verse was revealed upon the Holy Prophet (s.a.w.a.), he gave Fadak to Faṭmah (s.a.). (Refer Abū Iṣḥāq al Tha'labī, "Kashful Bayān"; Jalāluddīn al Suyūṭī, "Tafsīr Al Durr al Manthūr; Ḥāfiḍ al Ḥaskānī "Shawāhidul Tanzīl"; Sulaymān al Qandūzī, "Yanābī'ul Mawaddah"; Al Wāqidī, "Tafsīr al Qur'ān"; Ḥākim al Naysābūrī, "Al Tafsīr"; 'Alī al Muttaqī al Hindī, "Kanzul 'Ummāl"; Ibn Abil Ḥadīd, "Sharḥ Nahjul Balāghah"; Yaqūt al Hamawī, "Majma'ul Buldān"; etc.) (translator)

¹ One of the recommended (Sunnah) Prayers, carrying great rewards and benefits and can be recited any time, but the best timing to recite it is on Fridays. The Method of the Prayer in short is that one should recite four units (Rak'ah) of Prayers (two and two), in the first unit Sūratul Ḥamd followed by Sūrat Zilzāl; in the second unit after Sūratul Ḥamd, Sūratul 'Ādiyāt; while in the third unit Sūratul Ḥamd and then Sūratul Naṣr; and likewise in the fourth unit after Sūratul Ḥamd, Sūratul Ikhlāṣ should be recited. In each unit, after reciting the chapters (Sūrah), one should say fifteen times: Sub-ḥānallāhi wal Ḥamdu lillāhi wa Lā Ilāha illallāhu wallāhu Akbar, then go into Rukū' and repeat ten times, after standing from Rukū' again ten times, repeat ten times in the first prostration (Sajdah), then arise from the prostration and recite ten times while sitting, again in the second prostration (Sajdah) ten times, after arising from the prostration (Sajdah) and before arising for the next unit (Rak'ah), again ten times while sitting. Thus the total recitations in all the four units (Rak'ah) would be three hundred. After completing the Prayers, one should recite supplications (Du'ā') found in books such as Mafātīḥul Jinān, etc. (translator)

² Unit of weight equal to about five grams (translator)

camels for sacrifice along with them. They also took weapons with them, so that if the Quraysh would commit breach of trust, they should not be unarmed, but did not reveal them (but hid them). The Messenger of Allāh (s.a.w.a.) mounted his Camel named Qaṣwā¹, while the companions accompanied him, some mounted, while some on foot. They sheathed their swords and entered Makkah pronouncing the Talbiyyah² from the side of Thanīyyatul Ḥajūn³.

ʿAbdullāh bin Rawāḥah had caught hold of the reins of his camel, while the Messenger of Allāh (s.a.w.a.) entered Masjidul Ḥarām in this manner. He (s.a.w.a.) circumambulated the Kaʿbah mounted and touched the black stone (Ḥajarul Aswad) with the crosier in his hand. Then he (s.a.w.a.) commanded his companions to do Idṭībā⁴ and circumambulate displaying courage so that the disbelievers may not consider them to be weak. From that day, the act of walking in haste was recommended for the visitors of Makkah. They remained in Makkah for three days and then returned back.

In the seventh Hijrah, the Messenger of Allāh (s.a.w.a.) married Umm Ḥabībah bint Abī Sufyān. Previously she was married to ʿAbdullāh bin Jaḥash, who accepted Islām and she accompanied him to Abyssinia. Therein he turned an apostate again and died a Christian, while Umm Ḥabībah remained a Muslim until the Messenger of Allāh (s.a.w.a.) sent a message to Negus (Najjāshī, the ruler of Abyssinia) for her hand. Thus Najjāshī organized a gathering and called Jaʿfar bin Abī Ṭālib and other Muslims, and himself acted as a representative for the Prophet (s.a.w.a.), while Khālīd bin Saʿīd bin Al ʿĀṣ the representative of Umm Ḥabībah and a marriage was contracted. Najjāshī recited the Sermon in following words, "All praise is Allāh's, the King, the Holy, the Peace-loving, (the Bestower of) conviction, the Guardian, the Ever-Prevalent, the Supreme. I bear witness that there is no other Deity except Allāh and that Muḥammad (s.a.w.a.)

¹ A slit-eared she-camel of the Messenger of Allāh (s.a.w.a.) (translator)

² Its wordings being, "Labbayka Allāhumma Labbayka, Labbayka lā Sharīka Laka Labbayka, Innal Ḥamda wal Niʿmata Laka wal Mulk, lā Sharīka Laka Labbayka" (Here I am O Allāh [in response to Your call], here I am; here I am, there is no partner for You; Indeed all Praise and grace and sovereignty belongs to You, there is no partner for You, here I am) (translator)

³ A mountain pass on the way to the Cemetery of Al Ḥajūn or Al Muʿallā in Makkah (translator)

⁴ The act of placing ones cloth on the left shoulder while taking it from below the right armpit, in this way the right shoulder would become bare, while the left one covered. One of the recommended (Sunnah) acts of Ihṛām (pilgrim's garb) (translator)

is His servant and His Messenger and he is the one regarding whom `Īsā bin Maryam gave glad-tidings. Now then! The Messenger of Allāh (s.a.w.a.) wrote to me to marry Umm Ḥabībah bint Abī Sufyān to him and I accept to what the Messenger of Allāh (s.a.w.a.) commanded and apportion four hundred Dīnārs". Then he proclaimed that four hundred Dīnārs be brought as her dower (Mahr).

Khālid bin Saʿīd then said, "All praise is Allāh's. I praise Him, seek His refuge and seek His forgiveness. I bear witness that there is no other Deity except Allāh and that Muḥammad (s.a.w.a.) is His servant and His Messenger, sent him with guidance and the religion of truth, that He may prevail it over all other religions, though may detest it the polytheists".¹ Now then! I have accepted to what the Messenger of Allāh (s.a.w.a.) commanded him and marry Umm Ḥabībah bint Abī Sufyān to him. Then may Allāh (s.w.t.) bestow abundance to the Messenger of Allāh (s.a.w.a.)". Then Khālid took the dower amount and Najjāshī ordered that food be brought, while those present ate and then left.

¹ Refer to the Qurʾānic Verse, **"He it is Who sent His Messenger with guidance and the religion of truth, that He may prevail it over all other religions, though may detest it the polytheists."** (Sūratul Barā'ah: 33) (translator)

Incidents relating to the eighth year of Hijrah

In the eighth Hijrah, the battle of Mu'tah took place, while it is a village of Balqā' in Shām. The reason for this expedition was that the Messenger of Allāh (s.a.w.a.) despatched Ḥārith bin 'Umayr al Azdī with a letter to the ruler of Buṣrā that was village of Shām. When he reached Mu'tah, he encountered Shurḥabīl bin 'Amrū al Gassānī, an eminent personality in the court of Caesar (Qayṣar) who killed him. When this news reached the Messenger of Allāh (s.a.w.a.), he commanded that an army be prepared for battle and reach Jurf. He (s.a.w.a.) himself went to Jurf and counted an army that numbered three thousand. He (s.a.w.a.) tied a white standard and handed it over to Ja'far bin Abī Ṭālib and made him the commander of the army and said, "If Ja'far does not survive, the commander shall be Zayd bin Ḥārithah, and if anything happens to him, 'Abdullāh bin Rawāḥah shall carry the standard, and if he too falls, the Muslims should select someone among themselves as the commander".

When a Jew, who was present there, heard these words from the Messenger of Allāh (s.a.w.a.), he said, "O Abal Qāsim! If you really are a Prophet and your words are true, none whom you have named shall return back alive. Since if the Prophets of Banī Isrā'īl would count the names of persons as you did (in the present circumstances), all of them would be killed". Then he (s.a.w.a.) commanded them to proceed until they reach the place where Ḥārith was killed and invite the disbelievers to accept Islām and if they refuse, to fight them. Thus they proceeded further until they reached Mu'tah. This news reached Shurḥabīl and he requested the Caesar to send a large army, while ten thousand or more army men arrived to fight the companions of the Messenger of Allāh (s.a.w.a.).

The Muslims, who had desired martyrdom and entry into Paradise, did not find any signs of indolence in themselves facing the huge army and resolved for battle. Thus both the armies stood in rows came face to face with each other, and Ja'far stepped ahead and called out, "O people! Dismount your horses and attack on foot". He did so because the Muslims may alight and understand that they would not be able to flee from the battlefield and thus be compelled to fight with righteousness. Thus he himself dismounted and left his horse, and then he took the standard and attacked from all sides. The battle turned intense and the disbelievers attacked in groups and surrounded Ja'far and attacked him with swords and cut off his right arm and he took the standard in his left hand. He attacked in this state until he received fifty wounds upon his front part and then

they cut off his left arm too. He then caught the standard with his (severed) elbows, when a disbeliever struck at his back with his sword and killed him. The standard was overthrown, when Zayd bin Ḥārithah stepped ahead and fought bravely until he too was martyred. After him 'Abdullāh bin Rawāḥah took hold of the standard and fought until he too met the same fate. And we have already quoted the incident of Mu'tah in the last part of the chapter on the miracles of the Messenger of Allāh (s.a.w.a.) and one should refer to it (for further readings).

There are numerous reports in praise of Ja'far bin Abī Ṭālib. It is related that the Messenger of Allāh (s.a.w.a.) said, "People have been created from different trees, while I and Ja'far have been created from the same tree". One day he (s.a.w.a.) told Ja'far, "You are my similitude in physical features and character".

Ibn Bābawayh relates from Imām Muḥammad al Bāqir (a.s.) that he said, that Allāh (s.w.t.) revealed to His Messenger (s.a.w.a.) saying, "I am thankful for the four traits of Ja'far and love them". Thus the Messenger of Allāh (s.a.w.a.) called him (Ja'far) and asked him the four traits and he replied, "O Messenger of Allāh (s.a.w.a.)! If Allāh (s.w.t.) had not revealed them to you, I would not inform you of them (due to modesty). The first one that I never drank wine, for I knew that if became intoxicated, my intellect would fade away. I never uttered falsehood, for it reduces ones manliness and fairness. I never committed adultery with another's women, for I knew that if I committed it, some other shall commit adultery with my women. I never worshipped idols, for I know that no gain or loss can be expected from them". Hearing this, the Messenger (s.a.w.a.) stroke at his shoulder and exclaimed, "It is appropriate that Allāh (s.w.t.) bestow two wings to you so that you may fly along with the Angels".¹

It is also related from Imām 'Alī Zainul 'Ābidīn (a.s.) that no day was worst for the Messenger of Allāh (s.a.w.a.) than the day of Uḥud when his uncle Ḥamzah, the lion of Allāh (s.w.t.) and the lion of the Messenger of Allāh (s.a.w.a.) was killed; and after that the day of Mu'tah, when his paternal cousin Ja'far was martyred.

The expedition of Ḍātul Salāsil also took place in this year. The summary is that twelve thousand horsemen from the people of Wādī Yābis gathered and pledged

¹ These excellent qualities cannot be found in anyone, except in the son of a true believer Abū Ṭālib (s.a.), who reared such eminent sons (translator)

to one another that they would kill Muḥammad (s.a.w.a.) and 'Alī (a.s.). Jibra'īl came and gave the news to the Messenger of Allāh (s.a.w.a.) and told him to dispatch Abū Bakr with an army of four thousand men, among the Emigrants (Muhājirīn) and Helpers (Anṣār), to fight them. Thus he (s.a.w.a.) called Abū Bakr and sent him with an army of four thousand men and instructed him saying, "First you should present Islām to them, and if they refuse, fight them and kill their men and captivate their women".

Thus Abū Bakr left and paved the way slowly with his army until he reached Wādī Yābis and came face to face with the enemies. Two hundred well-equipped men with fatal weapons came to Abū Bakr and said, "We swear by the Lāt and 'Uzzā,¹ was it not for the relation and closeness that we have with you, we would not stop from killing you and all your companions, in a manner that would be remembered in time to come. Then return back and consider your well-being, that we do not have anything to do with you, and we desire to kill Muḥammad (s.a.w.a.) and his brother 'Alī (a.s.)". Abū Bakr considered in his interest to return back and marched his army and went to the presence of the Messenger of Allāh (s.a.w.a.). He (s.a.w.a.) told him, "You have disobeyed my command and did not carry out what I ordered you. By Allāh (s.w.t.)! You have become disobedient". Then he (s.a.w.a.) called 'Umar and sent him with the same army of four thousand men to Wādī Yābis and he too did as his predecessor.²

Then the Messenger of Allāh (s.a.w.a.) called for 'Alī (a.s.) and gave him the same instructions, as he had given to Abū Bakr and 'Umar, and he (a.s.) replied that he would return victorious. Thus Amīrul Mu'minīn left for that place, along with a group of emigrants (Muhājirīn) and helpers (Anṣār), and paved the way with haste, against the practice of Abū Bakr and 'Umar and reached there. He reached a place where both the armies could look at one another and told them to step forward. As before, two hundred well-equipped men came forward facing him and asked him who he was. He (a.s.) replied, "I am 'Alī bin Abī Ṭālib, the cousin and brother of the Prophet (s.a.w.a.) and I invite you to accept Islām and side with the Muslims in (their) good and bad (times)". They replied, "We had desired you and you are our aim. Now prepare yourself for battle, that we shall kill you and your companions, while our promised time (for battle) is tomorrow

¹ The pagan deities of that time (translator)

² In some reports it is stated that he (s.a.w.a.) also sent 'Amrū bin al 'Aṣ and he too returned back in fear (translator)

mid-noon". He (a.s.) replied, "Woe be to you! You frighten me with a large army? I seek assistance from Allāh (s.w.t.), the Angels and the Muslims against you. And there is no might and no power except with Allah, the Most High, the Most Great". Then when night came forth, he (a.s.) ordered to prepare the horses, give them grains to eat and put saddles upon them and be ready. When it dawned, he recited the obligatory morning prayers in its first time and laid siege when yet the atmosphere was dark. Still the last part of his army had not yet reached him, when their warriors were killed and their women and children were taken captives. Their wealth was taken as spoils of war, their houses destroyed and they returned back taking their provisions along with them.

At this moment Allāh (s.w.t.) revealed the chapter (Sūrah) of Al 'Ādiyāt (the chargers), saying, **"By the snorting chargers! And those that dash off (their hoofs) striking fire".**¹ 'Alī bin Ibrāhīm (al Qummī) says that since there were numerous stones at that place, and when the hooves of horses struck with them, they emitted fire. **"And those that scour to the attack at morn. And stir thereby the dust aloft, and penetrate through (the foe) all of them. Verily, man unto his Lord is ungrateful. And verily, He is a witness unto that, And verily, in the love of wealth, he is violent. What! Knows he not when, what is in the graves is raised (to life); And shall be made manifest whatever is in the breasts, Verily, their Lord, that day concerning them, will be fully aware".**²

It is related that Amīrul Mu'minīn possessed a head-band, that he would wear when he had to go to an intense battle. When he (a.s.) wanted to leave for this battle, he came to Fāṭmah (s.a.) and requested her to give him the head-band. She (s.a.) asked him, "Where does my father want to send you"? And he (a.s.) replied, "To Wādī al Ramal". Fāṭmah (s.a.) realized the danger involved and started to weep, when the Messenger of Allāh (s.a.w.a.) entered therein and asked her, "Why do you weep? Do you fear that your husband might be killed? If Allāh (s.w.t.) wills he will not be killed". Imām 'Alī (a.s.) said, "O Messenger of Allāh (s.a.w.a.)! Do you not wish that I be killed and enter paradise"?

Thus Amīrul Mu'minīn (a.s.) left, the Messenger of Allāh (s.a.w.a.) went to leave him until Masjid al Aḥzāb; and when he (a.s.) returned back, he (s.a.w.a.) went to receive him along with his companions. While his companions stood in two

¹ Holy Qur'ān, Sūratul 'Ādiyāt: 1-2

² Holy Qur'ān, Sūratul 'Ādiyāt: 3-11

rows on the way and when his (a.s.)'s sight fell upon the Prophet of Allāh (s.a.w.a.), he threw himself down from the horse and hastened towards him (s.a.w.a.). Then he (a.s.) kissed his blessed feet and his stirrup. The Messenger of Allāh (s.a.w.a.) told him, "O 'Alī! Alight. For Allāh (s.w.t.) and His Messenger (s.a.w.a.) is pleased with you". Hearing this glad-tidings, Imām 'Alī (a.s.) wept with joy and then returned back to his house, while the Muslims took their share of the booty.

The Messenger of Allāh (s.a.w.a.) asked some of the army men, "How did you find your commander in this journey"? They replied, "We did not witness any evil from him, but marked a strange thing. In every Prayer that we followed him, he recited the Chapter (Sūrah) of Ikhlāṣ". He (s.a.w.a.) asked 'Alī (a.s.), "O 'Alī! Why did you not recite any other Chapter in the obligatory prayers apart from Sūratul Ikhlāṣ"? And he (a.s.) replied, "O Messenger of Allāh (s.a.w.a.)! For the reason that I befriend this Chapter much". He (s.a.w.a.) said, "Allāh (s.w.t.) too befriends you as you befriend this Chapter". Then he (s.a.w.a.) continued, "O 'Alī! If I did not fear that a group of people from the nation may attribute that (Divinity) to you what the Christians attribute to 'Īsā (a.s.), indeed I would have pronounced some words in your praise. Ultimately today you would not pass by any group, except that they would gather the dust of your feet as blessings".¹

The destitute (author) says that this battle was called Ḍatul Salāsil since when Amīrul Mu'minīn (a.s.) gained victory upon the enemies, he killed most of their men and captivated their women and children, and bound the remaining men in chains and ropes, and therefore it is called Ḍatul Salāsil, while Salāsil means chains. The spot where the battle took place was at the distance of five days journey from Madīnah.

The day a peace-treaty was concluded between the Messenger of Allāh (s.a.w.a.) and Quraysh at Ḥudaybiyyah, one of the conditions of the treaty was that there shall not be any aggression against the neighbours and allies of both factions. The tribes of Banī Bakr and Banī Kinānah were among the allies of Quraysh, while the Banī Khuzā'ah were that of the Messenger of Allāh (s.a.w.a.), and there was strong hostility between Banī Bakr and Banī Khuzā'ah. One day a person from Banī Bakr recited some slanderous verses for the Messenger

¹ Glory be to Allāh! What an honour to be bestowed upon Amīrul Mu'minīn (a.s.), the like of which is not bestowed upon anyone else. This Ḥadīth also is among the unanimously accepted Aḥādīth found in the Shī'ah and Ahlul Sunnah books (translator)

(s.a.w.a.) and a youth from Banī Khuzā'ah heard them and stopped him. It did not prove fruitful and therefore he pounced upon him and injured him. When the Banī Bakr heard this, they united to fight the Banī Khuzā'ah in his assistance and asked help from the Quraysh. The infidels of Quraysh broke their treaty entered with the Messenger of Allāh (s.a.w.a.) and assisted the Banī Bakr with weapons to fight them, while a group of them even joined their ranks and laid a nightly assault upon the Banī Khuzā'ah and killed their twenty men.

When this news reached the Prophet of Allāh (s.a.w.a.), he said, "I shall not be a helper if I do not help the Banī Khuza'ah", saying this he sent someone to the 'Arab tribes with a message that, "Everyone who believes in Allāh (s.w.t.) should gather in Madīnah, well-equipped with arms, on the first of Ramadhān". Then whoever was present in Madīnah was ordered to join the ranks, scouts were deployed upon the roads and streets to keep an eye that none would convey this message to Makkah.

Ḥāṭib bin Abī Balta'ah wrote a letter to the Quraysh and apprised them of the intentions of the Prophet (s.a.w.a.) and gave it to a woman named Sārah, and told her to deliver it to the Quraysh. Sārah hid the letter in her tresses and proceeded to Makkah. Jibra'īl informed this to the Messenger of Allāh (s.a.w.a.) who dispatched Imām 'Alī (a.s.), along with a group, in her pursuit, to take the letter from her. Amīr al Mu'minīn (a.s.) repeatedly asked her about the letter, but she swore that she did not have it. Then he (a.s.) unsheathed his sword and said, "Take out the letter or else I shall put you to the sword", hearing this the woman removed the letter and handed it over to him. He (a.s.) brought the letter to the Messenger of Allāh (s.a.w.a.) and he asked Ḥāṭib as to why he committed such an act. He replied, "I desired to favour the Quraysh by this act, so that they may defend my relatives (left behind in Makkah) in return". Thus the following verse (Āyah) was revealed, **"O you who believe! Take not my enemy and your enemy as friends, offerings unto them (your) love while denied they what s come unto you of the truth, driving out the Prophet and yourselves for you believe in Allāh, your Lord; if you go forth striving in My path and seeking My pleasure (take not them as friends by) manifesting unto them (your) love in secret, and I know best what you conceal and what you declare; and whosoever of you**

does this, indeed has he gone astray from the straight path”.¹

Thus he (s.a.w.a.) left Madīnah on the second or tenth of the month of Ramadhān, along with ten thousand men. Ibn ‘Abbās relates that when he (s.a.w.a.) reached ‘Asfān, he took a cup of water and drank it such that people saw him, and he did not fast from that place until Makkah. Jābir (bin ‘Abdullāh al Anṣārī) says, that after the Prophet (s.a.w.a.) drank water, he was informed that some of the companions were still fasting, to which he said twice, “They are disobedient ones”. Here it so happened that ‘Abbās, the paternal uncle of the Messenger of Allāh (s.a.w.a.), migrated from Makkah, along with his family and tribesmen, to Madīnah. He met the Prophet (s.a.w.a.) at the houses of Suqyā or Ḍul Ḥulayfah, who was overjoyed at seeing him and said, “Your migration is the last migration, as my Prophethood is the last among the Propethoods”. Then he (s.a.w.a.) instructed him to despatch his family to Madīnah and he should accompany him. Thus he (s.a.w.a.) proceeded further until he reached five Farsakh towards Makkah and settled at Marral Ḍahrān.

‘Abbās bin ‘Abdul Muṭṭalib realized, that if this army reached Makkah, none among the Quraysh would remain alive. Therefore he decided to go to Arāk and meet someone there. He mounted the special mule of the Messenger of Allāh (s.a.w.a.) and reached Arāk, where suddenly he heard uproar of Abū Sufyān and Budayl bin Warqā talking to one another. He called out to Abū Sufyān, who recognized him, and said, “O Abal Fadhl! May my father and mother be your ransom! What has happened”? ‘Abbās replied, “Woe be to you! Behold, the Messenger of Allāh (s.a.w.a.) is here along with twelve thousand warriors”. Abū Sufyān asked, “Now what is the remedy for us”, and ‘Abbās replied, “Mount along with me upon this mule, so that I may take you to his (s.a.w.a.) presence and seek refuge for you. Then know O Abā Sufyān, that tonight ‘Umar ibnul Khaṭṭāb is in charge of the vigilance, then if he sees you, he shall not spare you”. He said this because during the days of ignorance, hostility had taken place among them both. It is said that Hind, the wife of Abū Sufyān, had a continuous bond of association with some of the youth of Quraysh, among them ‘Umar. Thus he bore malice and ruse with Abū Sufyān, who was the rival for Hind.

Thus Abū Sufyān accompanied ‘Abbās, who took him to the presence of the Messenger of Allāh (s.a.w.a.). When they reached the tent of ‘Umar bin al

¹ Holy Qur’ān, Sūratul Mumtaḥanah: 1

Khattāb and his sight fell upon Abū Sufyān, he jumped from his place and came to the Messenger of Allāh (s.a.w.a.) and said, "O Messenger of Allāh (s.a.w.a.)! There is no refuge or faith for this enemy of Allāh (s.w.t.). Command that I may chop off his head".¹ Hearing this 'Abbās said, "O Messenger of Allāh (s.a.w.a.)! I have given him refuge". Thus the Messenger of Allāh (s.a.w.a.) said, "Renew your pledge so that you may get refuge". Abū Sufyān said, "Then what shall I do with Lāt and 'Uzzā"? 'Umar said, "Excrete upon them".² Abū Sufyān said, "Fie on you! What a foul language. What makes you to interfere between me and my cousin's speech"? And 'Umar said, "If you were outside this tent, you could not do this to me". The Messenger of Allāh (s.a.w.a.) stopped them from being vulgar and told 'Abbās, "Take Abū Sufyān to your tent tonight and bring him to me tomorrow morning", thus Abū Sufyān spent that night in the tent of 'Abbās.

At dawn the voice of Aḍān of Bilāl sounded and Abū Sufyān asked, "What is this proclamation"? 'Abbās replied, "He is the Prayer-caller (Mu'aḍḍin) of the Messenger of Allāh (s.a.w.a.)". Abū Sufyān saw that the Messenger of Allāh (s.a.w.a.) was performing ablutions (Wudhū'), while his companions were not letting a drop of water slip from his hands, and were pouncing upon one another and rubbing it upon their faces. Seeing this Abū Sufyān said, "By the Lord! I never saw any Chosroe (Kisrā or Kasrā) or Caesar (Qayṣar) as I did so today".

After the Prayers, he came to the presence of the Messenger of Allāh (s.a.w.a.) and recited the two witnesses (Shahādatayn) in fear of his life. Then 'Abbās said, "O Messenger of Allāh (s.a.w.a.)! Abū Sufyān is a man who loves glory, then offer him a distinguished status among the Quraysh". He (s.a.w.a.) said, "Anyone among the people of Makkah who enters the house of Abū Sufyān is in refuge". He (s.a.w.a.) also said, "Anyone who is disarmed, or stays in his home and shuts the door, or enters the Masjid al Ḥarām, is in refuge". Then he ordered that Abū Sufyān should stand near the narrow pass so that the army of

¹ One wonders at this sudden outrage of 'Umar to kill Abū Sufyān, at the moment when he came alone, without any weapons, to seek refuge. And where was this "valour" during the battles, when he could confront Abū Sufyān and kill him, if he genuinely desired to do so, but one finds him fleeing in most of these battles (translator)

² Such audacity to use abusive language in the presence of the Messenger of Allāh (s.a.w.a.) when the Qur'ān forbids saying, **"O you believe! Raise you not your voices above the voice of the Messenger, and speak you not loud unto him as speak aloud some of you to the others, lest (all) your (good) deeds become null, while you perceive not"** (Sūratul Ḥujūrāt: 2) (translator)

Allāh (s.w.t.) may pass him (with ease). Thus Abū Sufyān was made to halt at the narrow passage of Ma'bar, while the army passed by him in row after row. After the passage of the ranks of armies and military, a group, in whose midst was the Messenger (s.a.w.a.) himself, was seen, while five thousand men, among the champions of the emigrants (Muhājirīn) and helpers (Anṣār), were along with him. All of them passed by, along with 'Arabic horses and red-faced camels, with Muhannad¹ swords and chrysanthemum armours. Seeing this, Abū Sufayn exclaimed, "O 'Abbās! The kingship of your nephew is quite immense". 'Abbās replied, "Woe be to you! Do not call it kingship; rather this is Prophethood and Messengership".

Abū Sufyān then hastened to Makkah and the Quraysh saw him running towards them. At the same time they saw that far away the dust of an army had engulfed the atmosphere, now they had not received the news of the arrival of the Messenger (s.a.w.a.) and Abū Sufyān called out, "Woe be to you! This is Muḥammad (s.a.w.a.) who is advancing further with an army similar to the roaring sea, then know, that whosoever enters my house, or disarms himself, or enters his own house and shuts the door, or even enters Masjidul Ḥarām, is under refuge". Hearing this the Quraysh said, "May the Lord fie upon you! What is this news that you bring us"? And Hind (his wife) caught hold of his beard, bruised him and shouted, "Kill this old fool, so that he may not utter anything similar to this".

Thus the ranks proceeded further following one another, similar to a flood, until they reached Dī Ṭuwā. The Messenger of Allāh (s.a.w.a.) came there, while the army had surrounded him from all sides. When he (s.a.w.a.) saw the great crowd of Muslims and the victory of Makkah, he remembered the day of his loneliness and migration from there. Then he (s.a.w.a.) placed his head upon the saddle of the camel and performed the prostration (Sajdah) of thanksgiving, for when he was migrating to Madīnah, he had turned towards Makkah and said, "Allāh (s.w.t.) knows and verily I love you, and had not your inhabitants turned me away from you, I would not have preferred to select another town as residence apart from you, and I am greatly aggrieved at your separation". Then he proceeded further until Ḥajūn² and entered a tent whose curtain was of red Moroccan leather. Then he (s.a.w.a.) performed the bath, placed his weapons

¹ Sharp swords made of Indian steel (translator)

² A place where the grave of Sayyidah Khadijah (s.a.) is situated (author)

upon his mount, recited Sūratul Fath and entered Masjidul Ḥarām. Then he touched the black stone (Ḥajarul Aswad) with his crozier and proclaimed, "Allāh is the Greatest (Allāhu Akbar)". The Muslims also followed suit and recited the Takbīr, while their sound echoed around in the entire desert and mountains. Then he (s.a.w.a.) dismounted from his camel and intended to destroy the idols and statues that were erected around the Ka'bah. He pointed with the staff of his hand towards the statues and pierced their eyes with the corner of the bow and said, **"The truth has come and the falsehood has vanished, verily falsehood is (a thing by nature) vanishing.¹ And falsehood neither brings forth anything nor does it reproduce".²**

When he (s.a.w.a.) signalled towards the idols, they started to fall off one after the other upon the earth. Some huge idols were placed on the roof of the Ka'bah and he (s.a.w.a.) commanded Amīrul Mu'minīn (a.s.) to climb upon his shoulders and go on top and throw the idols upon the ground. Thus Imām 'Alī (a.s.) threw them upon the ground and broke them, then he jumped down from the Mīzāb³ of the Ka'bah considering its respect. When he (a.s.) landed upon the earth, he smiled and the Messenger of Allāh (s.a.w.a.) asked him the reason for that. He replied, "I threw myself from a great height and did not get hurt". The Prophet (s.a.w.a.) replied, "How could you get hurt, when Muḥammad (s.a.w.a.) carried you, while Jibra'īl brought you down".⁴ Then he (s.a.w.a.) took the keys of the Ka'bah and opened the door. He ordered that the images of Prophets (a.s.) and the Angels, that were drawn upon the inside walls of the Ka'bah by the polytheists, should be wiped off. Then he caught hold of the handles of the doors of the Ka'bah and pronounced, "There is no other deity except Allāh". Then he turned towards the inhabitants of Makkah and said, "What do you say, and what do you presume"? They replied, "We say goodness and expect goodness from the magnanimous brother and son of the magnanimous brother,

¹ Holy Qur'ān, Sūrat Banī Isrā'īl: 81

² Holy Qur'ān, Sūrat Sabā: 49

³ The golden spout, from where rainwater on the roof of the Ka'bah falls onto the Ḥijr Ismā'īl (the rock of Ismā'īl), where he is said to be buried (translator)

⁴ Imām 'Alī (a.s.) said, "I took position upon his (s.a.w.a.)'s shoulders, and he lifted me high such that I felt a sense of sublimity and eminence in me, that if I wished I could reach my hands to the highest skyline of the heavens". (Al Nisā'ī, "Khaṣā'is Amīrul Mu'minīn (a.s.)"; 'Alī al Muttaqī al Hindī, "Kanzul 'Ummāl"; Muḥibuddīn al Ṭabarī, "Al Riyādhul Nadharah") (translator)

that you have gained control". The Messenger of Allāh (s.a.w.a.) was moved by these words and his eyes turned wet.

When the people of Makkah witnessed this scene, they too wept profusely. Then he (s.a.w.a.) said, "I say similarly to what my brother Yūsuf (a.s.) said: **(There shall be) No reproof against you (from) this day, Allāh may forgive you, and He is the Most Merciful of the merciful (ones)**".¹ Then he forgave their crimes and offenses and said, "You were a bad nation with respect to your Prophet and you belied him, drove him away and forced him to leave Makkah. You did not spare any injury or trouble for him and you did not suffice in it and even marched to Madīnah to fight him. In spite of all of this, I forgive you."² Go away, for you are freed".³

When the time of Prayers arrived, the Messenger of Allāh (s.a.w.a.) commanded Bilāl to climb upon the roof the Ka'bah and call out for Prayers. When the polytheists, who were in Masjidul Ḥarām and others were upon the mountain-top, heard this voice, some of them uttered foul language. Among them 'Ikrimah bin Abī Jahl said, "I feel disgusted when I hear the son of Riyāḥ (Bilāl) call out from the roof of the Ka'bah similar to a donkey". Khālīd bin Usayd said, "Thank lord my father is not alive to hear this voice". While Abū Sufyān said, "I will not speak a word, since these walls shall inform Muḥammad (s.a.w.a.)". Jibra'īl informed the Messenger of Allāh (s.a.w.a.) regarding their words and he called them and related to each one of them what they had said. Some of them became Muslims while the Quraysh came forward and swore allegiance, among them Abū Quḥāfah,⁴ who had turned old and blind. Then the chapter of Al Naṣr

¹ Holy Qur'ān, Sūrat Yūsuf: 92

² Such immense mercy and kindness cannot be expected from anyone except the one who is "The Mercy of the worlds". This depicts the true personality of the Messenger of Allāh (s.a.w.a.), contrary to what is displayed by his so called "followers" who show no respect, mercy or compassion towards human blood and human rights just to meet their personal materialistic gains; and all in the name of Islām (translator)

³ Refer to the renowned sermon of his grand-daughter Sayyidah Zainab (s.a.), when she addresses Yazīd in his court as, "The son of the freed ones," revealing his true position to him and others. Yazīd boasted of seeking revenge for his ancestors killed at the instance of the Messenger of Allāh (s.a.w.a.) in various battles by killing his grandson (a.s.) at Karbalā'. But although he had occupied sovereignty, power and authority by means of force; yet he was no more than the son of the ones freed by her grandfather (s.a.w.a.) (translator)

⁴ The father of Abū Bakr (translator)

(the help) was revealed, **“When comes the help of Allāh and the victory, and you see people entering the Religion of Allāh in multitudes, celebrate then the praise of your Lord and seek you His protection, (for) verily He is Oft-Turning (Merciful)”**.¹

Then came the turn of the women, and he (s.a.w.a.) placed in hand in a bowl of water and said, “Anyone desirous of pledging allegiance to me, should place their hands in this bowl, since I do not shake hands with (non-intimate) women”. In another report it is said that Umayyah, the sister of Khadijah (s.a.), took the pledge of allegiance from the women on his behalf. At that moment the verses of allegiance of women were revealed, **“O (our) Prophet! When come unto you believer women pledging that they will associate not aught with Allāh, and they will steal not, and they will commit not adultery and kill not their children (through abortion), and they will utter not slander, nor utter any falsehood which they had forged themselves between their hands and their feet and will not disobey you in what is fair, then accept you their pledge, and ask forgiveness for them from Allāh, verily Allāh is Oft-Forgiving, the Most Merciful”**.² And when the Messenger of Allāh (s.a.w.a.) read out his verse (Āyah) for them, Umm Ḥakīm, the daughter of Ḥārith bin Hishām,³ asked, “O Messenger of Allāh (s.a.w.a.)! What is the meaning of the words of Allāh (s.w.t.) that we will not disobey you”? He (s.a.w.a.) replied, “That you should not slap your faces in calamities or scratch them, you should neither tear off your collar nor blacken your dresses. You should not pronounce: O affliction! And not stand at the grave of any dead one”.⁴ Then he (s.a.w.a.) accepted their allegiance upon these stipulations.

¹ Holy Qur’ān, Sūratul Naṣr: 1-3

² Holy Qur’ān, Sūratul Mumtaḥanah: 12

³ Or some say Umm Ḥakīm, the daughter of Ḥārith bin ‘Abdul Muṭṭalib (author)

⁴ This Ḥadīth that is quoted in Al Kāfī cannot be relied upon, since its reliance would mean unlawfulness in performance of these acts due to the direct command of the Messenger of Allāh (s.a.w.a.). But we find reports in which the women actually performed these acts in the presence of the Messenger of Allāh (s.a.w.a.), and he neither reprimanded them nor stopped them. One such instance is when Ja’far bin Abī Ṭālib and Zayd bin Ḥārithah were martyred in the battle of Mu’tah. It is related that the women of Anṣār scratched their faces, dishevelled their hair, tore off their collars and did not eat food for the (sake of) Prophet (s.a.w.a.). When he (s.a.w.a.) saw them, he prayed for them and ordered them to cover themselves and return to their houses. (Shaikh al Kulaynī, “Al Kāfī”; Muḥammad Bāqir al Majlisī, “Biḥārul

After the victory of Makkah, most of the 'Arab tribes became subservient and accepted Islām, except the tribes of Hawāzin and Thaqīf. They were brave men, in large numbers and haughty, and had pledged with one another to fight the Messenger of Allāh (s.a.w.a.). Thus Mālik bin 'Awf al Naṣrī, who was a chief of Hawāzin, organized an army and despatched the clans along with the women, children, their wealth and cattle, while they had four thousand warriors among them. Mālik sent a messenger to the Banī Sa'ad and asked their assistance, but they replied that Muḥammad (s.a.w.a.) had a foster relation with them and had grown up amidst them, thus they would not fight him. Mālik deceived a group from among them by sending continuous messengers and correspondences, and ultimately succeeded in winning them over.

Thus he succeeded in gathering a large army from far and near, while thirty thousand brave warriors gathered around him and they proceeded until they reached an expanse desert that was named Wādī Ḥunayn (Valley of Ḥunayn). News reached the Messenger of Allāh (s.a.w.a.) and he started to prepare. He appointed 'Attāb bin Usayd upon Makkah and nominated Ma'āḍ bin Jabal to teach the people of Makkah and remain with him. He (s.a.w.a.) left with an army of two thousand inhabitants of Makkāh and ten thousand people that were with him, summing up to twelve thousand, or sixteen thousand warriors according to a report, and pitched a tent outside Makkah. He borrowed a hundred armours and some other weapons or battle from Ṣafwān bin Umayyah and left until he neared Ḥunayn. It is related that Abū Bakr said on that day, "An astonishing army has gathered and we shall not be subdued" and cast an evil eye.

Thus Allāh (s.w.t.) says, **"Most certainly did Allāh (s.w.t.) help you in many (battle) fields, and on the day of Ḥunayn, when made you vain your great numbers, but they availed you nothing, and was straitened the earth against you with all its extensiveness, then you turned back in retreat"**.¹ Mālik bin 'Awf commanded some of his army men to lay trap on the path of the Muslims and ordered them that when the army of Muḥammad (s.a.w.a.) comes forth, they should attack together. At dawn, the Messenger of Allāh (s.a.w.a.) handed a large standard to Amīrul Mu'minīn 'Alī (a.s.) and gave other standards to the other chiefs of the army, thus they proceeded to Ḥunayn from the slope. First Khālīd bin Walīd, accompanied by a group of army who did

Anwār"). And Allāh (s.w.t.) is the Best Knower (translator)

¹ Holy Qur'ān, Sūratul Barā'ah: 25

not have weapons, arrived there, but since the passage was narrow for the army to pass by all together, they proceeded from different paths splitting into groups. At that moment the people of Hawāzin came out of their hiding and shot arrows at the Muslim army.

The first one to retreat back was the tribe of Banī Sulaym, from the army of Khālid, they were followed by the polytheists of Makkah, who had newly accepted Islām. Ultimately the number of his (s.a.w.a.) army decreased in quantity and the companions found them powerless for the battle and also retreated back.¹

In this battle the Messenger of Allāh (s.a.w.a.) was mounted upon a white mule or Duldul² and called the retreating ones saying, "Where to O people"? All the companions took to flight except ten, among them nine from the Banī Hāshim and the tenth one Ayman bin Umm Ayman. Mālik killed Ayman, while nine men from the Banī Hāshim remained with him (s.a.w.a.). 'Abbās bin 'Abdul Muṭṭalib was on his right side, while Fadhl bin 'Abbās bin 'Abdul Muṭṭalib on his left; Abū Sufyān bin Ḥārith bin 'Abdul Muṭṭalib had taken hold of the saddle of his mule, while Amīrul Mu'minīn 'Alī (a.s.) was in front of him, defending him from the enemies with his sword. Nawfal bin Ḥārith, Rabī'ah bin Ḥārith, 'Abdullāh bin Zubayr bin 'Abdul Muṭṭalib, 'Utbah bin Abū Lahab and Mu'tib bin Abū Lahab had surrounded him (s.a.w.a.), while all other companions had fled away. Then the Messenger of Allāh (s.a.w.a.) moved his mule further and lay assault upon the disbelievers, a fierce attack, and said, "I am the Prophet, not lying; I am the son of 'Abdul Muṭṭalib"! While he (s.a.w.a.) did not attack in any other battle, except this.³

¹ It is a matter of great disgrace that the so called companions deserted the Messenger of Allāh (s.a.w.a.) time and again in numerous battles and later posed themselves as the greatest heroes of Islām and the Muslims, and immediately after the death of the Prophet (s.a.w.a.), claimed to be the greatest well-wishers of the faith and the faithful. Among them, the same Khālid bin Walīd, bestowed the title of "the Sword of Allāh" (Sayfullāh) by his followers, a lewd and notorious person (translator)

² Duldul was the mule of the Messenger of Allāh (s.a.w.a.) gifted to him by Muqawqis, the ruler of Egypt (translator)

³ It is but one of the facts, that the Messenger of Allāh (s.a.w.a.) did not kill anyone, even a disbeliever, in his entire lifetime, while this reality is not known even to most Muslims. This nullifies the claim of the orientalists, who say that Islām was spread by the sword. Battle was the last option for him and he never entered into war with anyone until and unless there was

Fadhli bin 'Abbās bin 'Abdul Muṭṭalib relates, that on that day Amīrul Mu'minīn 'Alī (a.s.) killed forty brave and valorous among the army, he split each of them into two halves, such that their noses and private parts were divided into two, one half to the right side and another half to the left side. He (Fadhli) also said that his stroke was always virgin; it means that he cut them in the very first stroke and did not need to strike for the second time.

One man from among the Hawāzin named Abū Jarwal, had tied a standard on the point of his lance and came in the forefront of the army. He was seated upon a red camel and whenever he would gain control upon any Muslim he would kill him, then he raised his standard high so that his fellow polytheists may see it and follow him. He was reciting the following epos (Rajaz) and proceeding further courageously, "I am Abū Jarwal; I will not move from this place until we destroy (the Muslims) or are destroyed ourselves". Then Amīrul Mu'minīn (a.s.) stopped his way, at first he struck at his camel, that was similar to the camel of the people of the battle of Jamal, and it fell upon the earth. Then he struck at Abū Jarwal with his sword and split him into two. While he was saying, "The people knew from the very first morning that I am hungry for the sweat of war".

After the death of Abū Jarwal, the resistance of the polytheists lessened and they took to flight. Then 'Abbās bin 'Abdul Muṭṭalib, who had a loud voice, called out to the people saying, "O men of the helpers (Anṣār)! O people of the allegiance of the tree (Bay'atal Ridhwān)!¹ O people of the Chapter of Al Baqarah"² Hearing this, the Muslims returned back and ran after the polytheists. Then the Messenger of Allāh (s.a.w.a.) took handful of earth and threw it

a direct command from Allāh (s.w.t.) in this respect, while all the battles fought by him were defensive and not offensive. The crusades (Futūḥāt) undertaken by his "caliphs" after his death, was plainly for expanding their frontiers and sovereignty; due to this reason we find his true successor, 'Alī bin Abī Ṭālib (a.s.)'s absent therein. Likewise, exploits by the later Muslim rulers and their followers in the name of Islām, in past and present. Islām and the Messenger of Allāh (s.a.w.a.) is not to be blamed for all the blood-shed, atrocities, crimes and notorious acts committed by his so called "followers" to accomplish their selfish motives (translator)

¹ Viz. the allegiance that earned Allāh's pleasure, that took place in the sixth Hijrah by the Muslims under the tree, as related before (translator)

² The verse (Āyah) is as follow, **"But when fighting was ordained unto them they turned back save a few of them, and verily, Allāh knows the unjust"**. (Sūratul Baqarah: 246) (translator)

towards the polytheists and said, "May (their) faces turn evil". And then said, "O Allāh (s.w.t.)! You made former Quraysh taste exemplary punishment, and then make the latter ones taste grants (from You)."

It is related that five thousand Angels took part in this battle, while Mālik bin 'Awf fled to Ṭā'if, accompanied by the group of Hawāzin and Thaqīf. Another group took flight to Awṭās that is at a distance of three days from Makkah yet another went to Baṭn Nakhlah. The Messenger of Allāh (s.a.w.a.) declared that, "Anyone among the Muslims who has killed a disbeliever, his weapons and clothes are for him". It is related that Abū Ṭalḥah killed twenty people in this battle and took hold of their belongings. In this battle four men among the Muslims attained martyrdom. After the end of the battle, one thousand five hundred men, along with their commanders, went in pursuit of the retreaters and killed whomsoever they laid their hands upon.

This continued for three days, while the women and wealth of these people came into their hands and the Messenger of Allāh (s.a.w.a.) declared that all this booty should be safely kept at Jī'rānah for later division. It consisted of six thousand captives, twenty four thousand mules and forty thousand Awqiyah¹ of silver, apart from forty thousand sheep. Among the captives was Shaymā', the daughter of Ḥalimah, the foster-sister of the Messenger of Allāh (s.a.w.a.). When she introduced herself to him (s.a.w.a.), he dealt with her mercifully and spread out his own cloak for her and made her sit upon it. He talked to her much and asked her welfare, he also gave her a choice whether to stay back with him or return back to her home, while she chose to return back. The Messenger of Allāh (s.a.w.a.) bestowed her with a slave, or according to a report a slave-girl, two camels and some sheep. She then spoke to him (s.a.w.a.) regarding the captives of Hawāzin at Jī'rānah and pleaded for them. The Messenger (s.a.w.a.) replied, "I return you my own share and that of the Banī 'Abdul Muṭṭalib, but as for those of the other Muslims, you may ask them for my sake, perhaps they might return you back".

When he (s.a.w.a.) stood up for the Ṣuḥr Prayers, the daughter of Ḥalimah (Shaymah) arose and requested everyone to spare the captives of Hawāzin for the sake of the Messenger of Allāh (s.a.w.a.). Everyone agreed except Aqra' bin Ḥābis and 'Uyaynah bin Ḥiṣn, who refused to do so. The Messenger of Allāh

¹ Unit of weight, ounce or oke (translator)

(s.a.w.a.) said, "We shall draw lots regarding their share of captives, may Allāh (s.w.t.) lessen their share". Thus one of them received a slave from Banī 'Aqīl and the other a slave from Banī Numayr, when they saw this, they agreed to forgo their share.

It is related that when the women captives were divided among the men at Awṭās, the Messenger of Allāh (s.a.w.a.) commanded that it should be proclaimed, that none should cohabit with pregnant women until their pregnancy is relieved, and none should avoid cohabiting with those who are not pregnant, until they witness one menstruation. Twelve days of the month of Ḍilqa'dah were left, when the Messenger of Allāh (s.a.w.a.) wore the ceremonial dress (Iḥrām) at Ji'rānah and entered Makkah, circumambulated it and performed the other rites of the lesser pilgrimage ('Umrah).

Then he (s.a.w.a.) relieved 'Attāb bin Usayd from the position of the ruler of Makkah and allotted one dirham for him each daily from the Public Treasury (Baytul Māl). Several times 'Attāb would deliver sermon in which he would say, "May Allāh (s.w.t.) starve the liver of the one who cannot content himself with one dirham daily. The Messenger of Allāh (s.a.w.a.) fixed one dirham daily for me, while I contented with it and did not depend on anyone else".

In the same year, Zaynab, the daughter of the Messenger of Allāh (s.a.w.a.)¹ and wife of Abul 'Āṣ bin al Rabī' passed away. It is said that a bier was made for her, while this was the first bier that was made in Islām. She left behind two children, one 'Alī, who died nearing adolescence; and another Umāmah, whom Imām 'Alī (a.s.) married after the death of Fāṭemah (s.a.) as per her will. In the same year Ibrāhīm, the son of the Messenger of Allāh (s.a.w.a.) was born and we shall quote regarding him in the chapter relating to the children of the Messenger of Allāh (s.a.w.a.).

¹ According to reports it is related that the Messenger of Allāh (s.a.w.a.) did not have any other daughter apart from Fāṭemah al Zahrā (s.a.), and we shall quote this in detail in the chapter of his (s.a.w.a.)'s children (translator)

Incidents relating to the ninth year of Hijrah

At the onset of the ninth year of Hijrah, the Messenger of Allāh (s.a.w.a.) dispatched agents to collect the Zakāh from the Muslim tribes. The Banī Tamīm refused to hand over the Zakāh and fifty men were sent to punish them. They attacked them suddenly and captivated their eleven men, eleven women and thirty children and brought them to Madīnah. Seeing this, the elders of Banī Tamīm, such as, 'Uṭārid bin Ḥājib bin Zurārah, Zibriqān bin Badr, 'Amrū bin Ahtam and Arqa' bin Ḥābis came to Madīnah and brought along with them their orator and poet. They passed by the door of the Prophet (s.a.w.a.)'s chambers and called out, "O Muḥammad (s.a.w.a.)! Come out", and they woke him (s.a.w.a.) up from his afternoon nap. Thus the verse (Āyah) was revealed, **"Verily, those who call out to you from out of the private chambers, most of them understand not. And if they wait patiently until you come unto them, it would certainly be better for them, and verily Allāh (s.w.t.) is Oft-Forgiving, the Most Merciful".**¹ They said, "We have brought our orator and poet together so that we may speak to you with glory. The Messenger of Allāh (s.a.w.a.) replied, "I have not been appointed for poetry, nor have I been commanded for glorification. Then tell me what you have to say". Thus 'Uṭārid arose and delivered a sermon in praise of Banī Tamīm. He was followed by Zibriqān bin Badr² who arose and recited these verses, "We are the noble people, then no living person can match us; we are the chiefs, in our family are the lofty leaders; we feed the people at the time of famine; all of them were people of honour and at that time fear did not give them any solace".

When the orators and poets of Banī Tamīm completed their speeches, Thābit bin Qays, the orator among the helpers (Anṣār) arose at the instance of the Messenger of Allāh (s.a.w.a.) and delivered a more eloquent and lengthier sermon (Khuṭbah) than them. Then he (s.a.w.a.) called for Ḥassān (bin Thābit) and told him to reply to them. Thus he recited verses, among them, "Surely the noble ones and their brethren have clearly specified a tradition for the people that needs to be followed; all those whose hearts are filled with piety of Allāh and things mentioned in the Divine Laws are happy and satisfied with this

¹ Holy Qur'ān, Sūratul Ḥujurāt: 4-5

² Zibriqān was a title bestowed to Ḥaṣin bin Badr due to his beauty or due to the yellow colour of his turban, while Zibriqān means a moon (author)

tradition; these are the people who when they wage a war, they cause loss to their enemies and strive to gain benefit for their partisans; this is not a new characteristic from them; surely the most evil of the creatures are the one who are the heretics; then these noble people raise what does not weaken their hands at the time of defence and they are not weak in what they raise if there are chivalrous winners among their men after them; then each one of them is closer to following the one before him; they are not ignorant even though ignorance tries to keep their best heroes away from that chivalry; they are abundant in chastity and if their chastity is mentioned in the Divine Revelation, they do not become covetous and greed does not destroy them”.

Then Aqra’ bin Hābis said, “By the Lord (s.w.t.) Who has granted victory to Muḥammad (s.a.w.a.) through the unseen (Gayb), his orator is better than our orator and his poet is better than our poet”. Saying this, they confirmed their Islām and the Messenger of Allāh (s.a.w.a.) returned them back their captives and offered gifts to each of them befitting them.

Tabūk is the name of a locality in between Hījr¹ and Shām, and is a name of a fort and a stream where the Muslim army reached. This expedition is also named the expedition of disgrace (Gazwatul Fādhiḥah) since numerous ones among the hypocrites were put to disgrace in it. While the army is named the army of hardships (Jayshul ‘Usrah) since they went through numerous hardships in the wake of severity and drought. This expedition was the last among the expeditions of the Messenger of Allāh (s.a.w.a.). The reason for undertaking this expedition was that a trade caravan arrived from Shām to Madīnah and informed that the Roman king had assembled an army (to fight the Muslims). While the tribes of Lakhm, Ḥuḍām, ‘Āmilah and Gassān had joined them and they resolved to attack Madīnah and the first part of the army had already reached Balqā’. Immediately the Messenger of Allāh (s.a.w.a.) ordered that the Muslims from far and near should prepare for battle. But this journey seemed burdensome for the people of Madīnah, since it was the season of fruits and vegetables and the time for plucking the grains and pulses. The journey was quite far and at a place with hot weather and abundance of enemies, and therefore it seemed burdensome for many. Thus the verse (Āyah) was revealed, **“O you who believe! What**

¹ It is a country of the tribe of Thamūd in the region of Shām, while Allāh (s.w.t.) says in the Qur’ān, **“And indeed the people of Hījr (the rock) belied the Messengers (of Allāh)”**. (Sūratul Hījr: 80) (author)

ails you that when it is said unto you, go forth (to fight) in the way of Allāh, you incline heavily to the earth; what, contend you (yourself) with the life of this world instead of the hereafter? But the provision of the life of this world compared to the hereafter, is but little”.¹

A group brought charity to prepare the army. Abū 'Aqīl al Anṣārī had laboured and obtained two Ṣā'a dates, while he kept one Ṣā'a for his children and brought another for the army. The Messenger of Allāh (s.a.w.a.) took it from him and added it among the charities, while the hypocrites (Munāfiqīn) mocked at him for the scanty of his offering and some started to scoff, when the following verse (Āyah) was revealed, **“Those who traduce the free givers of charity among the believers and them who find not anything (to give) but their hard earnings, so they scoff at them; Allāh will scoff at them and for them shall be a painful chastisement”.**²

Numerous women sent their jewellery for the Prophet (s.a.w.a.) to enable him to prepare the army. Thus he (s.a.w.a.) prepared the army and commanded them to take numerous sandals along with them, for if the men wore them, they could be counted as horsemen.³ Thus thirty thousand troops gathered to leave for the journey to Tabūk, among them one thousand horsemen. A group, numbering eighty two men, made excuses of destitution and lack of provisions and requested to be excused from joining the army, while some made other excuses. The Messenger of Allāh (s.a.w.a.) told them, “Very soon Allāh (s.w.t.) shall make me independent to you”. Thus this verse (Āyah) was revealed, **“And came with excuses from the dwellers of the desert that permission may be given to them, and sat (at home) those who lied to Allāh and His Prophet; unto those of them who disbelieved shall shortly reach a grievous chastisement”.**⁴

Another group among the hypocrites (Munāfiqīn) retired from joining the expedition without any excuses and even frightened others from undertaking this journey saying, “The air is quite hot”, and even said, “Muḥammad (s.a.w.a.) presumes that the battle against the Romans is similar to the other battles, no man that accompanies him in his army will ever return back”. And they uttered

¹ Holy Qur'ān, Sūratul Barā'ah: 38

² Holy Qur'ān, Sūratul Barā'ah: 79

³ So that they could pave the way more efficiently, similar to the horsemen (translator)

⁴ Holy Qur'ān, Sūratul Barā'ah: 90

similar words, while the following verse (Āyah) was revealed for them, **“Delighted were the ones left behind for their sitting (inactive) behind Allāh’s Messenger and they were averse from striving in Allāh’s way with their wealth and their selves, and said they (to the others): Go you not in the heat; say you, the fire of hell is fiercer in heat, if only they could understand”**.¹ And when the Messenger of Allāh (s.a.w.a.) gave permission to some of the hypocrites to stay back and retire from the journey, Allāh (s.w.t.) revealed the verse (Āyah) saying, **“Allāh forgive you (O Prophet),² why did you give them leave (to stay behind) until it was manifest unto you those who spoke the truth, and you have known the liars”**.³

Thus when the hypocrites were exempted from accompanying them, they resolved that if the journey of the Messenger of Allāh (s.a.w.a.) would prolong or suffer defeat at Tabūk; they would plunder and loot his house and expel his progeny and family from Madīnah. When he (s.a.w.a.) realized the intentions of the hypocrites, he appointed Imām ‘Alī (a.s.) as his Vicegerent at Madīnah, so that the hypocrites may fail to accomplish their goal and also that people may understand that the Caliphate (Khilāfah) and Vicegerency was for him (a.s.) after the Prophet (s.a.w.a.). When they left Madīnah, the hypocrites (Munāfiqīn) started to whisper that the Messenger of Allāh (s.a.w.a.) was annoyed with ‘Alī (a.s.) otherwise why would he not take him along with him. When Amīrul Mu’minīn (a.s.) received this news, he left Madīnah and reached Jurf and informed the Messenger of Allāh (s.a.w.a.) regarding their statements. He (s.a.w.a.) ordered Imām ‘Alī (a.s.) to return back and said, “Then are you pleased with that you are (in status) to me as Hārūn (a.s.) was (in status) to

¹ Holy Qur’ān, Sūratul Barā’ah: 81

² The Holy Prophet (s.a.w.a.) is addressed in this verse but actually the blame is directed to the third party concerned. It also shows that he (s.a.w.a.) had the option of giving the permission and there had not been any prohibitory order to his (s.a.w.a.)’s action. Also the Prophet (s.a.w.a.) is not held responsible for it since he was aware of their intentions as Allāh (s.w.t.) says in the following verse, **“Had they gone forth with you they would not have added to you aught save mischief, and they would have certainly hurried about (to and fro) amidst you, to sow dissensions amidst you and among you there are those who hearken for the sake; and Allāh knows the unjust”**. (Sūratul Barā’ah: 47) (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad ‘Alī, “The Holy Qur’ān: Text, Translation and Commentary”) (translator)

³ Holy Qur’ān, Sūratul Barā’ah: 43

Mūsā, except that there is no Prophet after me”.¹

The Messenger of Allāh (s.a.w.a.) proceeded towards Tabūk and ordered the army to leave, while the Muslims did not bear similar severity and difficulty in any other journey. They did not possess more than one camel for each ten people and took turns in riding it; while some were devoid of any provisions and had to share one date each among two people, such that one would suck it and leave half for his companion to eat. Their provision was barley that contained worms, scanty and bad quality dates and rotten fat. Secondly water was rare on the way due to fierce winds and stroke of heat, and due to this scarcity, some people would sacrifice their camels and drink the moisture from their entrails and intestines instead of water. Therefore this army was also called the army of hardships (Jaysh al ‘Usrah) for they had to bear three great hardships. Thus Allāh (s.w.t.) says, **“Surely has turned Allāh in mercy unto the Prophet, and the emigrants (Muhājirīn) and the helpers (Anṣār) who followed him in the hour of distress after the hearts of a part of them had nearly swerved (from duty); but He turned unto them (also in mercy); verily unto them He is Compassionate, Most Merciful”.**²

In this journey numerous miracles manifested from the Messenger of Allāh (s.a.w.a.), such as his revealing the words of the hypocrites, his speech with the mountain and its eloquent reply, his speech with a Genie who appeared on the way in the form of a large serpent, his information regarding a lost camel, the abundance in the water of a stream at Tabūk due to his (s.a.w.a.)’s blessings, etc. Ultimately he (s.a.w.a.) entered Tabūk and this news reached all around. Hercules (Harāqalyūs), who was the emperor of Rome, Shām and Baytul Muqaddas, and was settled in Ḥimṣ, was previously inclined towards the Messenger of Allāh (s.a.w.a.), and according to a report, he accepted Islām and invited the subjects to believe in him (s.a.w.a.). People refused and revolted such that Hercules feared that his sovereignty would collapse, therefore he became silent. And when the Messenger of Allāh (s.a.w.a.) realized that the

¹ This Ḥadīth is referred to as Ḥadīth al Manzilah (or the Ḥadīth of status) It is unanimously accepted by even the Ahlul Sunnah Scholars. Ref. Al Bukhārī, “Al Ṣaḥīḥ”; Al Muslim, “Al Ṣaḥīḥ”; Aḥmad bin Ḥanbal, “Musnad”; Abū Dāwūd al Ṭayālīsī, “Al Sunan”; Abū Nu’aym al Aṣbahānī, “Ḥulyatul Awliyā’”; Al Nisā’ī, “Khaṣā’iṣ Amīrul Mu’minīn”; Al Ṭaḥāwī, “Mushkilul Āthār”; Ibn Athīr al Jazarī, “Asadul Gābah”; Ibn Ḥajar al ‘Asqalānī, “Fatḥul Bārī”; Khaṭīb al Bagdādī, “Tārīkh Bagdād”; etc. (translator)

² Holy Qur’ān, Sūratul Barā’ah: 117

Caesar had no intention of raiding Madīnah and that this news was false, he (s.a.w.a.) called the leaders among his companions and asked, "What do you think about this? Should we proceed from here to Rome and conquer the kingdom of Banī al Aṣfar or return back to Madīnah"? Some of them suggested returning back to Madīnah, thus the Messenger of Allāh (s.a.w.a.) turned from Tabūk towards Madīnah.

On the way, the renowned incident of the companions of 'Aqabah took place, while they were a group of hypocrites (Munāfiqīn) who had planned to frighten the camel of the Messenger of Allāh (s.a.w.a.) at the (valley of) 'Aqabah and kill him. Jibra'īl informed the Messenger of Allāh (s.a.w.a.) about their ambush and he (s.a.w.a.) mounted and commanded 'Ammār bin Yasir to hold the reins of the camel and Ḥuḍayfah bin al Yamān to drive it. When they reached 'Aqabah, the Prophet (s.a.w.a.) ordered that none should precede him in climbing up 'Aqabah. He (s.a.w.a.) himself climbed up and saw a group mounted, who had veiled themselves so as not to be recognized. The Messenger of Allāh (s.a.w.a.) called out to them and they turned away, while 'Ammār along with Ḥuḍayfah, moved further upon their camels until they took to flight. The Messenger of Allāh (s.a.w.a.) asked Ḥuḍayfah, "Did you recognize this group"? He replied, "I could not recognize them since they had veiled their faces". He (s.a.w.a.) revealed their names to Ḥuḍayfah and told him not to inform anyone and therefore Ḥuḍayfah was best in recognizing the hypocrites among the companions.¹ It was said regarding his eminence, "The possessor of the secret that no one knows except him".

¹ It has been related in numerous Ahlul Sunnah books that 'Umar bin Khaṭṭāb would insist Ḥuḍayfah time and again to reveal the names of the hypocrites, but he refused to do so. Ibn Kathīr relates in his Sīratul Nabawīyyah that Ḥuḍayfah bin al Yamān relates, that one day 'Umar ibn al Khaṭṭāb passed by me when I was seated in the Masjid. Then he asked, "O Ḥuḍayfah! So and so has died, then bear witness". Then he left and when he wanted to step out of the Masjid, he turned towards me and saw that I was yet sitting (and not proceeding to pray upon him) and he realized (that the dead person was a hypocrite). Then he returned to me and said, "O Ḥuḍayfah! I adjure you by Allāh, am I from the community (of hypocrites)"? I replied, "O Lord no, and I shall not reveal to anyone after you". Ḥuḍayfah says that the eyes of 'Umar turned serious. (Ibn Abī Shaybah, "Al Muṣannaf fil Aḥādīth wal Āthār"; Ya'qūb al Fasawī, "Al Ma'rifah wal Tārīkh"; Wakī' bin Jarrāḥ, "Al Zuhd"; Muḥammad bin Ja'far al Kharā'itī, "Masāwī'ul Akhlāq wa Maḍmūmahā"; etc.) Guilty conscience pricks the mind! (translator)

On the Messenger of Allāh (s.a.w.a.)'s return from Tabūk, he ordered the Masjid al Dhirār (the harmful Masjid)¹ to be ruined and burnt down. While it was a Masjid that was built by the hypocrites in confronting Masjid al Qubā and they planned to appoint Abū 'Āmir, the immoral, upon it. Thus it was burnt down, destroyed from its roots and turned into a dumping ground. It was revealed regarding this Masjid and Masjid al Qubā, that, **"And those who built a Masjid to harm (to the faithful) and cause infidelity and to effect disunion among the faithful, and an ambush to him who fought against Allāh and His Messenger before; and they will indeed swear (saying): We only desired naught but good; and Allāh bears witness that verily they are liars. Never do you (O Prophet) stand therein (to pray); surely a Masjid² founded on piety from the very first day deserves more than you should stand therein (for prayers); therein are men who love that they be purified, and Allāh loves the purified ones".**³

Thus the Messenger of Allāh (s.a.w.a.) returned back to Madīnah, while according to a report some days of the month of Ramadhān were still left. He first went to the Masjid and recited two units (Rak'āt) of Prayers, as was his practice, and then went to his home.

¹ Abū 'Āmir was a noblemen of the Khazraj tribe and was very well-versed in the Torah (Tawrāt) and Evangel (Injil). He would address the people of Madīnah regarding the advent of the Last Messenger of Allāh (s.a.w.a.), giving his description. But when the Messenger of Allāh (s.a.w.a.) migrated to Madīnah and all the people flocked to him, he turned envious of him and turned his vehement opponent. At last, after the battle of Badr, he ran away from Madīnah and joined the polytheists of Makkah and participated in the battle of Uḥud and was the first one to shoot the first arrow on the Muslims. He also took part in the battle of Ḥunayn, but when none of his efforts were of any avail to him, he went to Hercules, the emperor of Rome, to instigate him against the Muslims. He wrote letters to the gang of his fellow-hypocrites saying that very shortly he would march with a big army to crush the Muslims at Madīnah and would need a Masjid of his own to preach his doctrines, and desired them to put a Masjid at Qubā. Thus Tha'labah bin Ḥātib and twelve other hypocrites quickly constructed a Masjid, that was called Masjid al Dhirār (the harmful Masjid). By the time the Masjid was completed, Abū 'Āmir died at Shām. On the arrival from Tabūk, the hypocrites requested the Messenger of Allāh (s.a.w.a.) to pray in the Masjid, then Allāh (s.w.t.) revealed this verse and subsequently it was desecrated (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") (translator)

² Reference to Masjid al Qubā, the first ever built in Islām at Qubā, about three and a half miles from Madīnah (translator)

³ Holy Qur'ān, Sūratul Barā'ah: 107-108

After the Messenger of Allāh (s.a.w.a.)'s arrival from Tabūk, 'Abdullāh bin Ubayy, the chief of the hypocrites, was bed-ridden in the last ten days of the month of Shawwal. He remained upon his bed for twenty days and died in the month of Ḍilqa'ad. The Messenger of Allāh (s.a.w.a.) displayed kindness upon him for the sake of his son 'Abdullāh and the hidden wisdom that others did not understand, while 'Umar bin al Khaṭṭāb's objection to him is quoted in details.¹

In the same year, Abū Bakr was dispatched to Makkah to read out the beginning verses (Āyāh) of Sūratul Barā'ah for the people therein. When he left Madīnah and reached Ḍul Ḥulayfah, he wore the pilgrim's garb (Iḥrām) and proceeded little further, when Jibra'īl descended upon the Messenger of Allāh (s.a.w.a.) and conveyed Allāh (s.w.t.)'s greetings upon him and said, "It should not be accomplished by anyone except your own self or a man who is from you". In another report it is said that, "Except 'Alī, none should do so". Thus the Messenger of Allāh (s.a.w.a.) called Amīrul Mu'minīn (a.s.) and told him to hasten and take the verses from Abū Bakr and read out to the people during the season of the Ḥajj Pilgrimage. Amīrul Mu'minīn (a.s.) reached Abū Bakr at

¹ ('Abdullāh) Ibn 'Umar narrates that when 'Abdullāh bin Ubayy (the chief of hypocrites) died, his son came to the Prophet (s.a.w.a.) and said, "O Allāh's Apostle (s.a.w.a.)! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allāh's forgiveness for him". So Allāh's Apostle (s.a.w.a.) gave his shirt to him and said, "Inform me (when the funeral is ready) so that I may offer the funeral prayer". So, he informed him and when the Prophet (s.a.w.a.) intended to offer the funeral prayer, 'Umar took hold of his hand and said, "Has Allāh not forbidden you to offer the funeral prayer for the hypocrites"? The Prophet (s.a.w.a.) replied, "I have been given the choice, for Allāh says: **Seek you (O Our Apostle) forgiveness for them or seek you not forgiveness for them, (the same will it be); if you seek forgiveness for them seventy times, never will Allāh forgive them**". (Sūratul Barā'ah: 80) So the Prophet (s.a.w.a.) offered the funeral prayer and on that the revelation came: **"And pray you not at all on any one of them who die and nor stand you ever at his grave"** (Sūratul Barā'ah: 84) (Al Bukhārī, "Al Ṣaḥīḥ"). Also it is related that the Messenger of Allāh (s.a.w.a.) said, "I know that it would not benefit him, but through it several others would embrace the faith". Accordingly, when the people of the tribe of Khazraj heard of the kindness of the Holy Prophet (s.a.w.a.) towards one of his arch enemies, about a thousand people among them, embraced Islām. (Shaikh Maḥdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") But his wisdom, as usual, was not understood by 'Umar, who was habitual in criticizing the actions of all, even the Messenger of Allāh (s.a.w.a.), considering himself well-informed than him (s.a.w.a.) (translator)

Rawḥā' and took the verses from him and read out to the people.¹

It is related in a reliable report from Imām Ja'far al Ṣādiq (a.s.) that Amīrul Mu'minīn (a.s.) took the first ten verses (Āyāh) of Sūratul Barā'ah and read them out in a loud voice at 'Arafah² on the day of 'Arafah, at Mash'arul Ḥarām³ on the night of 'Īd, near the Jamarāt⁴ on the day of 'Īd and all the days of Tashrīq⁵ at Minā.⁶ He unsheathed his sword and called out saying, "None should

¹ It is reported that Abū Bakr handed over the verses to 'Alī and returned to Madīnah and asked as to why the matter was taken back from him. The Holy Prophet (s.a.w.a.) replied that he did it at the command of Allāh (s.w.t.), received through the messenger Jibra'īl, saying that the Apostolic mission of conveying the Message of Allāh (s.w.t.) to the people, should either be by himself (i.e. the Messenger of Allāh) personally or by the one who was of him". (Jalāluddīn al Suyūṭī, "Tafsīr al Durr al Manthūr"; Abū Muḥammad al Bagawī, "Ma'ālimul Tanzīl"; Qādī al Baydhāwī, "Tafsīr Anwārul Tanzīl"; Aḥmad bin Ḥanbal, "Al Musnad"; 'Alī al Muttaqī al Hindī, "Kanzul 'Ummāl"; Al Tirmidī, "Al Sunan"; Al Nisā'ī, "Al Sunan"; etc.) (translator)

² A plain in Makkah where Muslims performing Ḥajj should gather on the ninth of Ḍilḥijjah (Yawmul 'Arafah or the day of 'Arafah) and stay there until sunset, engaged in Prayers and Supplications, among them a renowned supplication by Imām al Ḥusain (a.s.). Halting therein is one of the obligatory acts of the Ḥajj Pilgrimage (translator)

³ Mash'arul Ḥarām or the Sanctified grove, is a valley between Muzdalifah and Minā. Muslims performing Ḥajj Pilgrimage need to stay on the night of tenth of Ḍilḥijjah therein until sunrise, engrossed in Prayers and Supplications. Halting therein is one of the obligatory acts of the Ḥajj Pilgrimage (translator)

⁴ Three pillars in Minā, east of Makkah, that need to be pelted with seven stones collected from Muzdalifah for three days, viz. tenth (only the larger Jamrah), eleventh and twelfth of Ḍilḥijjah, an obligatory part of the Ḥajj Pilgrimage. The pillars named as Jamratul Ūlā or the first Jamrah, Jamratul Wustā or the median Jamrah and Jamratul Kubrā or the larger Jamrah or even Jamratul 'Aqabah. The significance behind it is that when Nabī Ibrāhīm (a.s.) took his son Nabī Ismā'īl (a.s.) for sacrificing him, under the command of Allāh (s.w.t.), Shayṭān appeared to him thrice to turn him away from accomplishing this task, while Jibra'īl told Ibrāhīm (a.s.) to pelt him with seven stones each time, pillars have been erected on the place of these spots (translator)

⁵ The days of tenth, eleventh and twelfth of Ḍilḥijjah, wherein a Ḥajj pilgrim needs to spend in the plain of Minā. During these days the Jamarāt should be pelted with seven stones each. Staying therein is also an obligatory part of the Ḥajj Pilgrimage (translator)

⁶ Five kms. to the east of Makkah. A Ḥajj Pilgrim needs to go there on the morning of the tenth of Ḍilḥijjah and stone the larger Jamarah, sacrifice an animal, shave or trim hair of head or beard or clip nails (for men) and trim hair of head or clip nails (for women). The pilgrim also requires to spend the three days of Tashrīq, i.e. tenth, eleventh and twelfth of Ḍilḥijjah, therein. Again one of the essentials for the Ḥajj Pilgrimage (translator)

circumambulate the Ka'bah in the state of nudity¹ and no polytheist should perform the Ḥajj Pilgrimage. The one whose term of treaty has not expired, shall remain in force until its conclusion; while the one who have not entered into any treaty, shall have respite of four months". It is also related that the Messenger of Allāh (s.a.w.a.) dispatched Abū Bakr with verses of Sūratul Barā'ah on the first on the month of Dīlḥijjah, while Amīrul Mu'minīn (a.s.) reached him at Rawḥā' on the third, took the verses for him and left for Makkah. Abū Bakr returned back, while the narration of Abū Bakr's dismissal to deliver the verses and appointment of Amīrul Mu'minīn (a.s.) to do so has been quoted in the Ahlul Sunnah and Shī'ah books.

In the ninth year, Negus (Najjāshī), the king of Abyssinia (Ḥabashah) passed away. On that day the Messenger of Allāh (s.a.w.a.) said, "Today a pious man has departed from this world; arise so that we may recite Prayers upon him". It is related that the corpse of Negus manifested for the Messenger of Allāh (s.a.w.a.), thus the companions recited prayers upon him along with the Messenger of Allāh (s.a.w.a.).

¹ It was a custom among the pagan Qurasyh to circumambulate the Ka'bah in a state of nudity, whether male or female; clapping, shouting and singing and was thought to be an act of piety. This obnoxious act was forbidden by Islām, while Imām 'Alī (a.s.) was appointed to declare this command among the Quraysh (translator)

Incidents relating to the tenth year of Hijrah

The incident of Mubāhilah (Divine Imprecation)¹ and the Christians (Naṣārā) of Najrān has been quoted by Shaikh al Ṭabarsī and others that a group of the chiefs of the Christians of Najrān came to the presence of the Messenger of Allāh (s.a.w.a.). They had three leaders, viz. 'Āqib², who was the leader and their counsellor; the second was 'Abdul Masīḥ, who was their refuge in strained circumstances; and the third Abū Ḥārithah³, who was their Scholar and pontiff. The Roman emperors had built cathedrals for him and would present him with gifts due to his immense knowledge in their eyes. Thus they proceeded to meet the Messenger of Allāh (s.a.w.a.), while Abū Ḥārithah was seated upon a mule and his brother Kurz bin 'Alqamah was riding besides him. Suddenly the mule of Abū Ḥārithah slipped, seeing this, Kurz pronounced undeserving words for the Messenger of Allāh (s.a.w.a.), when his brother Abū Ḥārithah said, "May you perish, what do you say"? He asked, "Why O brother"? And Abū Ḥārithah replied, "By the Lord! He is the very same Prophet whose advent we had been awaiting". Kurz asked, "Then why do you not submit to him"? And he replied, "Do you not know how this group of Christians treat us? They revere us, made us wealthy and hold us dear; and they would not agree to our submitting to him; and if we submit to him, all these will pass away from our hands".

These words had a deep effect upon the heart of Kurz, until he went to the presence of the Messenger of Allāh (s.a.w.a.) and accepted Islām. All of them entered Madīnah during the time of 'Aṣr Prayers, wearing graceful dresses of silken brocade, such that no group of 'Arabs had ever done so. When they came to the audience of the Messenger of Allāh (s.a.w.a.) and saluted him, he neither

¹ Numerous Shī'ah and Ahlul Sunnah Exegetes (Mufasssīrīn) state in their respective books that the Messenger of Allāh (s.a.w.a.) took none other than Imām 'Alī (a.s.), Sayyidah Fāṭimah (s.a.), Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.), with him to imprecate against the Christians of Najrān and the verse of Mubāhilah was revealed in their praise. They alone were the embodiment of truth and veracity, while their imprecation would be accepted in the audience of Allāh (s.w.t.) against the liars, as revealed in the Qur'ān, **"And lay the curse of Allāh on the liars"** (translator)

² Among them was also As-ham bin al Nu'mān, who was also called Usqf and possessed a similar eminent status as 'Āqib (author)

³ His name was Ḥaṣīn bin 'Alqamah whose ancestry reached Bakr bin Wā'el. He had attained an advanced age of one hundred and twenty years and in the end believed in the Messenger of Allāh (s.a.w.a.) (author)

replied to their salutations nor spoke to them. Thus they went to people whom they held acquaintance with, viz., 'Uthmān bin 'Affān and 'Abdul Raḥmān bin 'Awf and told them, "Your Prophet wrote letter to us and we came here in response to it, but now he neither returns our salutations nor speaks to us". They brought them to the presence of Amīrul Mu'minīn Imām 'Alī (a.s.) and related to him the incident, to which he (a.s.) replied, "Take off these silken dresses and golden rings off you and go to him (s.a.w.a.)". They did as directed and went to the presence of the Messenger of Allāh (s.a.w.a.) and saluted him, he replied to their salutations and said, "By the Lord Who has sent me with rightness! When they came to me the first time, Shaiṭān was accompanying them and thus I did not reply to their salutations".

The entire day was spent in raising questions to the Messenger of Allāh (s.a.w.a.) and debating with him. Then their Scholar posed a question to him (s.a.w.a.) saying, "O Muḥammad (s.a.w.a.)! What do you say regarding the Messiah (Al Masīḥ, Nabī 'Īsā)"? He (s.a.w.a.) replied that he was the slave and the Messenger of Allāh (s.w.t.). Then they asked him, "Have you ever seen a child born without a father"? Then the following verse (Āyah) was revealed, **"Verily the similitude of 'Īsā with Allāh is as the similitude of Ādam, He created him out of dust then said He unto him BE, and he became"**.¹ But when the debate stretched too much and they were stubborn in opposition, Allāh (s.w.t.) revealed, **"And unto him who disputes with you therein after the knowledge has come unto you, say (O Our Prophet) (unto them): come you, let us summon our sons, and (you summon) your sons, and (we summon) our women and (you) your women, and (we summon) ourselves and (you) your selves and then let us invoke and lay the curse of Allāh on the liars"**.² And when this verse was revealed,³ it was decided that they would imprecate the next day and the Christians returned back to their abode.

¹ Holy Qur'ān, Sūrat Āl 'Imrān: 59

² Holy Qur'ān, Sūrat Āl 'Imrān: 61

³ Al Zamakhsharī, Fakhrudīn al Rāzī, Al Baydhāwī and numerous other Ahlul Sunnah Scholars bear witness regarding the above verse (Āyah) that after the Messenger of Allāh (s.a.w.a.), the best ones upon the face of the earth are 'Alī (a.s.), Fāṭimah (s.a.) and their sons (a.s.). And that Ḥasanayn (a.s.) are the sons of the Apostle of Allāh (s.a.w.a.) as per the address "Our sons" and that 'Alī (a.s.) is superior to all the Apostles (a.s.) and the companions as per the reference "Our selves". (author)

Abū Ḥārithah gathered his companions and said, "Tomorrow keep your eyes wide open and see, that if Muḥammad (s.a.w.a.) comes, accompanied by his sons and his Ahl al-bait (a.s.), then fear from imprecating with him. But if he (s.a.w.a.) arrives along with his companions and his followers, then do not worry for imprecation". The next day at dawn the Messenger of Allāh (s.a.w.a.) came to the house of Amīr al Mu'minīn (a.s.) and caught hold of the hand of Imām al Ḥasan (a.s.), and lifted up Imām al Ḥusain (a.s.), while Imām 'Alī (a.s.) was behind him and Fāṭimah (s.a.) walked behind his (s.a.w.a.)'s head, and in this state he left Madīnah for imprecation. When the Christians saw them, Abū Ḥārithah asked them, "Who are those accompanying him"? They replied, "The one who walks behind him, is his paternal cousin and his son in law, while he is the most beloved near him among all the creations. The two children are his sons from his daughter, while the woman is Fāṭimah (s.a.), his daughter, who is the dearest among all creatures in his eyes". Thus the Messenger of Allāh (s.a.w.a.) sat upon his knees to imprecate. Here the leader, as well as 'Āqib, brought their sons for imprecation, and Abū Ḥārithah said, "By the Lord! He sits as the Prophets (a.s.) sat for invoking Divine imprecation", saying this he retreated back. The leader asked him where he was going, and he replied, "Muḥammad (s.a.w.a.) would not dare to imprecate us if he had not been upon the truth. And if he does so upon us, not a single Christian will remain (alive) upon the earth in less than a year".

It is mentioned in another report that he said, "I see such faces that if they request the Lord that the mountain would move from its place, it would definitely move. Then do not imprecate with them for you shall perish and not a single Christian will remain (alive) upon the earth". Then Abū Ḥārithah came to the presence of the Messenger of Allāh (s.a.w.a.) and said, "O Abal Qāsim! Do not imprecate with us, and compromise with us upon that which is in our capacity". Thus the Messenger of Allāh (s.a.w.a.) entered into a compromise with them upon conditions, that every year they would give two thousand¹ garments costing forty dirhams each; and if battle took place, they would lend him thirty armours, thirty lances and thirty horses. The Messenger of Allāh (s.a.w.a.) wrote down the stipulations for them and then returned back. Later he (s.a.w.a.) said,

¹ In some reports it is mentioned that he compromised for two thousand precious garments every year and a thousand Mithqāl [a unit of mass equal to 4.25 grams and mostly used for precious metals such as gold, equal to one gold Dīnār], half of it in the month of Muḥarram and remaining half in the month of Rajab (author)

“By the Lord in Whose power is my life! Perdition was quite near for the people of Najrān, and if they had imprecated with us, they would all have turned into monkeys and pigs. The entire valley would be filled with fire for them and they would burn in it. Allāh (s.w.t.) would eradicate each and every one in Najrān such that the birds would also not sit upon their trees, while all the Christians would perish before the end of the year”. Thus the leader and ‘Āqib returned back, but after some time they returned back to the presence of the Messenger of Allāh (s.a.w.a.) and accepted Islām.

The author of Al Kashshāf (Al Zamakhsharī) and others, from the Ahlul Sunnah, write down in their Şiḥāh books from ‘Ā’ishah, that she says that the Messenger of Allāh (s.a.w.a.) came out on the day of Divine imprecation (Mubāhilah) wearing a black-haired cloak. He entered Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.), Fāṭemah (s.a.) and ‘Alī bin Abī Ṭālib (a.s.) into his cloak¹ and recited this verse (Āyah), **“Verily Allāh intends but to keep off from you (every kind of) uncleanness O you Ahlulbait, and purify you (with) a thorough purification”**.²

Al Zamakhsharī writes, that if one says that inviting the opponents for Divine imprecation (Mubāhilah) was for the reason that it would become evident to them that either they (the opponents) were liars or their opponents (themselves, Allāh forbid); while this matter was himself and his opponents, then what benefit would it serve to bring the children and women for Mubāhilah?

We (Al Zamakhsharī) reply saying that, gathering them (the children and women) at Mubāhilah, was a strong evidence of having confidence in his truthfulness, since he did not come alone for the imprecation. Also bringing them was an act of courage for he brought along with him his most respected ones, the pieces of his hearts and his most cherished ones among all men, in the hour

¹ The Shī’ah and most of the Ahlul Sunnah Exegetes (Mufasssīrīn) unanimously agree that this verse was revealed in praise of Ahlulbait (a.s.), i.e. Imām ‘Alī (a.s.), Sayyidah Fāṭemah (s.a.), Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.). While this verse (Āyah) is the strongest evidence of their infallibility (Iṣmah) and perfection. Although the Ahlul Sunnah try their best to include the wives of the Messenger of Allāh (s.a.w.a.) among the Ahlulbait (a.s.), but in the words of Umm Salamah, when she questions the Messenger of Allāh (s.a.w.a.) whether she was among the Ahlulbait for whom the Verse of Purification (Taṭhīr) was revealed, he (s.a.w.a.) replied to her saying, “No, and you are upon the right” (translator)

² Holy Qur’ān, Sūratul Aḥzāb: 33

of invoking curse and perdition, and did not content to come alone. This also evidences his total confidence in the falsehood of his opponent, while he desired that they would perish along with their most loved ones, if imprecation ever took place. He specially chose sons and women for they are considered the dearest among kinsmen and closely related to the heart than others. Often man puts himself forward during times of perdition so that no harm may befall them (his women and children), it is for this reason that sometimes women and children were taken in battles so that they themselves may not to flee from it (leaving them behind). Thus Allāh (s.w.t.) referred to them before the selves in the verse, so that it is manifested that they are more preferable than one's own self. Then Al Zamakhsharī continues that, it can therefore be said that there is no better evidence than this regarding the excellence of the "Five Member of the mantle".

In the tenth year of Hijrah the farewell pilgrimage (Ḥajjatul Widā') of the Messenger of Allāh (s.a.w.a.) took place. Shaikh al Kulainī relates that the Messenger of Allāh (s.a.w.a.) stayed in Madīnah for ten years after his migration (Hijrah) and did not perform the Ḥajj pilgrimage until Allāh (s.w.t.) revealed this verse in the tenth Hijrah, **"And proclaim you unto the people the Pilgrimage (Ḥajj), they will come unto you on foot and on lean camel, coming from every remote (high) way".**¹

The Prophet (s.a.w.a.) then ordered the Prayer-callers (Mu'adḍin) to call out to people in a loud voice, "The Messenger of Allāh (s.a.w.a.) shall go for the Ḥajj Pilgrimage this year". Ultimately the people of Madīnah, its surroundings and the bedouins, became aware of his intentions to perform Ḥajj. He (s.a.w.a.) wrote letters to all those who had entered Islām saying, "The Messenger of Allāh (s.a.w.a.) desires to perform Ḥajj, then whoever possesses the capability to perform it, should present himself". Consequently all of them gathered and resolved that they would imitate all those acts of the Messenger of Allāh (s.a.w.a.) (in Ḥajj), and obey his commandments. Four days of the month of Ḍilqa'dah was left when he (s.a.w.a.) left until he reached Ḍil Ḥulayfah, while it was the first moment of sunset. He (s.a.w.a.) ordered the men to remove unwanted hair from their under their arms-pits and private-parts, perform the bath, to take off their sewn clothes and wear a waist-cloth and a shawl. Then he (s.a.w.a.) performed bath of the pilgrim's garb (Iḥrām) and entered Masjid al

¹ Holy Qur'ān, Sūratul Ḥajj: 27

Shajarah¹ and recited the Ṣuhr Prayers therein. Then he (s.a.w.a.) left for the Ḥajj alone, without the lesser pilgrimage (ʿUmrah al Tamattuʿ), since the order for Ḥajj al Tamattuʿ² had not yet been revealed. Then he (s.a.w.a.) wore the pilgrim's garb and came out of the Masjid, and when he reached Baydā' near the first milestone, the companions stood in two rows on his sides, and he (s.a.w.a.) alone recited the Talbīyyah and said, "Labbayka Allāhumma Labbayka, Labbayka lā Sharīka Laka Labbayka, Innal Ḥamda wal Ni'mata Laka wal Mulk, lā Sharīka Laka Labbayka" (Here I am O Allāh [in response to Your call], here I am; here I am, there is no partner for You; Indeed all Praise and grace and sovereignty belongs to You, there is no partner for You, here I am)".³ He recited numerous Ḍil Ma'ārij⁴ in his Talbīyyah and repeated the Talbīyyah while seeing a rider, while climbing a hill, while descending from a valley, in the last part of the night and after Prayers.

The Messenger of Allāh (s.a.w.a.) had taken along with him the sacrificial animals, numbering sixty six or sixty four camels, while a hundred camels according to another report. He entered Makkah on the fourth of Ḍilḥijjah, and when he reached the gate of Masjid al Ḥarām, he entered through the door of Banī Shaybah. He (s.a.w.a.) stood at the door and praised and glorified Allāh (s.w.t.) and sent salutations upon his father Ibrāhīm (a.s.). Then he came towards the black stone (Ḥajarul Aswad) and rubbed his sacred hands upon it and kissed it, and performed seven circumambulations (Tawāf) around the Ka'bah and recited two units (Rak'ah) of Prayers of circumambulation (Tawāf) behind the spot of Ibrāhīm (Maqām Ibrāhīm).⁵ After ending the Prayers, he

¹ Masjidul Shajarah or Masjid of the tree, is one of several Mīqāt (place where the Ihrām is put on) for Muslims on pilgrimage to Makkah. Abyār 'Alī is the name of a place where Masjidul Shajarah is situated, 7 kms. outside Madīnah in Ḍul Ḥulayfah (translator)

² Pilgrimage for those who reside more than forty eight miles (about eighty eight kilometres) or more, away from Makkah (translator)

³ Its recitation on specific occasions being one of the obligations of Ḥajj Pilgrimage (translator)

⁴ Verses from Sūratul Ma'ārij, **"Demanded a demander, the chastisement inevitable; for the disbelievers against it, there is no repeller; from Allāh, the Lord of the Ways of Ascent (Ḍil Ma'ārij)"** (translator)

⁵ A place where Nabī Ibrāhīm (a.s.) stood while erecting the Ka'bah, along with his son Nabī Ismā'īl (a.s.). His feet left a mark upon the stone on which he stood to do so and it lies in the Masjid al Ḥarām to enliven his remembrance for this great act. The Tawāf should be performed within the internal distance of the Ka'bah and the Maqām Ibrāhīm, while Prayers of Tawāf should be performed behind it (translator)

(s.a.w.a.) went towards the well of Zamzam and drank from it and said, "Allāhumma innī As'aluka 'Ilman Nāfi'an wa Rizqan Wāsi'an wa Shifā'an min kulli Dā'in wa Suqm (O Allāh! I ask you for beneficial knowledge and abundant sustenance and cure from all ailments and sickness)".

Then he repeated this supplication (Du'ā') facing the Ka'bah and came back to the black stone (Ḥajarul Aswad), rubbed his hands upon it and kissed it. Then he (s.a.w.a.) turned towards (the hill of) Ṣafā and recited the following verse (Āyah), **"Verily Ṣafā and Marwah are among the signs of Allāh; whoever therefore makes a pilgrimage to the House or performs 'Umrah, therefore it shall be no blame on him to go round them both; and whoever of his own accord does anything good in deed, verily Allāh is Grateful, All-Knowing".**¹

Then he (s.a.w.a.) climbed the hill of Ṣafā and turned towards the corner facing Yemen (Rukn al Yamānī) and praised and glorified Allāh (s.w.t.) and supplicated equally recitation of Sūratul Baqarah very slowly. Then he (s.a.w.a.) alighted from Ṣafā and went towards the hill of Marwah and climbed it and stayed there similar to that of Ṣafā. Then he alighted from it and again turned towards Ṣafā, again climbed it and recited supplications and then turned towards Marwah, until he had completed seven rounds (Shawṭ). When he (s.a.w.a.) completed the Saī,² while he was yet standing upon the hill of Marwah, he turned towards the people and praised and glorified Allāh (s.w.t.). Then he (s.a.w.a.) pointed behind his head and said, "This is Jibra'īl, who orders me to instruct that whoever has not brought a sacrificial animal with him, to become Muḥill³ and change his greater pilgrimage (Ḥajj) with a lesser one ('Umrah). And if I had known that this would happen (this order would come forth), I too would not have brought the sacrificial animals with me and would have done similar to what you shall do, but

¹ Holy Qur'ān, Sūratul Baqarah: 158

² The act of walking between the hills of Ṣafā and Marwah seven times starting with Ṣafā and ending at Marwah. It forms one of the obligatory acts of the Ḥajj Pilgrimage and Lesser Pilgrimage ('Umrah). It's significance being that, when Nabī Ibrāhīm (a.s.) left his son Nabī Ismā'īl (a.s.) and his mother Hājar therein, severe hunger and thirst came upon them such that Ismā'īl laid down upon the ground and his mother ran seven times between the hillocks of Ṣafā and Marwah in search of water for her son (translator)

³ The act when the Ḥajj or 'Umrah Pilgrim removes his ritual garments (Iḥrām), validating all the acts that were unlawful for him while wearing it. Its opposite being Muḥrim (translator)

I have brought the sacrificial animal”.¹ Then a person from among his companions arose and said, “How can we come out of the Ḥajj, and the water of the ceremonial bath (Gusl Janābah) would drip from our head and hair”?² The Prophet (s.a.w.a.) replied, “You shall never ever believe in Ḥajj al Tamattu”.

Then Surāqah bin Mālik bin Ju'tham al Kinānī arose and asked, “O Messenger of Allāh (s.a.w.a.)! We have understood the Religious commandments as if we are created this very day. Then tell us regarding what you have commanded us, whether it is specified for this year only or we should always perform Ḥajj al Tamattu”? He (s.a.w.a.) replied, “It is not specified for this year only, rather this order remains eternal”. Then he entered his fingers into one another and said, “The lesser pilgrimage (ʿUmrah) has entered the greater pilgrimage (Ḥajj) until the day of Qiyāmah”.

At that moment Amīrul Mu'minīn Imām 'Alī (a.s.) entered Makkah to perform Ḥajj, while he was sent to Yemen by the Messenger of Allāh (s.a.w.a.). When he entered the house of Fāṭemah (s.a.), he found that she had turned Muḥill, while a fragrance (of perfume) was emanating from her and she had worn colourful clothes. He (a.s.) asked her (s.a.), “What is this O Fāṭemah, then why have you become Muḥill before the stipulated time”? She replied, “The Messenger of Allāh (s.a.w.a.) ordered me to do so”. Thus Imām 'Alī (a.s.) came out hastily to meet the Messenger of Allāh (s.a.w.a.) to know the reality of the incident. When he came to him (s.a.w.a.), he asked, “O Messenger of Allāh (s.a.w.a.)! I saw Fāṭemah that she became a Muḥill and has worn colourful dress”. He (s.a.w.a.) said, “I ordered the people to do so. But you O 'Alī! How did you wear the ceremonial garment (Iḥrām)”? He (a.s.) replied, “I wore the Iḥrām saying: that I wear it similar to that of the Messenger of Allāh (s.a.w.a.)”. Then the Messenger of Allāh (s.a.w.a.) told him, “You may continue upon your pilgrim's garb (Iḥrām) similar to me, while you are my partner in my sacrificial animal”.³

Imām Ja'far al Ṣādiq (a.s.) says, that during his stay in Makkah, the Messenger of Allāh (s.a.w.a.) alighted at Abtaḥ along with his companions and did not come down to the houses. On the eighth day of Ḍilḥijjah at sunset, he (s.a.w.a.)

¹ Since sacrifice is a part of Ḥajj and not ʿUmrah (translator)

² He meant to say that how could he come out of the ceremonial dress (Iḥrām) for Ḥajj and then copulate with his wife, that would have been unlawful in the state of Iḥrām (translator)

³ Glory be to Allāh! Another of excellence bestowed upon Amīrul Mu'minīn (a.s.) not shared by anyone else (translator)

ordered his companions to perform the bath of the pilgrims garb (Iḥrām) and wear the Iḥrām for Ḥajj. While this is the meaning of the words of Allāh (s.w.t.), **“And follow the creed of Ibrāhīm, the upright one, and Allāh took Ibrāhīm for a friend”**.¹ While the meaning of following herein is in Ḥajj al Tamattu’. Thus the Messenger of Allāh (s.a.w.a.) left for Ḥajj, accompanied by his companions, reciting the Talbiyyah until they reached Minā. They recited the Zuhr, ‘Āshr, Magrib, ‘Ishā and Fajr prayers therein, and on the morning of ninth (Dilḥijjah) he packed his luggage and turned to ‘Arafah along with his companions.

Among the fabrications (Bid’ah) of the Quraysh was that they would not leave the Mash’arul Ḥarām (during the Ḥajj) and say, “We are the people of the Ḥaram (of Makkah) and shall not part from it”. All other people would go to ‘Arafah and then return back to Mash’arul Ḥarām, then the Quraysh would accompany them to Minā. The Quraysh thought that the Messenger of Allāh (s.a.w.a.) would imitate their action, when Allāh (s.w.t.) revealed to him, **“Then march you on from where the other people march on and seek pardon of Allāh, verily Allāh is Forgiving, Merciful”**.² The Messenger of Allāh (s.a.w.a.) said, “The people referred to in the verse (Āyah) are Ibrāhīm (a.s.), Ismā’īl (a.s.), Iṣḥāq (a.s.) and the other Prophets (a.s.) following them, all of whom marched from ‘Arafah”. When the Quraysh saw, that the canopy of the Messenger of Allāh (s.a.w.a.) marched from Mash’arul Ḥarām towards ‘Arafah, their hearts were angered, since they had presumed that he (s.a.w.a.) would not leave their place and go to ‘Arafah.

Thus he (s.a.w.a.) proceeded until he reached Nimrah,³ facing the trees of Arāk, and pitched his tent there, while the people followed suit and pitched their tents surrounding him. When it was the time of Zawāl,⁴ he (s.a.w.a.) performed bath and entered ‘Arafah along with the Quraysh and others. At that moment he stopped pronouncing the Talbiyyah and came to a spot where a Masjid was later attributed to him. He stood at that place, while people stood surrounding him, and he delivered a sermon enjoining good and forbidding evil. Then he (s.a.w.a.)

¹ Holy Qur’ān, Sūratul Nisā’: 125

² Holy Qur’ān, Sūratul Baqarah: 199

³ Name of a Masjid in ‘Arafah (translator)

⁴ It means the exact time when the sun is at its absolute zenith or meridian at mid-day, a time for Zuhr (translator)

recited the Ṣuhr and 'Aṣr Prayers along with the people with one Aḍān and two Iqāmah. Then he returned to his place of residence (tent) and stood there, while people advanced towards his camel and stood near it. The Prophet (s.a.w.a.) moved his camel and the people too moved along with it, surrounding the camel. Seeing this, the Prophet (s.a.w.a.) said, "O people! The halting station (Mawqif) is not beneath the feet of my camel". Then he signalled towards the entire 'Arafah and said, "All this is the halting station". Hearing this, people scattered and they did similarly in Mash'arul Ḥarām. Thus they remained in 'Arafah until disk of the sun set, then he (s.a.w.a.) packed his provisions and the people too followed suit and he ordered them to do so slowly (and not in haste).

Imām Ja'far al Ṣādiq (a.s.) says that the polytheists would leave 'Arafah before the sunset, but the Messenger of Allāh (s.a.w.a.) opposed them and left after sunset. Then he said, "O people! Ḥajj is not performed by galloping horses or running the camels; then fear Allāh (s.w.t.) and traverse a good travel. Do not trample the weak and do not crush the Muslims under the feet of your horses". The Messenger of Allāh (s.a.w.a.) had pulled the reins of the camel to such an extent that its head reached its saddle, so that it would not run fast. He would say, "O people! You should move slowly", thus they entered Mash'arul Ḥarām. There he recited the Magrib and 'Ishā' prayers, with one Aḍān and two 'Iqāmah, and spent the night therein until the morning Prayers, then he performed it there too. He sent the weak among the Banī Hāshim at night to Minā, while according to a report the women, along with Usāmah bin Zayd and ordered them that they should not pelt the first Jamrah until the sun arose.

When the sun arose, he (s.a.w.a.) left Mash'arul Ḥarām and entered Minā and pelted the first Jamrah with seven stones. Thereafter he sacrificed camels, sixty four or sixty six that he had brought, while Amīrul Mu'minīn (a.s.) had brought thirty four or thirty three, totally a hundred. According to a report Imām 'Alī (a.s.) had not brought camels, while the Messenger of Allāh (s.a.w.a.) had himself brought a hundred and he made Amīrul Mu'minīn (a.s.) his partner in the sacrifice, giving him thirty seven camels. Thus the Messenger of Allāh (s.a.w.a.) sacrificed sixty six camels and Amīrul Mu'minīn (a.s.) thirty four. Then he (s.a.w.a.) ordered that a part of meat should be taken from the hundred camels and placed in a stone-vessel and cooked. Then he (s.a.w.a.) and Amīrul Mu'minīn (a.s.) had soup from that so that they would have eaten from all the (hundred) camels. He (s.a.w.a.) did not give their hides or their shoulders to the butcher, but gave them all in charity. Then he (s.a.w.a.) got his head shaved

and that same day proceeded for circumambulation (Tawāf) of the Ka'bah. Then he performed the circumambulation and Sa'ī and then returned back to Minā. He (s.a.w.a.) stayed in Minā until the thirteenth that is the last day of Tashrīq. That day he pelted pebbles (Ramī)¹ to all the three Jamarāt and then again returned to Makkah.

Shaikh al Mufid and Shaikh al Ṭabarsī relate, that when the Messenger of Allāh (s.a.w.a.) completed all the rites of the Ḥajj Pilgrimage, he turned towards Madīnah, while Amīrul Mu'minīn (a.s.) and all the Muslims were along with him. They reached Gadīr Khum, while during those days, it was not a spot for the caravans to alight because of absence of water or greenery. He (s.a.w.a.) stopped at that spot and all the Muslims followed suit. The reason for his alighting at that spot was because Allāh (s.w.t.) had strongly emphasized him to appoint Amīrul Mu'minīn as his Caliph (Khalīfah) after him. Previously too, revelation (Waḥī) had descended upon him regarding this, but without stipulating time or insistence, thus he (s.a.w.a.) delayed conveying it, lest a split may occur in the nation, while some of them would move away from the Religion (due to their animosity with 'Alī). But Allāh (s.w.t.) knew that if they left Gadīr, most of the people would scatter away to their respective towns. He (s.w.t.) wished that all of them be gathered at that place, so that all of them could hear the delegation of Amīrul Muminīn (a.s.) and the evidence could be completed upon them and no Muslim could later have an excuse. Thus Allāh (s.w.t.) revealed, **"O the Messenger, deliver you what has been sent down unto you from your Lord, and if you do it not, then (it will be as if) you have not delivered His message (at all); and surely will Allāh protect you from (the mischief) of men, verily Allāh guides not an infidel people"**.² Thus Allāh (s.w.t.) emphasized the deliverance of this message, admonished the Messenger of Allāh (s.a.w.a.) for delay in conveying it and even guaranteed security against the evil of men.

Thus the Messenger of Allāh (s.a.w.a.) halted at the place that was not actually a halting spot, while all the Muslims gathered around him. It was a very hot day and he (s.a.w.a.) ordered the ground beneath the thorny trees to be cleared of thorns and straws. Then he (s.a.w.a.) ordered the saddles of camels to be

¹ Lit. means to throw. The act of pelting the three Jamarāt in Minā with seven stones each on three days, one of the essentials of the Ḥajj Pilgrimage (translator)

² Holy Qur'ān, Sūratul Mā'idah: 67

gathered and placed one upon the other (to make a pulpit). He (s.a.w.a.) then commanded the caller to call the people to gather around him. All of them gathered, while most of them had wrapped their feet with their cloaks due to the heat. When all of the people gathered, he (s.a.w.a.) mounted the saddles, that formed a pulpit (Minbar), and called Amīrul Mu'minīn (a.s.) upon it and made him sit on his right side. Then he delivered a sermon (Khuṭbah) praising and glorifying Allāh (s.w.t.), admonished them with eloquent exhortations and lucid statements. He (s.a.w.a.) also informed them of his approaching death saying, "I have been invited to the audience of Allāh (s.w.t.) and I have accepted His invitation, while the time has come for me to be absent from your midst. I shall leave this transient abode and travel towards the eminent status of the hereafter, and indeed I shall leave behind me a thing among you, that if you hold fast to it, you shall never go astray after me. While it is the book of Allāh (Qur'ān) and my progeny, who are my Ahl al-bait (a.s.), and verily these two shall not part from one another until they reach me at the fountain of Kawthar".¹

Then he (s.a.w.a.) called out to them in a loud voice saying, "Do I not hold more authority upon your souls than your own selves"? And they replied in the affirmative. He then caught hold of the arms of Amīrul Mu'minīn (a.s.) and lifted him high such that the whiteness below his (s.a.w.a.)'s underarms were visible. Then he (s.a.w.a.) said, "Of whosoever I am Master, this 'Alī is his Master. O Allāh! Befriend the one who befriends him ('Alī), and bear enmity with the one who bears enmity with him, and assist the one who assists him and forsake the one who forsakes him".² Saying this, the Messenger of Allāh (s.a.w.a.) alighted

¹ Shaikh Najmuddīn Sharīf al 'Askarī in his book Ḥadīth al Thaḳalayn quotes names of seventy three Scholars of Ahlul Sunnah who have quoted this Ḥadīth in their books with slight textual variations, although al Bukhārī has not quoted this Ḥadīth in his Ṣaḥīḥ, due to his usual bias. Even Ibn Ḥajar al Haythamī, renowned for his intolerance and prejudice, accepts it as true and after quoting the statements of Al Tirmidī, Aḥmad bin Ḥanbal, Al Ṭabarānī, and Al Muslim, he says, "Know that the Ḥadīth concerning attachment to the Thaḳalayn (the holy descendants of the Prophet and the Holy Qur'ān) has been narrated in many ways. The narrators of this Ḥadīth number more than twenty companions of the Prophet (s.a.w.a.)". (Ibn Ḥajar al Haythamī al Makkī, "Al Ṣawā'iqul Muḥriqah") (Translator)

² The most renowned Ḥadīth al Gadīr, quoted in the Shī'ah and Ahlul Sunnah books. For a detailed study of the Ḥadīth and the incident related to it, one should refer to Shaikh 'Abdul Ḥusain al Amīnī's celebrated work "Al Gadīr" in twenty volumes, in which he painstakingly proves the veracity and reliability of this Ḥadīth. In this book he mentions names of one hundred and ten narrators among companions of the Messenger of Allāh (s.a.w.a.), eighty

from the pulpit, while it was nearing the time of noon. Then he (s.a.w.a.) recited two units (Rak'ah) of Prayers until the noon and the prayer-caller (Mu'adḍin) called out for Prayers and they recited the Ṣuḥr Prayers.

Then he (s.a.w.a.) returned back to his tent and ordered that another tent be pitched facing him for Imām 'Alī (a.s.) and told him (a.s.) to sit in it. Then the Messenger of Allāh (s.a.w.a.) ordered the Muslims to go to Imām 'Alī (a.s.) in groups and congratulate and greet him upon the leadership (Imāmah), and salute him upon the Authority and Mastership of the believers saying, "Peace be upon you O Commander of the faithful"! The people did so and then he (s.a.w.a.) commanded his own wives and other women, who were along with him, also to congratulate and greet him and salute him upon the Authority of believers and they too did as directed. 'Umar Ibn al Khaṭṭāb was the most passionate among others in this regards, he displayed much delight and cheerfulness upon his Imāmah and Khilāfah, saying, "Bravo to you O 'Alī! You have become my Master and the Master of all believer men and women".

Ḥassān bin Thābit stepped forward and asked permission from the Messenger of Allāh (s.a.w.a.) to compile verses eulogizing Amīrul Mu'minīn 'Alī (a.s.) regarding the incident of Gadīr and his establishment upon the Imāmah and Khilāfah and the supplication of the Messenger of Allāh (s.a.w.a.) regarding him. When he (s.a.w.a.) permitted him, Ḥassān climbed a height and recited these verses in a loud voice, "Their Prophet was calling them on the day of Gadīr at the place called Khumm; and how pleasant did the Prophet appear when he was calling them; he asked them who is your master and your guardian; all of them spoke and not one expressed any enmity or animosity; your Lord is our master and you are our guardian and you will not find any of us disobedient today; then he told him: stand up O 'Alī! I have selected you to be the leader and the guide after me; then he chose 'Alī of all the people to be the leader of the nation after him and named him as the brother and the minister; (he said) then of whomsoever I am the master, then 'Alī is his master; then be his true followers and supporters; he then prayed: O Allāh! Befriend him who befriends 'Alī and be an enemy of the one who is an enemy of 'Alī". While these verses have been quoted by the Shī'ah and Non-Shī'ah through successive chain of authorities.

four among the Tābī'īn and three hundred and sixty Ahlul Sunnah Scholars who acknowledge its authenticity in their works. Also one should refer to Sayyid Mīr Ḥāmid Ḥusain al Kantūrī's encyclopaedic work 'Abaqātul Anwār (translator)

It is related that when Ḥassān recited these verses, the Messenger of Allāh (s.a.w.a.) said, "O Ḥassān you shall be assisted by the Holy Spirit (Rūḥul Qudus),¹ until you aid us by your tongue"! He (s.a.w.a.) said this, since Ḥassān would not remain steadfast upon the Authority (Wilāyah) of Amīrul Mu'minīn (a.s.) and this manifested after his (s.a.w.a.)'s death.²

Kumayt al Asadī, the poet, also recited verses regarding the incident of Gadīr, three lines of which are as follows, "On the day of the vast arena, the arena of Gadīr Khumm; his (Imām 'Alī's) Religious Authority (Wilāyah) was made evident if only people had obeyed him; the people however (apparently) offered allegiance to him; I did not witness a day of a bigger stature than that day; I did not consider a day similar to that day; I did not see a right trampled as the right (of 'Alī)".

While this wretched (author) has compiled a separate book upon the tradition (Ḥadīth) of Gadīr named Faydhul Qadīr fī mā Yuta'alliq bī Ḥadīthil Gadīr, I would have quoted a summarization herein, but the scope of this book does not permit

¹ Holy Spirit, it is a spiritual entity of a very high order, whose function is to guide, inspire and infuse Prophetic spirit and confer any miraculous powers on the Holy individual, the Apostle and an Imām. Some say that it refers to Jibra'īl (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") (translator)

² The prediction of the Messenger of Allāh (s.a.w.a.) came to light when allegiance (Bay'ah) was sworn to Amīrul Mu'minīn (a.s.) while Ḥassān was among those who refused to do so. It is related that, stayed away from swearing allegiance to him (a.s.) 'Abdullāh bin 'Umar bin al Khattāb, Sa'ad bin Abī Waqqās, Muḥammad bin Muslimah, Ḥassān bin Thābit and Usāmah bin Zayd (Ibn Ḥajar al 'Asqalānī, "Al Iṣābah fī Tamyīzīl Ṣaḥābah") Among the words of Amīrul Mu'minīn (a.s.) when he learnt that Sa'ad and others withheld their pledge of allegiance, he (a.s.) praised and glorified Allāh (s.w.t.). Then he (a.s.) said, "O People! You have pledged allegiance to me in the same way as the pledge was made to those before me. Choice only belongs to people before they make their pledge of allegiance. When the pledge of allegiance is made, then they no longer have any choice. It is duty of the Imām to follow the right course and it is the duty of subjects to submit. However, this is a general pledge of allegiance. Whoever turns away from it turns away from the religion of Islām and does not follow the path of its people. Your pledge of allegiance to me was not a random matter. My affair and your affair are not one. I want Allāh to be (the ultimate end) for you and you want me in the interests of yourselves. I swear by Allāh that I will give sincere advice to a rival and I will give justice to the oppressed. I have learnt matters about Sa'ad, Ibn Muslimah, Usāmah, 'Abdullāh and Ḥassān bin Thābit which I dislike. Truth (will be decided) between them and me." (Shaikh al Mufid, "Al Irshād", a part of this sermon is also quoted in Nahjul Balāghah) (translator)

me to do so.

After the farewell Pilgrimage (Ḥajjatul Widā') the death of the Messenger of Allāh (s.a.w.a.) took place in the beginning of the tenth Hijrah, we start it with mentioning it in the following chapter.

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7. The grievous calamity of the death of the Messenger of Allāh (s.a.w.a.)

It should be noted that most of the Scholars of the two sects (Shī'ah and Ahlul Sunnah) agree that the death of the Master of Apostles (s.a.w.a.) took place on Monday, while maximum of Shī'ah Scholars acknowledge that it was on the twenty eighth of the month of Ṣafar, and most Ahlul Sunnah say that it took place on the twelfth of the month of Rabī'ul Ūlā.

It is related from the book Kashful Gummah from Imām Muḥammad al Bāqir (a.s.), that the Messenger of Allāh (s.a.w.a.) left for the eternal world in the tenth Hijrah, while sixty three years of his blessed age had passed. He (s.a.w.a.) resided in Makkah for forty years until the Revelation (Waḥī) descended upon him and then stayed therein for another thirteen years. Then he (s.a.w.a.) migrated to Madīnah, while fifty three years of his age had passed, he stayed therein for ten years and his death took place on Monday, the second of the month of Rabī'ul Ūlā.

We (the author) say that second Rabī'ul Ūlā corresponds to the statements of some Ahlul Sunnah Scholars, while none among the Shī'ah Scholars consider it, perhaps this statement is taken from the report in dissimulation (Taqīyyah).¹ It should also be borne in mind that numerous reports have been quoted regarding the circumstances leading to his (s.a.w.a.)'s death and his testimonies, but we content here to quote that which is related by Shaikh al Mufīd and Shaikh al Ṭabarsī.

It is related that when the Messenger of Allāh (s.a.w.a.) returned back from the farewell pilgrimage (Ḥajjatul Widā'), and he realized that his time to depart for the eternal world had neared; he constantly delivered sermons (Khuṭbah) amongst his companions. He warned them against violation of his words after his death and willed to them not to abandon his customs (Sunnah) and methods, not to make fabrications (Bid'ah) in the Divine Religion and adhere to his progeny and Ahlulbait (a.s.) with regards to their obedience, assistance and

¹ By the author of Kashful Gummah, viz. Shaikh 'Alī bin 'Īsā al Irbilī (d.692) since in this book he has gathered narratives from both the Shī'ah as well as Ahlul Sunnah sources, and this calls for his quoting the above Ḥadīth, attributing the death of the Messenger of Allāh (s.a.w.a.), on the second of the month of Rabī'ul Ūlā, and Allāh (s.w.t.) is the Best Knower (translator)

protection. He told them to consider following them (the Ahl al-bait) to be obligatory upon themselves and stopped them from dispersing and turning apostates. He constantly said, "O people! I shall depart from your midst and you shall meet me at the fountain of Kawthar, at that moment I shall ask you as to how you treated the two weighty things (Thaqalayn) that I left behind amongst you, the book of Allāh (s.w.t.) (Qur'ān) and my progeny, who are my Ahl al-bait (a.s.). Then take care how you treat them in my stead in matter of these two things. For Allāh, the Benignant, the All-Aware has informed me that these two shall not part from one another until they meet me at the fountain of Kawthar. Verily I shall leave behind these two things amongst you and depart, then do not try to take precedence upon my Ahl al-bait (a.s.) or even disperse away from them; do not be negligent in considering their rights, for you shall perish.¹ Do not do anything except what they teach you, for certainly they are more intelligent than you. I should not see you in a state that you disperse away from the Religion and turn disbelievers, draw swords against one another and come to face me or 'Alī in an army, similar to the waves, in respect of abundance in numbers, speed and severity.² Then know that 'Alī bin Abī Tālib is my paternal cousin and my Vicegerent and shall fight upon the interpretation (Ta'wīl) of the Qur'ān as I fought for its revelation (Tanzīl)".³ He (s.a.w.a.) pronounced similar

¹ Narrated 'Abdullāh: The Prophet (s.a.w.a.) said, "I am your predecessor at the fountain (Kawthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say: O Lord, my companions! Then the Almighty (s.w.t.) will say: You do not know what they did after you left, they introduced new things into the Religion after you". (Al Bukhārī, "Al Ṣaḥīḥ") Narrated Sahl bin Sa'ad, I heard the Prophet (s.a.w.a.) saying, "I am your predecessor at the fountain (Kawthar), and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them". Abu Sa'īd Al Khudrī added that the Prophet (s.a.w.a.) further said, "I will say that those people are from me. It will be said: You do not know what changes and new things they did after you. Then I will say: Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me". (Al Bukhārī, "Al Ṣaḥīḥ") (translator)

² He (s.a.w.a.) meant to warn them against the battles of Jamal, Ṣiffin, Naharwān and their likes. Narrated Abū Wā'il, when 'Alī sent 'Ammār and Ḥasan to (the people of) Kūfah to urge them to fight, 'Ammār addressed them saying, "I know that she (i.e. 'Ā'ishah) is the wife of the Prophet (s.a.w.a.) in this world and in the Hereafter, but Allāh has put you to test, whether you will follow Him (i.e. Allāh) or her. (Al Bukhārī, "Al Ṣaḥīḥ") (translator)

³ It is related that the Prophet (s.a.w.a.) said, "There is one among you who will fight for the

words in numerous gatherings.

Then he (s.a.w.a.) appointed Usāmah bin Zayd as a commander of an army, consisting of hypocrites, mischief-makers and a huge crowd of his companions, and commanded him to march to Rome, where his father (Zayd bin Ḥārithah) was martyred (in the battle of Mu'tah). The reason for dispatching this army was to empty Madīnah from the violators, so that none would dispute with Amīrul Mu'minīn (a.s.), and his caliphate (Khilāfah) could be established. He emphasized much upon the people to join the army and sent Usāmah to Jurf¹ and told him to halt there until an army reached him and even appointed a group to dispatch the people and warned them against any delay.

Then he (s.a.w.a.) fell severely ill, by which he later passed away. When he saw this state, he took hold of the hand of Amīrul Mu'minīn (a.s.) and went to (the cemetery of) Al Baqī', while most companions followed him and he said, "Allāh (s.w.t.) has commanded me to seek forgiveness for the buried ones at Al Baqī'". When he reached there, he saluted them saying, "Peace be upon you O occupants of the graves! Pleasant be the state in which you are and you attained salvation from the mischief that awaits the people. Certainly sedition has turned towards the people, similar to pieces of the dark night". Then he stood there for some time and asked forgiveness (from Allāh) for all the buried ones at Al Baqī' and then turned towards Amīrul Mu'minīn (a.s.) and said, "Jibra'īl presents the Qur'ān to me once every year, but this year he presented to me twice; and I believe that it is because my death has neared. O 'Alī! Verily Allāh (s.w.t.) gave me an option between the treasures of this world and eternal life in it or leave it and enter Paradise; I have chosen to meet my Lord. Then when I pass away, cover my private parts (while giving me the dead-body bath), since anyone who glances at my private parts shall turn blind".

Then he (s.a.w.a.) returned back to his home, while his illness turned severer. He came to the Masjid after three days, wearing a head-band, while his right

Qur'ān's Ta'wīl as valiantly as he has fought for its Tanzīl". "Am I the one"? asked Abū Bakr. "Am I the one"? asked 'Umar. "None of you", replied the Prophet (s.a.w.a.), "but the shoemaker". He (s.a.w.a.) had given his shoes to 'Alī (a.s.) to repair. (Aḥmad bin Ḥanbal, "Al Musnad"; Ḥākim al Naysābūrī, Al Mustadrak 'alal Ṣaḥīḥayn"; 'Alī al Muttaqī al Hindī, "Kanzul 'Ummāl"; Muḥibuddīn al Ṭabarī, "Al Riyādhul Nadharah"; Ibn Athīr al Jazarī, "Asadul Gābah"; etc.) (translator)

¹ A spot one Farsakh from Madīnah (author)

hand had reclined upon the shoulder of Amīrul Mu'minīn (a.s.) and left upon that of Fadhl bin 'Abbās (bin 'Abdul Muṭṭalib).¹ In this state he (s.a.w.a.) mounted the pulpit (Minbar), sat and delivered a sermon (Khuṭbah) saying, "O people! Shortly I shall go away from your midst, anyone among you whom I have promised anything may come forward to claim it. And whoever asks (repayment of) any loan from me may inform me. O people! There is no other medium between Allāh (s.w.t.) and man by which goodness can be achieved and evil can be distanced, except deed in obedience to Him (s.w.t.). O people! No claimant can claim that he can achieve success without performing deeds and no desirous can desire that he can obtain the pleasure of Allāh (s.w.t.) without His obedience. By the Lord Who has sent me in righteous! Salvation from the wrath of Allāh (s.w.t.) cannot be achieved, except through righteous deeds accompanied by the Mercy of Allāh (s.w.t.). And if I commit disobedience, indeed I shall perish. O Lord! Did I convey Your message"? Saying this, he (s.a.w.a.) alighted from the pulpit and recited a light Prayer, along with the people, and returned to the house of Umm Salamah and remained therein for one or two days. 'Ā'ishah took consent from the other wives and came to his (s.a.w.a.)'s presence and requested him to stay at her place and took him. And when he (s.a.w.a.) stayed at the house of 'Ā'ishah, his illness increased.

Bilāl arrived at the time of the dawn prayers, while the Messenger of Allāh (s.a.w.a.) was in the spiritual world. When he gave the call of prayers (Aḍān), he did not hear it. Then 'Ā'ishah said, "Tell Abū Bakr to lead the Prayers", and Ḥaḍḥah said, "Tell 'Umar to lead the people in prayers". When he (s.a.w.a.) heard their speech and realized their motives, he said, "Leave this talk, for your similarity is of the women who wanted to deceive Yūsuf (a.s.)". He (s.a.w.a.) had previously ordered that both men (Abū Bakr and 'Umar) should accompany

¹ Narrated 'Ā'ishah that when the ailment of the Prophet (s.a.w.a.) aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet (s.a.w.a.) came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbās, and another man". Ubaydullāh (the sub narrator) said, "I informed 'Abdullāh bin 'Abbās of what 'Ā'ishah said. Ibn 'Abbās said, "Do you know who was the other man"? I replied in the negative. Ibn 'Abbās said, "He was 'Alī (bin Abī Ṭālib)". (Al Bukhārī, "Al Ṣaḥīḥ"; Al Muslim, "Al Ṣaḥīḥ") One can observe from the above report, the amount of malice and hatred that 'Ā'ishah bore towards Imām 'Alī (a.s.), that she even refuses to mention his name (translator)

the army of Usāmah, and when he heard the words of their daughters, he realized that they had returned back to Madīnah, and thus he was too aggrieved. In spite of such illness, he (s.a.w.a.) arose, lest anyone among those two men might lead the prayers and people may thus fall in doubt.¹ He placed one of his hands on the shoulder of Amīrul Mu'minīn (a.s.) and another on that of Fadhl bin 'Abbas, and this status of weakness and weariness, he dragged his blessed feet and came to the Masjid. When he (s.a.w.a.) neared the Prayer-Niche (Miḥrāb), he saw that Abū Bakr had already preceded him and was in the Prayer-Niche in his place leading the Prayers. He (s.a.w.a.) signalled Abū Bakr with his hands to move backwards and himself entered the Prayer-Niche and lead the Prayers anew and did not continue the Prayers that were led by Abū Bakr. When he recited the salutations (Salām), he returned back to his house and called for the two men and other Muslims. Then he said, "Didn't I tell you to leave with the army of Usāmah"? And they replied in the affirmative. Then he (s.a.w.a.) asked, "Then why did you not comply with my orders"? Abū Bakr replied, "I left and then returned back to renew my pledge to you", while 'Umar said, "O Messenger of Allāh (s.a.w.a.)! I did not go since I did not wish to ask your condition from others". Hearing this, the Messenger of Allāh (s.a.w.a.) said, "Let the army of Usāmah proceed and you too join them".

In another report it is related that he (s.a.w.a.) said, "May Allāh (s.w.t.)'s curse be upon the one who stays away from the army of Usāmah".² He repeated these

¹ The Ahlul Sunnah Scholars claim that the Messenger of Allāh (s.a.w.a.) commanded Abū Bakr to lead the Prayers, and they take this as an indication for his immediate successorship. But his leading the Prayers at the orders of the Prophet (s.a.w.a.) is open to question, since he was earlier appointed by him (s.a.w.a.) to leave Madīnah, alongwith the army of Usāmah, and he (s.a.w.a.) had cursed those who refrained from doing so. Accepting the above report would thus give way to contradictions in the words of the Messenger of Allāh (s.a.w.a.) and tarnish his glorious personality. In several Ahlul Sunnah reports it is also mentioned that Abū Bakr was not present at that time, while 'Umar ibnul Khaṭṭāb lead the Prayers (translator)

² This Ḥadīth has been quoted in numerous Shī'ah as well as Ahlul Sunnah books that the Messenger of Allāh (s.a.w.a.) openly cursed those people who stayed away from joining the army of Usāmah. Some of the men, including Abū Bakr and 'Umar, made pretexts saying that they feared for the Prophet (s.a.w.a.)'s life, while in reality they knew that if he (s.a.w.a.) passed away, they would miss the chance of claiming caliphate after him (s.a.w.a.), as history is witness that they even left his sacred body and rushed to Saqīfah to snatch the caliphate from the Anṣār. Were they not aware of the Qur'ānic commands to obey the Messenger of Allāh (s.a.w.a.) involuntarily, when Allāh (s.w.t.) says, **"So No! By your**

words thrice and then became unconscious due to the fatigue of going to the Masjid and returning back; while grief and sorrow had overtaken him since he witnessed the unpleasantness from them. The Muslims wept bitterly, while the voices of wailing of the Apostle (s.a.w.a.)'s women and children arose, as also the moaning of the Muslim men and women. Then he (s.a.w.a.) opened his eyes, looked at them and said, "Bring pen and a scapula of a sheep for me, so that I may write down for you a statement that you shall never go astray". Hearing this, one of his companions arose to get them, when 'Umar said, "Return back, that this man speaks delirium, while illness has overtaken him. And the book of Allāh (s.w.t.) is sufficient for us".¹ There arose dispute between those who were present in the house, some said the statement of 'Umar was right, while others said that the statement of the Messenger of Allāh (s.w.t.) stood right and how could his disobedience be committed in that state.² Again they asked the Messenger of Allāh (s.a.w.a.), "Should we bring what you have asked"? The Apostle (s.a.w.a.) replied, "I do not need them after what I have

Lord! They believe not (really) until they have set you up their judge in all that they dispute about among themselves and thereafter find not in their selves any vexation (at all) against what you decide and submit (themselves) with total submission". (Sūratul Nisā': 65) or yet in another place, **"And whatever gives you the Messenger, you accept it; and from whatever prevents he, you be away (from it)"** (Sūratul Ḥashr: 7) (translator)

¹ What an audacity by 'Umar to utter such insulting words for the Messenger of Allāh (s.a.w.a.). When he says that the "Book of Allāh is sufficient for us", it means that he very well knew what the Messenger of Allāh (s.a.w.a.) intended to write down, that he was leaving behind the Qur'ān and his Ahl al-bait (a.s.), since he had declared it numerous times. But if the Prophet (s.a.w.a.) would have written it down, it would act as very strong evidence in writing amongst them and later they would not be able to refute it. Also all the narrators of the Aḥādīth would have noted down these last words of the Messenger of Allāh (s.a.w.a.), and he did not want this to happen, since he had his eyes upon the Caliphate from the very beginning (translator)

² Narrated 'Ubaydullāh bin 'Abdullāh that ('Abdullāh) Ibn 'Abbās said, "When the ailment of the Prophet (s.a.w.a.) became worse, he said, "Bring for me (writing) paper and I will write for you a statement after which you will not go astray". But 'Umar said, "The Prophet is seriously ill, and we have got Allāh's Book with us and that is sufficient for us". But the companions of the Prophet differed about this and there was a hue and cry. On that the Prophet (s.a.w.a.) said to them, "Go away (and leave me alone). It is not right that you should quarrel in front of me". Ibn 'Abbās came out saying, "It was most unfortunate (a great disaster) that Allāh's Apostle (s.a.w.a.) was prevented from writing that statement for them because of their disagreement and noise. (Al Bukhārī, "Al Ṣaḥīḥ") (translator)

heard from you. But I bequeath to you to treat my Ahlalbait with righteousness". Then he turned his face away from them and they left, while only 'Abbās bin 'Abdul Muṭṭalib, his son Fadhl, 'Alī bin Abī Ṭālib (a.s.) and his distinguished Ahlalbait remained with him. Then 'Abbās asked, "O Messenger of Allāh (s.a.w.a.)! If the Caliphate (Khilāfah) shall remain with the Banī Hāshim, then give us glad tidings so that we may rejoice. And if you know that we shall be oppressed and it (the Caliphate) shall be usurped from us, then recommend us to your companions". The Messenger of Allāh (s.a.w.a.) replied, "You shall be weakened after me and they shall overpower you". Then he (s.a.w.a.) became silent and people arose weeping and lost hope of his survival.

When all of them left, the Messenger of Allāh (s.a.w.a.) said, "Call to me my brother 'Alī and my uncle 'Abbās". Someone was sent to fetch them and they came and sat near him. He (s.a.w.a.) turned towards 'Abbās bin 'Abdul Muṭṭalib and said, "O uncle of the Apostle (s.a.w.a.)! Do you agree to accept my testimony, fulfil my promises and accomplish my responsibilities"? 'Abbās replied, "O Messenger of Allāh (s.a.w.a.)! Your uncle is an old man, having numerous children; while your grants precede the winds and your munificence exceed the clouds of spring;¹ while my wealth cannot fulfil your promises and presents". Then he (s.a.w.a.) turned his face towards Amīrul Mu'minīn (a.s.) and said, "O brother! Do you accept my testimony and agree to fulfil my promises, relieve my debts and stand up to fulfil the responsibilities of my family after me"? Amīrul Mu'minīn (a.s.) replied in the affirmative and he (s.a.w.a.) told him to come near. When he (a.s.) neared the Messenger of Allāh (s.a.w.a.), he pressed him to himself and removed his ring and said, "Take this and wear it along with yours". Then he (s.a.w.a.) called for his sword, armour and all his weapons and presented them to Imām 'Alī (a.s.), and then also asked for the waist-cloth that he tied upon his belly while wearing the weapons in a battle. He also gave that to him and then said, "Arise and return back to your house by the aid of Allāh (s.w.t.)".

The next day his (s.a.w.a.)'s illness turned severer and people were stopped from visiting him, while Amīrul Mu'minīn (a.s.) took personal care of him and did not leave him, except for some important task. The Messenger of Allāh (s.a.w.a.)

¹ He meant to say that he would not be able to fulfil the promises of gifts and grants of the Messenger of Allāh (s.a.w.a.), since his generosity and munificence was incomparable (translator)

awoke and said, "Call my brother and my aid to me", saying this weakness overtook him and he became silent. Hearing this, 'Ā'ishah said, "Call for Abū Bakr", and he came and sat at his head. When the Messenger of Allāh (s.a.w.a.) opened his eyes and his sight fell upon him, he turned his face away from him. Thus Abū Bakr arose and left and said, "If he needed me, he would have told me". Then he (s.a.w.a.) repeated his request and Ḥafṣah said, "Summon 'Umar for him". When he came and the Messenger of Allāh (s.a.w.a.)'s sight fell upon him, he turned his face away from him too. Again the Messenger of Allāh (s.a.w.a.) repeated his words and Umm Salamah said, "Call for 'Alī, for certainly the Apostle (s.a.w.a.) does not mean anyone except him".

When Amīrul Mu'minīn (a.s.) arrived, the Messenger of Allāh (s.a.w.a.) signalled him to come to him and when he neared, he pressed him to himself and spoke to him in secret for a long time. Then Imām 'Alī (a.s.) arose and sat in a corner and the Messenger of Allāh (s.a.w.a.) went to sleep. When Imām 'Alī (a.s.) stepped out, people asked him about the secret that the Messenger of Allāh (s.a.w.a.) revealed to him, and he said, "He opened a thousand doors of knowledge for me, and from each one of them another thousand doors opened. And he bequeathed me regarding something that I shall fulfil, Allāh willing".

Then when his (s.a.w.a.) illness increased and his end drew near, he said, "O 'Alī! Place my head in your lap, since the order of the Lord of the worlds has come forth. Then when my spirit departs from my body, hold it in your hand and place it upon your face. Then lay me facing the Qiblah and prepare for my last rites. First you pray upon me and do not depart from me until you lay me in my grave, and you shall gain the help of Allāh (s.w.t.) in all these matters". And when Amīrul Mu'minīn (a.s.) placed his blessed head upon his lap, he became unconscious. Fāṭemah (s.a.) saw his immense beauty, she wept and lamented and say, "He (the Prophet) is such a radiant personality that people seek rains through the radiance of his face; he was the rescuer of the orphans and the protector of the widows". When the Messenger of Allāh (s.a.w.a.) heard the voice of the light of his eyes Fāṭemah (s.a.), he opened his eyes and said in a weak voice, "O my daughter! This is the statement of your uncle Abū Ṭālib, then do not utter them, rather say: **And Muḥammad (s.a.w.a.) is not but an Apostle, (other) Apostles have already passed away prior to him; therefore if he dies or be slain, will you turn upon your heels**"?¹ Hearing

¹ Holy Qur'ān, Sūrat Āl 'Imrān: 144

this, Fāṭemah (s.a.) wept bitterly and he (s.a.w.a.) signalled her to near him. When she (s.a.) neared, he disclosed a secret into her ear, hearing which her face lightened up and she became happy. And when his (s.a.w.a.)'s blessed spirit departed, the right hand of Amīrul Mu'minīn (a.s.) was beneath his throat,¹ and the spirit passed into his hands and he raised it unto his face and rubbed it upon it. Then he (a.s.) shut the righteous eyes of the Messenger of Allāh (s.a.w.a.), spread a sheet upon his eminent physique and became engrossed in preparing for his last rites.²

It is related that later Fāṭemah (s.a.) was questioned, "What was the secret that the Messenger of Allāh (s.a.w.a.) disclosed to you, hearing which your sorrow turned into happiness and your discomfort and anxiety cooled down"?³ She replied, "My father informed me that the first one among the Ahlulbait (a.s.) to unit with him would be me, and my age after him would not prolong, and therefore my sorrow and grief were relieved".

Amīrul Mu'minīn (a.s.) prepared for his (s.a.w.a.)'s bath and called for Fadhl bin 'Abbās bin 'Abdul Muṭṭalib and told him to hand over water to him, thus he bathed him with their eyes fastened. He (a.s.) tore his (s.a.w.a.)'s shirt from the collar until the navel, while Imām 'Alī (a.s.) himself supervised the bath, anointed (Ḥunūt) him and shrouded him, while Fadhl handed him over the water and helped him in bathing the Apostle (s.a.w.a.). When he (a.s.) completed the bath, he stood and recited Prayers upon him alone, while none participated with him in

¹ According to the Ahlul Sunnah claims, he (s.a.w.a.) died while he lay in the bosom of 'A'ishah as claimed by her. Abū Gaṭfān records that I asked ('Abdullāh) Ibn 'Abbās, "What do you say about the Prophet (s.a.w.a.)'s death? Did he die with his head reclining in somebody's lap"? "Yes", replied Ibn 'Abbās, "The Prophet (s.a.w.a.) died in a state when his head rested in the arms of Alī". But 'Urwah says I interposed saying, "'Ā'ishah claims that the Prophet (s.a.w.a.)'s head was lying in her lap when he died". Ibn 'Abbās says, "Can you bring evidence to support this story? By Allāh, the Prophet (s.a.w.a.) died with his head resting on 'Alī, and it was 'Alī alone who gave him the after-death wash". ('Alī al Muttaqī al Hindī, "Kanzul 'Ummāl") (translator)

² Since Imām 'Alī (a.s.) was the nearest to the Messenger of Allāh (s.a.w.a.) when he passed away, only he could relate regarding his last moments and last words. Abū Dāwūd and Ibn Mājah narrated that 'Alī (a.s.) said, "The last words that the Messenger of Allāh (s.a.w.a.) spoke were: The Prayer, the Prayer! And fear Allāh with regard to those whom your right hands possess (slaves)" (translator)

³ This question was put forward to her (s.a.) by none other than 'Ā'ishah, due to her ever prying nature (translator)

the Prayers. People had gathered in Masjid and were speaking with one another as to who would take precedence in praying upon the Messenger of Allāh (s.a.w.a.) and where he would be laid to rest. Just then Amīrul Mu'minīn (a.s.) stepped out and came to them and said, "Verily the Apostle (s.a.w.a.) is our leader and chief, whether living or dead, then come forward in groups and recite prayers upon him without a leader and then leave. And verily Allāh (s.w.t.) does not take the spirit of an Apostle, except at a place chosen for his grave, while I shall bury him (s.a.w.a.) in the room where his death took place". People accepted his proposal, and when the Muslims completed reciting Prayers upon the Messenger of Allāh (s.a.w.a.), 'Abbās, his uncle, sent someone to fetch Abū 'Ubaydah Jarrāḥ, the grave-digger of the people of Makkah and another man to summon Zayd bin Sahl, the grave-digger of the people of Madīnah, to come and dig a grave for the Messenger of Allāh (s.a.w.a.).

The man met Zayd bin Sahl and told him to dig the grave for the Messenger of Allāh (s.a.w.a.), and when had completed it, Amīrul Mu'minīn (a.s.), 'Abbās bin 'Abdul Muṭṭalib, Fadhl bin 'Abbās and Usāmah bin Zayd entered the grave to bury him (s.a.w.a.). When the group of helpers (Anṣār) saw this, they raised a cry and called to Amīrul Mu'minīn (a.s.) saying, "We swear you to include one man amongst us also to bury the Messenger of Allāh (s.a.w.a.), so that we too may have a share in its good fortune". Thus he (a.s.) commanded Aws bin Khawlī, who was among the attendants of Badr and a learned man among the tribe of Khazraj, to step inside the grave. Then Imām 'Alī (a.s.) took the sacred body of the Messenger of Allāh (s.a.w.a.) and handed it over to Aws to place it in the grave, and then told him to step out. He came out, Amīrul Mu'minīn (a.s.) stood alone in the grave and uncovered the face of the Apostle (s.a.w.a.) from the shroud and placed his blessed cheek upon the earth, facing the Qiblah. Then he set the bricks of the grave and poured mud upon it, while this tragic incident took place on Monday, the twenty eighth of the month of Ṣafar in the eleventh Hijrah. His (s.a.w.a.)'s blessed age was sixty three years, while most of the companions were absent in the Prayers and burial of the Messenger of Allāh (s.a.w.a.) due to the dispute regarding the caliphate (Khilāfah) between the emigrants (Muhājirīn) and helpers (Anṣār).¹

¹ Since they were busy at Saqīfah Banī Sa'adah, disputing with one another for the caliphate. One is surprised at this urgency in appointing the successor to the Messenger (s.a.w.a.), when his sacred body lay unburied. This urgency was the outcome of fear that if Imām 'Alī

Ibn Bābawayh relates another account of the death of the Messenger of Allāh (s.a.w.a.) from ('Abdullāh) Ibn 'Abbās, a summary of which is as follows. When he (s.a.w.a.) lay on his bed in illness, numerous of his companions gathered around him and 'Ammār bin Yāsir arose and asked him a question. He (s.a.w.a.) then appointed Amīrul Mu'minīn (a.s.) in charge of his last rites and then asked Bilāl to summon all the people to him in the Masjid. When all of them gathered, he (s.a.w.a.) came out wearing a turban upon his head, reclining against his bow, until he reached the Masjid and mounted the pulpit (Minbar). He (s.a.w.a.) praised and glorified Allāh (s.w.t.) and said, "O group of companions! How was I an Apostle for you? Did I not personally struggle alongside you? Did you not break my frontal teeth? Did you not smear earth upon my forehead? Did you not make the blood flow upon my face until my beard was smeared in it? Did I not bear hardships and severities at the hands of the ignorant ones in the nation?

(a.s.) and the Banī Hāshim would complete the burial of the Messenger of Allāh (s.a.w.a.), they would lay claim to the caliphate of Imām 'Alī, who was the most powerful and legitimate candidate to the caliphate, while the Messenger of Allāh (s.a.w.a.) had time and again declared him as his immediate successor. Therefore it was necessary to wind up the proceedings before the completion of the funeral rites, even at the cost of remaining absent from it. While the entire shameful incident of Saqīfah is quoted in detail in the Shī'ah as well as Ahlul Sunnah books. The words of Imām 'Alī (a.s.) in the renowned sermon (Khuṭbah al Shiqshiqīyyah) in Nahjul Balāghah suitably describes their disgrace, "Beware! By Allāh, the son of Abū Quhāfah (Abū Bakr) dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly up to me. I put a curtain against the caliphate and kept myself detached from it. Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations wherein the grown up are made feeble and the young grow old and the true believer acts under strain till he meets Allāh (on his death). I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat. I watched the plundering of my inheritance till the first one went his way but handed over the Caliphate to ('Umar) Ibn al Khaṭṭāb after himself". He (a.s.) then continues, "It is strange that during his lifetime he wished to be released from the caliphate but he confirmed it for the other one after his death. No doubt these two shared its udders strictly among themselves. This one put the Caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit, but if he let it loose he would be thrown. Consequently, by Allāh, people got involved in recklessness, wickedness, unsteadiness and deviation". (Nahjul Balāghah) (translator)

Did I not tie a rock upon my stomach due to hunger as a sacrifice for the nation"? The companions all said, "Certainly, you were patient for the sake of Allāh (s.w.t.) and forbade against evils. Then may Allāh (s.w.t.) reward you from us, a best reward". Then he (s.a.w.a.) continued, "May Allāh (s.w.t.) also reward you fairly. Allāh (s.w.t.) has commanded with oath that he shall not pardon tyrannical oppression. Then I call on you swearing on Allāh (s.w.t.) that whosoever has an act of injustice from Muḥammad (s.a.w.a.) may arise and take its retribution, for retribution of this world is beloved in my eyes than the retribution of the hereafter, taken in the presence of the Angels and Apostles (a.s.)".

A man from the last row, named Suwādah bin Qays, arose and said, "May my parents be your ransom O Messenger of Allāh (s.a.w.a.)! When you returned back from Ṭā'if, I came to receive you, while you were seated upon your camel named Gadhba. You held a slim staff in your hand, and when you lifted it to strike at your mount, it hit my stomach, and I do not know whether you did it intentionally or unintentionally". Hearing this, the Messenger of Allāh (s.a.w.a.) replied, "Allāh's refuge if I did it intentionally". Then he (s.a.w.a.) called out to Bilāl saying, "O Bilāl! Go to the house of Fāṭemah (s.a.) and bring that staff for me". Bilāl came out of the Masjid and passed by the markets of Madīnah calling out, "O group of people! Who is there to seek retribution for himself before the day of Qiyāmah, while behold, Muḥammad (s.a.w.a.) has exposed himself to retribution before the day of reckoning". He reached the door of Fāṭemah (s.a.) and knocked at it and said, "O Fāṭemah (s.a.)! Arise that your father asks for his slim staff". She (s.a.) asked, "Today is not a day for using a staff, why does he need it"? Bilāl replied, "O Fāṭemah (s.a.)! Do you not know that your father has come to the Masjid to bid farewell to the people of the Religion and the world"? When she heard this, she (s.a.) called out, "What great a sorrow, grief and heart-rending regret for me upon you O honourable father! Whom shall the destitute, helpless and indigent seek refuge after you O beloved one of Allāh (s.w.t.) and the beloved of the hearts of the destitute"? Bilāl took the staff from her and hastened to the Messenger of Allāh (s.a.w.a.) and when he handed it over to him, he (s.a.w.a.) asked where the old man was, and he replied that he was present. The Messenger of Allāh (s.a.w.a.) told him, "Step forward and seek retribution from me until you are pleased with me". The man told him, "Bare your stomach O Messenger of Allāh (s.a.w.a.)". When he did so, the man asked, "May my parents be your ransom O Messenger of Allāh (s.a.w.a.)! Do you permit

me to kiss your stomach”? The Apostle (s.a.w.a.) did so and he kissed his sacred stomach and said, “I seek refuge from the fire of hell on the day of reckoning in lieu of seeking retribution from the stomach of the Messenger of Allāh (s.a.w.a.)”. Then he (s.a.w.a.) said, “O Suwādah! Do you seek retribution or forgive”? He said, “I shall forgive” and the Apostle (s.a.w.a.) said, “O Allāh (s.w.t.)! Forgive Suwādah bin Qays as he has forgiven Your Apostle”.

Then he (s.a.w.a.) alighted from the pulpit (Minbar) and entered the house of Umm Salamah, saying, “O Allāh (s.w.t.)! Safeguard the nation of Muḥammad (s.a.w.a.) from the fire of hell and ease from them the accounting on the day of reckoning”. Hearing this, Umm Salamah asked, “O Messenger of Allāh (s.a.w.a.)! Why do I see you in a grievous state, while your blessed colour has changed”? He (s.a.w.a.) replied, “Just now Jibraʼīl has informed me of my death, then salutations be upon you in this world, for after this day, you shall not hear the voice of Muḥammad (s.a.w.a.)”. When Umm Salamah heard this dreadful news from the Master of mankind, she raised a cry and said, “O Grief upon you! Sorrow has befallen me O Muḥammad (s.a.w.a.), such that cannot be provided through regret and sorrow”. The Messenger of Allāh (s.a.w.a.) then told her, “O Umm Salamah! Summon the beloved one of my heart and the light of my eyes Fāṭemah (s.a.)”, saying this he became unconscious. When Fāṭemah (s.a.) stepped into the house and saw this state of her father, she raised a cry and said, “May my life be your ransom and may my face be ransom upon your face O honourable father! I find you prepared for the last journey, while the army of death has surrounded you from all sides. Then will you not utter a word with your afflicted child and not sooth the fire of her regret by your speech”? When he (s.a.w.a.) heard the aggrieved voice of his dear child, he opened his sacred eyes and said, “O beloved daughter! Very soon shall I be separated from you and bid you farewell. Then peace be upon you”.

When Fāṭemah (s.a.) heard this heart-rending news from the master (s.a.w.a.), she heaved a sigh of grief and then put forward some questions to him until he became unconscious. When Bilāl called out for Prayers and said, “Prayers! May Allāh have mercy upon you”, he (s.a.w.a.) regained consciousness and arose and went to the Masjid. He performed light Prayers and when completed, he (s.a.w.a.) told ‘Alī bin Abī Ṭālib (a.s.) and Usāmah bin Zayd to take him to the house of Fāṭemah (s.a.). When he (s.a.w.a.) entered the house of the light of his eyes, he placed his sacred head upon the lap of the best women of the worlds. When Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) saw this state of their

grandfather, they turned uneasy, while tears of regret fell from their eyes. They raised a cry and called out, "May our lives be ransomed upon your life and may our faces be ransomed upon yours". He (s.a.w.a.) asked as to who they were, and Amīrul Mu'minīn (a.s.) replied that they were his beloved ones Al Ḥasan (a.s.) and Al Ḥusain (a.s.). He (s.a.w.a.) then called them to himself, placed his blessed hands into their necks and pressed the two pieces of his heart to his chest. Since Imām al Ḥasan (a.s.) was weeping more, he (s.a.w.a.) told, "O Ḥasan (a.s.)! Do not weep O Ḥasan, for your weeping is hard upon me and my heart pains due to it". Just then the Angel of death (Malakul Mawt) descended and said, "Salutations upon you O Messenger of Allāh (s.a.w.a.)"! The Messenger of Allāh (s.a.w.a.) replied, "And salutations upon you O Angel of death. I ask something from you". The Angel of death asked as to what it was and he (s.a.w.a.) replied, "I desire that you do not take out my spirit until Jibra'īl arrives. He may salute me and I may salute him and bid him farewell". The Angel of death came out while saying, "O Muḥammad (s.a.w.a.)"! Just then Jibra'īl came to the Angel of death from the heavens and asked, "Did you take the spirit of Muḥammad (s.a.w.a.) O Angel of death"? He replied, "O Jibra'īl! He (s.a.w.a.) requested me not to take his spirit until he meets you and salutes you". Jibra'īl replied, "O Angel of death! Don't you see that the doors of heavens have been opened ajar for the spirit of Muḥammad (s.a.w.a.)"?

Then Jibra'īl descended and went to the presence of the Messenger of Allāh (s.a.w.a.) and said, "Salutations upon you O Abal Qāsim"! He (s.a.w.a.) replied, "And salutations upon you O Jibra'īl! Then will you leave me alone at this moment"? Jibra'īl replied, "O Muḥammad (s.a.w.a.)! You have to die, and everyone has to die (one day), while every self shall have to taste death". Then the Apostle of Allāh (s.a.w.a.) requested him to come close, he did so and the Angel of death reappeared. Jibra'īl told him, "O Angel of death! Beware of the command of Allāh (s.w.t.) regarding extracting the spirit of Muḥammad (s.a.w.a.)". Then Jibra'īl stood on his right side and Mikā'īl on his left, while the Angel of death stood facing him and started to take his blessed spirit.

Ibn 'Abbās relates that the Messenger of Allāh (s.a.w.a.) repeatedly said on that said, "Call for me the beloved one of my heart", and he turned his face away from anyone else who was called. Then Fāṭemah (s.a.) said, "I believe that he desires 'Alī (a.s.)". She left and brought 'Alī (a.s.) along with her. When the sight of the Master of Messengers (s.a.w.a.) fell upon the Master of Vicegerents (a.s.), he was overjoyed and smiled. He repeatedly uttered, "O 'Alī (a.s.)! Come near to

me”, saying this took his hand and made him sit near his blessed head and then fell unconscious. At that moment, Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) entered in through the door, and when their sight fell upon the unique beauty of the chosen one of Allāh (s.w.t.) and saw him in that state, they raised a cry of, “O grandfather! O Muḥammad (s.a.w.a.)”! They started to weep bitterly and threw themselves upon the chest of the Messenger of Allāh (s.a.w.a.). Amīrul Mu’minīn (a.s.) tried to separate them from him, when he (s.a.w.a.) regained consciousness and said, “O ‘Alī! Leave them so that I may smell the flowers of my orchid and they in turn may smell the flower of my cheeks. Let me bid farewell to them and they may bid farewell to me. Indeed they shall be oppressed after me and shall be killed with the sword and the cruel poison”. Then he (s.a.w.a.) uttered thrice, “May Allāh (s.w.t.)’s curse be upon the one who oppresses them”.

Then he (s.a.w.a.) extended his hands towards Amīrul Mu’minīn (a.s.) and pulled him under his quilt and put his saliva into his mouth. According to another report, he (s.a.w.a.) put it upon his ears and spoke to him for a long time and whispered Divine secrets and eternal knowledge into his ears until his sacred spirit departed to the blessed heavens. Then Imām ‘Alī (a.s.) removed his head from the quilt and said, “May Allāh (s.w.t.) reward you abundantly in the sorrow of your Apostle. Verily the Lord of the worlds (s.w.t.) has taken away his spirit”. Hearing this, the sound of wailing and weeping arose from the Ahlulbait (a.s.), while those believers, who were not busy in establishing the caliphate, joined them in mourning. Ibn ‘Abbās further says that Amīrul Mu’minīn (a.s.) was asked, “What was the secret that the Messenger of Allāh (s.a.w.a.) reveal to you below the quilt”. He (a.s.) replied, “He taught me a thousand doors of knowledge, from which another thousand doors could be opened”.

It is related in authoritative reports that the Messenger of Allāh (s.a.w.a.) was martyred. Thus Al Ṣaffār relates, through his reliable chain of transmitters, from Imām Ja’far al Ṣādiq (a.s.) that the Messenger of Allāh (s.a.w.a.) was given poisoned shoulders of a goat on the day of (the battle of) Khaybar. When he (s.a.w.a.) took a morsel of food, the meat called out, “O Messenger of Allāh (s.a.w.a.)! I am poisoned”. While he (s.a.w.a.) himself said in his illness that lead to his death saying, “My back has broken due to the morsel that I consumed at Khaybar; while there is no Apostle (a.s.) and the Vicegerent of the Apostle (a.s.), except that he left the world due to martyrdom”.

In another report it is mentioned that a Jewish woman poisoned him (s.a.w.a.) in the arm of a sheep, and when he (s.a.w.a.) ate some from it, the arm said that it was poisoned. Thus he (s.a.w.a.) threw it away and its effect remained in his body until he left this world due to it.¹

It is recommended (Sunnah) to recite his (s.a.w.a.)'s salutations (Ziyārah) from near and far. Shaikh Shahīd al Awwal quotes in his Durūs that it is recommended (Sunnah) to recite the Salutations of the Messenger of Allāh (s.a.w.a.) and the A'imma (a.s.) on Fridays, even though one is far away from their graves. And it is better if one recites salutations from a height.

It is worthy that one recites the salutations (Ziyārah) of the Messenger of Allāh (s.a.w.a.) after every Prayers, in words that were taught by Imām 'Alī al Ridhā (a.s.) to Ibn Abī Naṣr al Bazanṭī, "Assalāmu 'Alayka Yā Rasūlallāhi wa Raḥmatullāhi wa Barakātuh; Assalāmu 'Alayka Yā Muḥammad ibna 'Abdillāh;

¹ There is also a view among the Scholars that the Messenger of Allāh (s.a.w.a.) was poisoned during his last days when he fell ill. As has been related earlier that 'Ā'ishah took consent from the other wives and came to his (s.a.w.a.)'s presence and requested him to stay at her place and took him. And when he (s.a.w.a.) stayed at her house, his illness increased. 'Abdullāh bin Mas'ūd says that, "If I swear nine times that the Messenger of Allāh (s.a.w.a.) was killed, is dear to me than swearing once that he was not killed; since Allāh (s.w.t.) took him as an Apostle and took him as a Martyr". (Ibn Kathīr al Dimashqī, "Al Sīratul Nabawīyyah") Al Sha'bī says, "By Allāh (s.w.t.)! The Messenger of Allāh (s.a.w.a.) was poisoned". (Al Hākim al Naysābūrī, "Al Mustadrak 'alal Ṣaḥīḥayn") 'Ā'ishah relates that when the Prophet (s.a.w.a.) fell ill, we put (Ladudnā) medicine in his mouth one day. He signaled to us to stop giving him medicine and we said to ourselves that it is because a sick person hates to consume medicine. When he (s.a.w.a.) became alright, he said, "Didn't I stop you from giving me the medicine"? He (s.a.w.a.) then continued, "Medicine should be given to all those present in this house in front of me, except 'Abbās, who was absent". (Al Bukhārī, "Al Ṣaḥīḥ"; Al Muslim, "Al Ṣaḥīḥ"; etc.) It is also related that he (s.a.w.a.) pointed towards Abyssinia (Ḥabashah) and said, "This is the work of women who came from here". (Refer Ibn Ḥajar al 'Asqalānī, "Fatḥul Bārī bi Sharḥ Ṣaḥīḥul Bukhārī"; Aḥmad bin Ḥanbal, "Al Musnad"; Ibn Abul Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"; etc.) Ibn Ḥajar al 'Asqalānī, in explanation of this Ḥadīth says that "Ladudnā" means to place involuntarily, i.e., we placed medicine in his (s.a.w.a.) mouth involuntarily and forcefully. One wonders at such compulsion in giving medicine to the Messenger of Allāh (s.a.w.a.) and that too when he stopped them from doing so? This report has been quoted in several books such as, Sīratul Nabawīyyah of Ibn Kathīr al Dimashqī, Mustadrak 'alal Ṣaḥīḥayn of Al Hākim al Naysābūrī, Ṭabaqātul Kubrā of Ibn Sa'ad, Al Ṭabarī, "Tārīkh al Rusul wal Mulūk, Al Ṭibbul Nabī of Ibnul Qayyim al Jawzī, etc. And Allāh (s.w.t.) is the Best Knower (translator)

Assalāmu ‘Alayka Yā Khiyaratallāh; Assalāmu ‘Alayka Yā Ḥabīballāh; Assalāmu ‘Alayka Yā Ṣafwatallāh; Assalāmu ‘Alayka Yā Amīnallāh; Ash-hadu Annaka Rasūlullāh; Wa Ash-hadu Annaka Muḥammad ibna ‘Abdillāh; Wa Ash-hadu Annaka Qad Naṣaḥta li Ummatika, wa Jāhadta fī Sabīle Rabbika, wa ‘Abadtahu Ḥattā Atākal Yaqīn; Fa Jazākallāhu Yā Rasūlallāh, Af-dhala mā Jazā Nabīyyan ‘an Ummatih; Allāhumma Ṣalli ‘Alā Muḥammadin wa Āli Muḥammad, Af-dhala mā Ṣallayta ‘Alā Ibrāhīm wa Āli Ibrāhīm, Innaka Ḥamīdul Majīd. (Peace be upon you O Messenger of Allāh and Allāh’s Mercy and Blessings; Peace be upon you O Muḥammad (s.a.w.a.), the son of ‘Abdullāh; Peace be upon you O preferred one of Allāh; Peace be upon you O beloved of Allāh; Peace be upon you O chosen one of Allāh; Peace be upon you O trustee of Allāh; I bear witness that you are the Messenger of Allāh; And I bear witness that you are Muḥammad (s.a.w.a.), the son of ‘Abdullāh; And I bear witness that you counseled your nation, and struggled in the path of your Lord, and worshipped Him until you were bestowed the belief (death); Thus may Allāh reward you O Messenger of Allāh, the best of that (reward) which He had ever rewarded a Prophet on behalf of his nation; O Allāh send Your Blessings upon Muḥammad and his Progeny, the best blessings You have ever conferred upon Ibrāhīm and the progeny of Ibrāhīm. Verily You are All-Laudable, All-Glorious)”.

8. Relating to the illustrious children of the Messenger of Allāh (s.a.w.a.)

It is related in Qurbul Asnād from Imām Ja'far al Šādiq (a.s.) that the Messenger of Allāh (s.a.w.a.) had the following children from Khadijah, Ṭāhir, Qāsim, Fāṭemah (s.a.), Umm Kulthūm, Ruqayyah and Zaynab.¹ He (s.a.w.a.) married Fāṭemah (s.a.) to Amīrul Mu'minīn (a.s.), Zaynab to Abil 'Āṣ bin Rabī² from the Banī Umayyah, and Umm Kulthūm to 'Uthmān bin 'Affān. Before Umm Kulthūm could go to the house of 'Uthmān she died and therefore Ruqayyah was married to him. Then a son was born to the Messenger of Allāh (s.a.w.a.) at Madīnah named Ibrāhīm from Mārīyyah al Qibṭīyyah, who was sent as a gift to him (s.a.w.a.) by Muqawqis, the ruler of Alexandria (in Eygpt) along with a mule (Duldul) and some other gifts.

The destitute (author) says that what is renowned among the historians is that

¹ There is difference of opinion among the Shī'ah Scholars regarding the daughters of the Messenger of Allāh (s.a.w.a.), a group supports the above view that he had four daughters, while another believes that he had only one daughter, viz. Fāṭemah (s.a.) and that it is a fabrication by the Ahlul Sunnah Scholars to compete with the personality of Al Zahrā' (s.a.), since two of the daughters (Umm Kulthūm and Ruqayyah) were married to 'Uthmān bin 'Affān. The latter claim that they were the daughters of Sayyidah Khadijah from her earlier marriage, or even that they were actually the daughters of Hālah, the sister of Khadijah, who passed away and the daughters were left up to Khadijah to bring them up. Since these girls grew up in the house of the Messenger of Allāh (s.a.w.a.) and brought up by him, they were addressed to as his daughters. Nonetheless, no one can compete with the Immaculate and Chaste Personality of Sayyidah Fāṭemah (s.a.) from the starting until the end. And Allāh (s.w.t.) is the Best Knower (translator)

² The marriage of Zaynab to Abil 'Āṣ was performed before the proclamation of Prophethood (Bi'that) and before the prohibition of marrying ones daughter to a disbeliever. Zaynab gave birth to a daughter named Umāmah bint Abil 'Āṣ, whom Amīrul Mu'minīn (a.s.) married after the death of Sayyidah Fāṭemah (s.a.) as per her will. It is related that Abil 'Āṣ was arrested in the battle of Badr and Zaynab sent her necklace to the Messenger of Allāh (s.a.w.a.), that was given to her by Khadijah (s.a.), as ransom for her husband. When his (s.a.w.a.)'s sight fell upon the necklace, he remembered Khadijah and sympathised and requested his companions to forgive the ransom and release Abul 'Āṣ without it. The companions consented and he (s.a.w.a.) released Abul 'Āṣ with a stipulation that when he reached Makkāh, he would dispatch Zaynab to him. He fulfilled his promise and sent Zaynab, while after sometime he too came to Madīnah and accepted Islām. Zaynab passed away in Madīnah in the seventh Hijrah, or eighth Hijrah, according to another report (author)

Umm Kulthūm was married to 'Uthmān bin 'Affān after the death of Ruqayyah, while she died in the second Hijrah during the battle of Badr. Shaikh al Ṭabarsī and Ibn Shahr Āshūb relate, that the Messenger of Allāh (s.a.w.a.) had no other issue from his wives except Khadījah and Ibrāhīm born to Mārīyyah. While it is renowned that he (s.a.w.a.) had three sons, the first one Qāsim, due to which his agnomen (Kunīyyah) is Abul Qāsim, who was born before the declaration of Prophethood (Bi'that). Second 'Abdullāh, who was born after the declaration of Prophethood (Bi'that) and possessed the titles of Al Ṭayyib and Al Ṭāhir, while both of them died in their infancy at Makkah. Some say that Ṭayyib and Ṭāhir were separate sons born to him apart from 'Abdullāh, while this statement is not confirmed. The third one was Ibrāhīm.

It is related that when Ruqayyah, the daughter of the Messenger of Allāh (s.a.w.a.) passed away, he addressed her saying, "Then unite with our meritorious companions, 'Uthmān bin Maz'ūn and his deserving companions". Fāṭemah (s.a.) was seated beside the grave of Ruqayyah, with tears falling upon her grave. The Messenger of Allāh (s.a.w.a.) was wiping the tears off his beloved's face, while he was standing beside her grave and praying for her. Then he (s.a.w.a.) said, "I know her weakness and feebleness, and pray to Allāh (s.w.t.) to give her security from the squeeze in the grave (Fishār)".

It is renowned that the birth of Ibrāhīm took place in Madīnah in the eighth Hijrah, while Abū Rāfe' conveyed the good news to the Messenger of Allāh (s.a.w.a.), who gifted him a slave. He named the child Ibrāhīm and on the seventh day performed the 'Aqīqah,¹ shaved his hair and distributed silver as alms on its weight to the poor and ordered the hair to be buried in the earth. The women of the helpers (Anṣār) disputed among themselves to feed the child, when he (s.a.w.a.) handed him over to Umm Burdah bint Maḍār bin Zayd to feed him. Ibrāhīm did not stay long in the world and passed away on the eighteenth day of the month of Rajab tenth Hijrah, while his age was one year, two months and eight days. And according to another report he survived for one

¹ It is recommended (Sunnah) to perform 'Aqīqah of a new-born child, whether male or female, on the seventh day of his or her birth for safety. But there is no problem if it is delayed, with or without any excuse. And if 'Aqīqah of a person is not done until he attains adolescence, he has the choice to perform it himself during his lifetime or can be performed after his death by his heirs. It is usually done by sacrificing an animal and inviting people for a feast, but its meat should not be consumed by the father and mother, although it is not unlawful, but rather abominable (Makrūh) (translator)

year, six months and some days, while he was buried in the cemetery of Al Baqī'. Three astonishing events took place at his death, that have been quoted in its appropriate place.¹

Ibn Shahr Āshūb relates from (ʿAbdullāh) Ibn ʿAbbās that one day the Messenger of Allāh (s.a.w.a.) was seated, while he had sat his son Ibrāhīm on his left lap and Imām al Ḥusain (a.s.) upon his right one, and was kissing them one after the other. Suddenly in that state revelation (Waḥī) descended upon him and when it ended, he said, "Jibraʾīl came to me from Allāh (s.w.t.) saying that: O Muḥammad (s.a.w.a.)! Your Lord sends greetings to you and says that both of these cannot be gathered for you, then you have to ransom one upon the other". Saying this, he (s.a.w.a.) looked at Ibrāhīm and wept, then looked at Al Ḥusain (a.s.) and wept and said, "Māriyyah is the mother of Ibrāhīm, none except myself shall aggrieve upon him if he dies. While Fāṭemah is the mother of

¹ Imām Mūsā al Kāẓim (a.s.) relates that when Ibrāhīm, the son of the Messenger of Allāh (s.a.w.a.), passed away, when he was eleven months old, three recommended acts (Sunnah) came into effect for the Muslims. During his death the sun was eclipsed and people said that the sun eclipsed due to the death of Ibrāhīm, the son of the Messenger of Allāh (s.a.w.a.). When he (s.a.w.a.) heard this, he mounted the pulpit and praised and glorified Allāh (s.w.t.), then said, "The sun and moon eclipse are among the Signs of Allāh (s.w.t.) that take place by His command, while it is not related to anyone's life or death. Then whenever such sign or event takes place in any age, recite the Prayers of Signs (Ṣalātul Āyāt)". Then he (s.a.w.a.) alighted and recited the Prayers of Signs (Āyāt) along with a group and then turned towards Amīrul Mu'minīn (a.s.) and said, "Bath my son Ibrāhīm and shroud him, until we prepare for his burial. When it was time to bury Ibrāhīm, people said, "The Messenger of Allāh (s.a.w.a.) has forgotten to recite the Prayers of the dead (Ṣalātul Mayyit) due to the grief for his son". When the voices of people arose and reached his (s.a.w.a.)'s ears, he stood in his place and said, "Jibraʾīl informed me of your words, but since Allāh (s.w.t.) has made the five daily Prayers obligatory upon you at five times, thus five Takbīr (Allāhu Akbar), in lieu of five Prayers, should be recited for the dead (in the Prayers upon them); but upon the dead on whom the Prayers are obligatory, i.e. they have reached puberty". Then he (s.a.w.a.) told Imām ʿAlī (a.s.), "O ʿAlī! Enter the grave and place my son Ibrāhīm into it". When Imām ʿAlī (a.s.) had done so, people said, "It should no longer be done that a person should bury his son, since the Messenger of Allāh (s.a.w.a.) did not do so". Hearing this, he (s.a.w.a.) said, "It is not unlawful if one buries his own son, but on condition that he should be sure that shayṭān would not take away his faith, he should not weep, wail or become uneasy and (consequently) utter blasphemous words". In conclusion Imām al Kāẓim (a.s.) said, "After this the people scattered and left". (Aḥmad al Barqī, "Al Maḥāsin") (translator)

Ḥusain and 'Alī is his father, who is my paternal cousin and similar to me like myself, my flesh and my blood. And if he (Ḥusain) dies, my daughter and my paternal cousin shall both be aggrieved and I too shall be sorrowful upon his loss. And I prefer my sorrow upon their sorrow. Then O Jibra'īl! I ransom Ibrāhīm upon Ḥusain and accept his death". Thus after three days Ibrāhīm passed away. After this incident, whenever the Messenger of Allāh (s.a.w.a.) would see Imām al Ḥusain (a.s.), he would press him to his heart, suckle his lips and say, "May I be ransom upon the one whom I ransomed Ibrāhīm".¹

Imām Ja'far al Ṣādiq (a.s.) relates that when Ibrāhīm left this world, tears flowed down from the eyes of the Messenger of Allāh (s.a.w.a.) and he said, "The eyes weep and the heart turns sorrowful, while I shall not utter words that would invite the anger of Allāh (s.w.t.)"! Then he addressed Ibrāhīm saying, "We are aggrieved upon you O Ibrāhīm". He (s.a.w.a.) saw a crack in the grave of Ibrāhīm, he (s.a.w.a.) repaired it with his blessed hands and said, "If anyone among you performs a task, he should do so securely". Then he (s.a.w.a.) continued, "Unite with your meritorious predecessors 'Uthmān bin Maz'ūn". While we shall relate regarding 'Uthmān bin Maz'ūn in context to the martyrdom of 'Uthmān bin (Imām) 'Alī (at Karbalā').

¹ In lieu of this sacrifice for the pleasure of Allāh (s.w.t.), He (s.w.t.) rewarded him (s.a.w.a.) such that he made Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) and their progeny, as the progeny of the Messenger of Allāh (s.a.w.a.) and declared them as his sons in the verse of Mubāhilah. While the Muslims unanimously agree that both these personalities and their progeny are the progeny of Muḥammad (s.a.w.a.) and by the Grace of Allāh (s.w.t.), this progeny of Muḥammad (s.a.w.a.) is present in every part of the earth until the day of Qiyāmah (translator)

9. A short description of the relatives of the Messenger of Allāh (s.a.w.a.)

Shaikh al Ṭabarsī and others relate, that the Messenger of Allāh (s.a.w.a.) had nine paternal uncles, i.e. sons of 'Abdul Muṭṭalib, viz., Ḥārith, Zubayr, Abū Ṭālib, Ḥamzah, Gaydāq, Dhirār, Muqawwam, Abū Lahab and 'Abbās. Among them Ḥārith was the eldest and therefore 'Abdul Muṭṭalib was given the agnomen (Kunīyyah) of Abul Ḥārith and he accompanied his father in digging the well of Zamzam. Ḥārith in turn had sons named Abū Sufyān, Mugayrah, Nawfal, Rabī'ah and 'Abd Shams. Abū Sufyān was also the foster brother of the Messenger of Allāh (s.a.w.a.), since both of them had consumed milk from Ḥalimah al Sa'dīyyah. He bore resemblance to the Messenger of Allāh (s.a.w.a.) and passed away in the twentieth Hijrah and buried in the Cemetery of Al Baqī', while according to a report he was buried in the house of 'Aqīl bin Abī Ṭālib. Nawfal had some sons, among them Mugayrah bin Nawfal, who laid his hands upon ('Abdul Raḥman) Ibn Muljim al Murādī and caught him, after he had struck at Amīrul Mu'minīn (a.s.) and fled away. It is related that he was the chief justice during the rule of 'Uthmān and accompanied Amīrul Mu'minīn (a.s.) in the battle of Ṣiffīn. After the death of Imām 'Alī (a.s.), he married (Imām's wife) Umāmah bint Abil 'Aṣ bin Rabī', who bore him a son Yaḥyā. While Rabī'ah bin Ḥārith is the one regarding whom the Messenger of Allāh (s.a.w.a.) said during the victory of Makkah, "Behold! Everything that is in (the days of) ignorance is trampled under my feet. All the (unavenged) blood claims of the (the days of) ignorance are abolished, and the first claim I abolish is that of the son of Rabī'ah bin Al Ḥārith". Since one of his sons was killed during the days of ignorance (Jāhiyihha, pre-Islām).¹ The valour of 'Abbās bin Rabī'ah bin Ḥārith is renowned in the battle of Ṣiffīn. 'Abd Shams bin Ḥārith was given the name of 'Abdullāh by the Messenger of Allāh (s.a.w.a.), while his sons were in Shām, as related.

Abū Ṭālib, 'Abdullāh, the father of the Messenger of Allāh (s.a.w.a.) and Zubayr, were from the same mother, viz. Fāṭemah bint 'Amrū bin 'Ā'id bin 'Imrān bin Makhzūm. Abū Ṭālib's name was 'Abd Manāf and he had four sons, viz., Ṭālib, 'Aqīl, Ja'far and 'Alī (a.s.), while it is related that the age difference between

¹ His name is mentioned as 'Āmir and was left to suckle among the Banī Layth. A battle took place between the Banī Layth and the Banū Huḍayl and the latter killed him with a stone when he was playing near their houses (translator)

each of them were ten years. He also had two daughters, viz., Umm Hānī, whose name was Fākhtah; and Jumānah; while their (sons and daughters) mother was Fāṭemah bint Asad bin Hāshim bin 'Abd Manāf. All of them had sons except Ṭālib. Jumānah was married to Abū Sufyān bin al Ḥārith bin 'Abdul Muṭṭalib, while Umm Hānī to Abū Wahab Hubayrah bin 'Amrū al Makhzūmī and she bore him children, among them Ju'dah bin Hubayrah, who was a horseman in the battlefield and valorous, and was appointed the governor of Khurāsān by Amīrul Mu'minīn (a.s.). Abū Ṭālib died three years before the migration (Hijrah) of the Messenger of Allāh (s.a.w.a.), while according to another report after three days of his death, Khadījah too passed away, while he (s.a.w.a.) named that year as the year of grief (Āmul Ḥuzn), while we quoted regarding the death of these two personalities in the section six.

'Abbās bin 'Abdul Muṭṭalib possessed the agnomen (Kunīyyah) of Abul Fadhl, while he held the position of Siqāyah. He accepted Islām during the battle of Badr and passed away in Madīnah during the last days of the rule of 'Uthmān and had turned blind during his last days. His and Dhirār's mother was Nutaylah, and he ('Abbās) had nine sons, viz. 'Abdullāh, 'Ubaydullāh, Fadhl, Qutham, Ma'bad, 'Abdul Raḥmān, Tammām, Kuthayyir and Ḥārith; and three daughters, viz., Umm Ḥabīb, Āminah and Ṣafīyyah. The mother of Umm Ḥabīb and the first six mentioned sons was Ummul Fadhl Lubābah bint Ḥārith al Hilālī, the sister of Maymūnah bint Ḥārith, the wife of the Messenger of Allāh (s.a.w.a.). Ummul Fadhl had brought them up together in one house, yet their graves are far away from one another. Fadhl lies buried in Ajnādīn in Rome (Rūm), Ma'bad and 'Abdul Raḥmān lie buried in Africa (Afriqīyyah), the tomb of 'Abdullāh is in Ṭā'if, 'Ubaydullāh in Yemen (Yaman) and Qutham in Samarqand (in present day Āḍarbāyjan).

Al Bagawī says that Ummul Fadhl was a woman who accepted Islām after Khadījah. Some say that 'Abbās bin 'Abdul Muṭṭalib had ten sons and name 'Awn as the tenth one and this corresponds to the statement of 'Abbās regarding their number. Shahīdul Thānī writes in his Sharḥ al Dirāyah that Tammām was the youngest among the sons of 'Abbās, while he would lift him up in his arms and say, "By Tamām, they became ten in total; O Lord! Make them honoured and virtuous; make their remembrance linger and may this tree (of my progeny) grow".

As regards Abū Lahab, his sons were 'Utbah, 'Utaybah, Mu'tabb and Durrah,

while their mother was Umm Jamīl the sister of Abū Sufyān, while Allāh (s.w.t.) addresses her as the bearer of the firewood (Ḥammālatul Ḥaṭab).¹

The Messenger of Allāh (s.a.w.a.) had six paternal aunts from different mothers, viz. Umaymah, Umm Ḥakīm, Barrah, 'Ātikah, Ṣafīyyah and Arwā. As for Umaymah bint 'Abdul Muṭṭalib, whom some even say Fāṭemah, was married to Jaḥash bin Rayyān and bore him 'Abdullāh, 'Ubaydullāh, Abū Aḥmad, Zaynab, Ḥamnah and Umm Ḥabībah. Her daughter Zaynab is the same one who was married to Zayd bin Ḥārithah, who later divorced her and Allāh (s.a.w.a.) ordered the Messenger of Allāh (s.a.w.a.) to marry her.² Umm Ḥakīm bint 'Abdul

¹ Refer to the Qur'ānic verses, **"May perish both the hands of Abū Lahab, may perish (he himself), shall avail him not his wealth nor what he earned. Soon shall he burn in the flaming fire, and his wife, the bearer of the firewood, upon her neck shall be a halter of twisted rope"**. (Sūratul Lahab: 1-5) Umm Jamīl was a squint-eyed woman of equally bad temperament like her husband Abū Lahab. She would collect thorny sticks the entire day, bundle them up with some ropes made from fibre of the date palm, and in the night would spread the collected thorns in the path which the Messenger of Allāh (s.a.w.a.) usually would pass at night or very early before dawn to go to the Masjid for Prayers so that the thorns may wound his feet or get stuck into his clothes. He (s.a.w.a.) would collect them aside. Hence she is called the bearer of the wood (Ḥammālatul Ḥaṭab). It is said that an Angel strangled her with the very rope she hung around her neck, and she died. On the day of Qiyyamah this wicked woman would have a rope of hell-fire hanging around her neck (Shaikh Maḥdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") (translator)

² It was the magnanimity of the natural love of the Holy Prophet (s.a.w.a.) that he wanted his real cousin Zaynab to marry Zayd (bin Ḥārithah), which was resented both by Zaynab and her brother 'Abdullāh. They, and also their other relatives, wanted the Prophet (s.a.w.a.) to marry her, but he (s.a.w.a.) insisted upon Zaynab to be married to Zayd. Zaynab was by nature too conscious of her nobler birth and the stigma of Zayd being only a freed slave was always disturbing her mind and consequently there was no harmony between them. In spite of the admonition from the Prophet (s.a.w.a.) Zayd divorced her. Allāh (s.w.t.) revealed this verse saying, **"But when Zayd has concluded his concern with her (i.e. divorced her), we joined her (in wedlock) as your wife, so that there should not be a difficulty for the believers concerning the wives of their adopted sons, when they have concluded their concerns with them (i.e., have divorced them)"**. (Sūratul Aḥzāb: 37). There was a mistaken custom among the people, of holding an adopted son, as the real one. It was the duty of the Holy Prophet (s.a.w.a.) to deal a death blow to annihilate the false custom forever, and this was a providentially arranged opportunity to do it, and he, under Allāh (s.w.t.)'s command, did it. These plain facts of the event have been used with unwarranted additions and multiplications by the Orientalists and even some Ahlul Sunnah

Muṭṭalib was married to Kuzayr bin Rabī'ah bin Ḥabīb bin 'Abd Shams bin 'Abd Manāf and she bore him 'Āmir. He was the father of 'Abdullāh bin 'Āmir, who was appointed the governor of 'Irāq and Khurāsān by 'Uthmān bin 'Affān. As regards Barrah bint 'Abdul Muṭṭalib, she married Abū Ruhm and after him 'Abdul Asad bin Hilāl al Makhzūmī and she bore the latter Abū Salamah. Abū Salamah, whose name was 'Abdullāh, was the first one to migrate to Abyssinia (Ḥabashah, present day Ethiopia) along with his wife Umm Salamah. Thereafter he returned back to Madīnah and took part in the battles of Badr and Uḥud and was wounded in the latter and died due to it. Thereafter the Messenger of Allāh (s.a.w.a.) married his wife Umm Salamah.¹

While 'Ātikah bint 'Abdul Muṭṭalib was married to 'Umayr bin Wahab and after him to Kaldah bin 'Abd Manāf bin 'Abdul Dār. As for Ṣafīyyah bint 'Abdul Muṭṭalib, she married Ḥārith bin Ḥarb bin Umayyah and thereafter 'Awwām bint Khuwaylid, the brother of Khadījah bint Khuwaylid, while she bore him Zubayr.

It is related that during the death of 'Abdul Muṭṭalib, all his six daughters were present and he told them, "Weep upon me and recite elegies for me so that I may hear it before my death". Thus each of one recited elegies upon their father, 'Abdul Muṭṭalib heard them all and then passed away.

Scholars, effected with the selfish motive of blackmailing the Holy Prophet (s.a.w.a.) with the blasphemy, saying that once he saw Zaynab through a half open door and was fascinated by her extraordinary beauty and Zayd having learnt about his (s.a.w.a.)'s inclination, divorced the lady and then he (s.a.w.a.) took her as his wife. (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") (translator)

¹ Hind bint Abī Umayyah, one of his virtuous and faithful wives, befitting to be addressed as the mother of the believers (Ummul Mu'minīn). All along she remained sincere towards Amīrul Mu'minīn (a.s.) and after him to Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.). Her reverence towards the true Vicegerent of the Prophet and the Imām of the age is renowned since her support of Imām Ali (a.s.). Abul Fidā in his Tārīkh says that before leaving Mādīnah (towards Baṣrah for the battle of Jamal), Imām Alī (a.s.) called on Umm Salamah, one of the widows of the Prophet (s.a.w.a.), and bade her farewell. She said to him, "In the name of Allāh! I deliver you into His Protection. By His Power and His Majesty, you alone are with the truth, and all your enemies are in error. If it were not the command of Allāh to the wives of His Prophet (s.a.w.a.) to stay at home, I would have accompanied you in this campaign." She had a son named 'Umar bin Abī Salmah, by her first marriage, whom she offered to him saying, "He is my only child. He is all that I have in this world. I offer him to you. He will, if necessary, sacrifice his life for you." (Al Ṭabarī, "Tārīkh al Rusul wal Mulūk", Ibn Khaldūn, "Tārīkh"; Ibn A'atham al Kūfī, "Tārīkh") (translator)

Among the paternal uncles of the Messenger of Allāh (s.a.w.a.), Abū Ṭālib and Ḥamzah were the most excellent ones. Abū Ṭālib, whose name was 'Abd Manāf and his agnomen (Kunīyyah) was Abū Ṭālib, his father 'Abdul Muṭṭalib said regarding him, "I have done my will at the hand of one whose agnomen I have kept on Ṭālib; he is 'Abd Manāf and highly experienced". While he (r.a.) was the Master of Baṭḥā' (Sayyidul Baṭḥā'), the leader of the Quraysh, the chief of Makkah and source of reference for his tribe. He, Allāh (s.w.t.)'s mercy upon him, was well-built and handsome, possessed the grandeur of kings and the dignity of the wise men.¹

Aktham bin Ṣayfī, a wiseman among the 'Arabs, was questioned, "From whom did you acquire wisdom, leadership, forbearance and supremacy"? He replied, "From the confederate of forbearance, the Master of 'Arabs and non-'Arabs, Abū Ṭālib bin 'Abdul Muṭṭalib". It is related in numerous Aḥādīth that his similarity was that of the people of the cave (Aṣḥāb Kahf),² he concealed his faith so that

¹ The merits of Abū Ṭālib (s.a.) are innumerable and cannot be contained in this small note, even volumes of books are insufficient to quote his excellence. Numerous Ahlul Sunnah scholars have quoted verses by Abū Ṭālib (a.s.) that evidence his belief in the Unity of Allāh (s.w.t.) and the Messenger of Prophet Muḥammad (s.a.w.a.), one may refer to Sharḥ Nahjul Balāghah by Ibn Abil Ḥadīd al Mu'tazilī, Siratul Nabawiyyah of Ibn Hishām, Mustadrak 'alal Ṣaḥīḥayn of Ḥākim al Naysābūrī, etc. We suffice to quote here some Aḥādīth from the A'imma (a.s.) as an example. Once a person came to Amīrul Mu'minīn (a.s.) and uttered befitting words for his father Abū Ṭālib, hearing which he (a.s.) said, "Keep quite, may Allāh (s.w.t.) break your jaw! I swear by the One Who appointed Muḥammad as an Apostle with rightness, if my father would intercede for all the sinners upon the face of the earth, Allāh (s.w.t.) would accept his intercession". Imām Muḥammad al Bāqir (a.s.) said, "If the faith of Abū Ṭālib is placed in a pan of weighing scale and the faith of (all) the creations in another, Abū Ṭālib's pan would weigh more". While Imām Ja'far al Ṣādiq (a.s.) relates that the Messenger of Allāh (s.a.w.a.) said, "The people of the cave (Aṣḥāb Kahf) concealed faith and displayed disbelief, so Allāh (s.w.t.) rewarded them two-fold (for their dissimulation). While Abū Ṭālib concealed faith and displayed polytheism, thus Allāh (s.w.t.) rewarded him two-fold". (Refer Sharḥ Nahjul Balāghah by Ibn Abil Ḥadīd al Mu'tazilī) Sir John Glubb, the British soldier, scholar and author; writes in his book The Life and Times of Mohammed, "Nevertheless, if it had not been for the staunch courage with which he (Abū Ṭālib) stood by his nephew, Islām might have died in its cradle." (translator)

² Ephesus was a famous city which once flourished on the West Coast of Asia Minor about forty to fifty miles from Smyrna. Dacius (Daqyānūs), who ruled the place from 249 to 251 AD, was a heathen and a violent persecutor of the faithful ones among the Christians. Seven youth of Ephesus, who were Unitarians, escaped from the town and in their flight they met

he could defend the Messenger of Allāh (s.a.w.a.) and ward off the evil of the disbelievers of Quraysh from him. While he was the repository of the testimonies and remnants of the Apostles (a.s.) and he in turn handed them over to the Messenger of Allāh (s.a.w.a.).

It is said that his light could extinguish the lights of the entire creation except the "five lights".¹ And if the faith of Abū Ṭālib is placed in a pan of a weighing scale and the faith of all other creations in another pan, certainly the faith of Abū Ṭālib would excel all of them. Amīrul Mu'mīnīn (a.s.) loved that the verses of (his father) Abū Ṭālib be related and compiled, and would say, "Learn them more and teach them to your children, for he was upon the Religion of Allāh (s.w.t.), while his verses contain great knowledge". To sum it all, the service of Abū Ṭālib towards the Religion and his defence of the Messenger of Allāh (s.a.w.a.) is not dependant to be quoted. While the words of the Messenger of Allāh (s.a.w.a.) is a sufficient proof, "The Quraysh were continuously coward and feared me until Abū Ṭālib passed away". He meant that the Quraysh did not have the courage to harm me until he was alive, but after his death they started to hurt me.

Ibn Abil Ḥadīd says, "Had it not been for Abū Ṭālib and his son, the Religion would not have been established at all; he (Abū Ṭālib) protected and supported it in Makkah; and in Madīnah he ('Alī) sensed death (in protecting it)".

While Ḥamzah bin 'Abdul Muṭṭalib (r.a.), he possesses abundant virtues and was

with a shepherd with his dog. They too followed them and took refuge in a cave in the mountain. The cruel king pursued them and when they heard the sound of the march of the horses advancing towards them, they were mortally frightened and the young men, being true believers, entrusted their case to Allāh (s.w.t.) and prayed to Him for their rescue from the merciless heathen king, who would put those who did not worship the idols to a torturous and painful death. Allāh (s.w.t.) heard their prayers and a sound sleep was cast upon them so that they might not be disturbed in the least by what happened outside the cave, and this state of sleep was made to continue for a long period of time. And the dog sat there in front of the cave with his four legs stretched at ease. The King and his men thought that they had died and therefore closed the cave and a tablet, containing the names of the men and the date of the happening inscribed upon it, was placed upon it. This is why the story is named the story of the people of the cave and the tablet (Aṣḥābul Kahf wal Raqīm) (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") (translator)

¹ Of Muḥammad (s.a.w.a.), 'Alī (a.s.), Fāṭemah (s.a.), Al Ḥasan (a.s.), Al Ḥusain (a.s.) and the A'imma (a.s.) (author)

martyred in the battle of Uḥud and we have already related regarding his martyrdom.

As regards Ja'far bin Abī Ṭālib (r.a.), he was martyred in the battle of Mu'tah, and we have quoted regarding him in the section of miracles of the Messenger of Allāh (s.a.w.a.), and regarding his martyrdom in the incidents relating to the eighth year of Hijrah.

Hereunder we relate in brief regarding the excellence of Ḥamzah and Ja'far both. Ibn Bābawayh relates from Imām 'Alī al Ridhā (a.s.) that the Messenger of Allāh (s.a.w.a.) said, "The best among my brothers is 'Alī, while the best among my uncles is Ḥamzah. 'Abbās and my father ('Abdullāh) emerged from the same origin". It is said that he (s.a.w.a.) recited seventy Takbīr (Allāh is the greatest) while praying upon Ḥamzah (after his martyrdom).

It is related in Qurbul Asnād from Imām Ja'far al Ṣādiq (a.s.) that Amīrul Mu'minīn (a.s.) said, "Among us is the Messenger of Allāh (s.a.w.a.), the Master among the former ones and later ones and the seal of the Apostles. (Among us is) His Vicegerent (referring to himself), who is the best among the Vicegerents of the Apostles. (Among us are) The two grandsons Al Ḥasan (a.s.) and Al Ḥusain (a.s.), who are the best among the grandsons of the Apostles. The best among martyrs is Ḥamzah, who is his paternal uncle, and Ja'far, who flies along with the Angels, and the Qā'im (a.t.f.s.) (is among us)". There are numerous other Aḥādīth in similar context.¹

'Alī bin Ibrāhīm (al Qummī) relates from the Messenger of Allāh (s.a.w.a.) that he said, "My Lord chose me along with three persons from my family, while I am the best and the most pious among them and I do not pride upon that. He (s.w.t.) chose me and 'Alī and Ja'far, the two sons of Abū Ṭālib, and Ḥamzah the son of 'Abdul Muṭṭalib".

It is related from Imām Muḥammad al Bāqir (a.s.) in interpretation (Tafsīr) of the following verses (Āyah), **"Of the believers are the men who are true to**

¹ Refer to Imām Zainul 'Ābedīn (a.s.)'s courageous sermon that he delivered in the court of Yazīd in which he describes his family saying, "While our merits are that the Prophet in Authority is from amongst us; the Truthful (Imām Alī) is from amongst us; the Flier (Ja'far at Ṭayyār) is from amongst us; the Lion of Allah, and that of His Prophet (Ḥamzah), is from amongst us; while also the two Sibṭayn (Imām al Ḥasan and Imām al Ḥusain) of this nation are from amongst us" (translator)

what they covenanted with Allāh; of them is he who has fulfilled his vow and of them is he who awaits (its fulfilment); and they have changed not in the least”.¹ Imām (a.s.) says that the ones referred to as “who has fulfilled his vow” are Ḥamzah and Ja’far; and the one referred to “he who awaits” is ‘Alī bin Abī Ṭālib (a.s.).

In the book Baṣā’irul Darajāt, it is related from the Messenger of Allāh (s.a.w.a.) that, “It is written upon the leg of the Throne (‘Arsh): Ḥamzah is the lion of Allāh (s.w.t.) and the lion of the Messenger of Allāh (s.a.w.a.) and is the Master of Martyrs (Sayyidul Shuhadā’).”

Shaikh al Ṭūsī relates from Jābir bin ‘Abdullāh al Anṣārī that ‘Abbās (bin ‘Abdul Muṭṭalib) was a tall and handsome man. One day he came to the audience of the Messenger of Allāh (s.a.w.a.) and when his blessed eyes fell upon him, he smiled and said, “O uncle! You possess abundant beauty”. ‘Abbās asked, “O Messenger of Allāh (s.a.w.a.)! In what lies the beauty of man”? He (s.a.w.a.) replied, “Speaking the truth with regards to right”. He then asked, “In what lies the perfection of man”? He (s.a.w.a.) replied, “Abstinence from the unlawful and good character”.

It is related from Imām ‘Alī al Ridhā (a.s.) that, “Consider my sanctity in rights of ‘Abbās, for he is the remainder of my fore-fathers”.

Ibn Bābawayh relates that one day Jibra’īl descended upon the Messenger of Allāh (s.a.w.a.) wearing a black gown on which was fastened a waistband, while a dagger was in it. Seeing this, he (s.a.w.a.) asked, “O Jibra’īl! What is this garb”? Jibra’īl replied, “It is the garb of the sons of your uncle ‘Abbās. O Muḥammad! Alas upon your sons by the sons of your uncle ‘Abbās”. The Messenger of Allāh (s.a.w.a.) came out of the house and met ‘Abbās and said, “O uncle! Alas upon my sons by your sons”. ‘Abbās said, “O Messenger of Allāh (s.a.w.a.)! If you permit I will cut of my male part”. He (s.a.w.a.) replied, “Whatever shall occur has been written down by the pen (of destiny)”.²

¹ Holy Qur’ān, Sūratul Aḥzāb: 23

² Some say that he (s.a.w.a.) meant that, severing your male part shall not avail of any benefit, since (your son) ‘Abdullāh has already been born and his progeny (Banī ‘Abbās) shall emerge from him, and it is also possible that it has another meaning (author) It is a direct prediction of the Messenger of Allāh (s.a.w.a.) regarding the progeny of ‘Abbās (Banī ‘Abbās), who would leave no stone unturned in persecuting his progeny, as can be found in

(ʿAbdullāh) Ibn ʿAbbās relates that one day ʿAlī bin Abī Ṭālib (a.s.) asked the Messenger of Allāh (s.a.w.a.) that, "O Messenger of Allāh (s.a.w.a.)! Do you befriend ʿAqīl"? He (s.a.w.a.) replied, "Yes, By Allāh, I befriend him twice, one my own love for him and secondly because Abū Ṭālib loved him. Verily, his son shall be killed in love of your son, while the eyes of the believers shall weep upon him. The Nearest Angels shall send salutations upon him".¹ Then he (s.a.w.a.) wept to such an extent, that his tears flowed upon his chest, and he said, "I complain to Allāh (s.w.t.) regarding what shall befall my Ahlalbait after me". While we shall relate regarding ʿAqīl bin Abī Ṭālib, ʿAbdullāh bin Jaʿfar and ʿAbdullāh bin ʿAbbās in the section of the companions of Amīrul Muʿminīn (a.s.), Allāh willing.

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historical texts, and they were no less than the Banī Umayyah in their persecution of the Ahlalbait (a.s.) (translator)

¹ A direct reference by the Messenger of Allāh (s.a.w.a.) to Muslim bin ʿAqīl, who fell a Martyr in Kūfah acting as a representative of Imām al Ḥusain (a.s.) and defending his sacred cause. And what more excellence can one expect than this (translator)

10. A description of some of the companions of the Messenger of Allāh (s.a.w.a.)

First Salmān al Muḥammadī (r.a.): He is the first among the four pillars¹ and specialized with the Ḥadīth of "Salmān is from us, the Ahl al-bait", the one minced in the order of the Ahl al-bait (a.s.) of the Apostleship and Infallibility (ʿIṣmah). The Messenger of Allāh (s.a.w.a.) said in his excellence that, "Salmān is an ocean that does not exhaust, and a treasure that does not deplete. Salmān is from us, the Ahl al-bait,² he is granted wisdom and bestowed evidence".

Amīr al Muʾminīn (a.s.) considered him similar to Luqmān, the wise (Al Ḥakīm); while Imām Jaʿfar al Ṣādiq (a.s.) regarded him to be better than him. Imām Muḥammad al Bāqir (a.s.) includes him among those who scan heedfully

¹ The four pillars of the Shīʿah (Arkān al Arbaʿah) as related in some biographical works refer to Abū Ḍarr, Salmān al Fārsī, Miqdād bin al Aswad and ʿAmmār bin Yāsir, while according to a report Ḥuḍayfah bin al Yamān. But the Scholars agree that the fourth one referred to is ʿAmmār. (Shaikh al Ṭūsī, "Al Rijāl") (translator)

² Salmān scaled great heights of knowledge and eminence due to his extremity in the love and affection for Ahl al-bait (a.s.) and thus the Messenger of Allāh included him among them. But this inclusion does not mean that he enjoyed the same status as that of the Ahl al-bait (a.s.), for their rank is impregnable and unapproachable and necessitates infallibility (ʿIṣmah) and Divine Delegation. Rather this inclusion is due to his attachment to them, similar to the words of Nabī Ibrāhīm in the Qurʾān, **"So whosoever follows me he is surely of me"** (Sūrat Ibrāhīm: 36), while he (a.s.) would say, "The one who follows me, acts upon my Sharīʿah and paves the way upon my way of life, is from among my relatives, attached to me and my sons" (Sayyid Muḥammad Ḥusain al Ṭabāṭabāʾī, "Tafsir al Mīzān") Even Umm Salamah, the devout and sincere wife of the Messenger of Allāh (s.a.w.a.), is not included in this "special type" of Ahl al-bait (a.s.). As is quoted in the Shīʿah and Ahlul Sunnah books that Umm Salamah asked the Messenger of Allāh (s.a.w.a.) whether she was among the Ahl al-bait for whom the Verse of Purification (Taṭhīr) was revealed, he (s.a.w.a.) replied to her saying, "No, and you are upon the right". He (s.a.w.a.) meant to say that even though she was upon the right and possessed an eminent status in his eyes and that of Allāh (s.w.t.), yet she was not liable to be included among his "distinguished" Ahl al-bait (a.s.) that only included Imām ʿAlī (a.s.), Sayyidah Fāṭimah (s.a.), Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.) and the Aʿimmah (a.s.) from the progeny of the latter (a.s.). To sum it up, the words of Imām Jaʿfar al Ṣādiq (a.s.), "The Messenger of Allāh (s.a.w.a.) said, Salmān is from among us, the Ahl al-bait, since he fostered our recognition and acknowledged our Authority". (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") (translator)

(Mutawassimīn).¹

It can be understood from the reports that he even knew the “Greatest Name of Allāh (s.w.t.)” (Ismul A’āzam)² and was among those with whom the Angels corresponded. It is said that faith (Īmān) has ten grades, while he was positioned upon the tenth grade. He was aware of the unseen and Manāyā, had partaken of the gifts of Paradise in this very world, Paradise was anxious and in love with him, while Allāh (s.w.t.) and the Messenger of Allāh (s.a.w.a.) befriended him. Allāh (s.w.t.) had commanded the Messenger of Allāh (s.a.w.a.) with love for four people, among them was Salmān.³ Verses (Āyāt) of the Qur’ān were revealed regarding him and his peers, and whenever Jibra’īl descended upon the Messenger of Allāh (s.a.w.a.), he conveyed salutations from Allāh (s.w.t.) upon Salmān and request him to train him in Al Manāyā wal Balāyā⁴ and

¹ Refer to the Qur’ān Verse, **“Verily in this are signs for those who scan heedfully”** (Sūratul Ḥijr: 75) (translator)

² Ismul A’āzam (or the Most Glorious Name of Allāh) is one among the Eminent Names of Allāh (s.w.t.) that, if pronounced, all desires could be fulfilled. Also it is related that the Ismul A’āzam is among the Divine Secrets, whose knowledge invites numerous trials and bearing it would be difficult. Therefore its knowledge is not known to anyone, except the Apostles (a.s.) and the A’immah (a.s.), and only a few chosen ones. Imām Muḥammad al Bāqir (a.s.) says that, “The Ismul A’āzam of Allāh (s.w.t.) contains eighty three letters. Āṣif ibn Barkhiyā obtained only one of these letters due to which he could condense the earth and before the wink of an eye he could bring the throne of Balqīs from Sabā (in Yemen) to Nabī Sulaymān. While we, the A’immah, possess eighty two letters and one of this letters is distinguished for Allāh (s.w.t.) that is concealed with Him, and there is no might and no power except with Allah, the Most High, the Most Great”. (Muḥammad Bāqir al Majlisī, “Biḥārul Anwār”) Thus the A’immah (a.s.) gave special attention to this Name and referred to it in their supplications (Ad’iyyah), although they did not reveal it apparently. And Allāh (s.w.t.) is the Best Knower (translator)

³ It is related that the Messenger of Allāh (s.a.w.a.) said, “Allāh (s.w.t.) commanded me to befriend four people among my companions, and informed that He too befriended them”. When questioned as to who they were, he (s.a.w.a.) replied, “‘Alī, Miqdād bin Al Aswad al Kindī, Salmān and Abū Ḍarr”. (Muḥammad Bāqir al Majlisī, “Biḥārul Anwār”; Mīrzā Ḥusain al Nūrī, “Nafsul Raḥmān fī Fadḥā’ilil Salmān”; Ibn ‘Abdul Birr, “Al Istī‘āb”) (translator)

⁴ Al Manāyā – Plural of Manīyyah, that means death and departure from the transient world. The one possessing this knowledge, would be aware of people’s deaths and where and when they would die. Al Balāyā – Plural of Baliyyah, which means misfortune and adversary. The occupant of this knowledge would be aware of occurrences and incidents coming forth as trials; such as earthquakes, floods, drowning, fires, spread of diseases such as epidemics and plagues, and all the occurrences and misfortunes that befall man (Sayyid Muḥammad

genealogy (Ansāb). He was given a personal sitting with the Messenger of Allāh (s.a.w.a.) at night,¹ while he (s.a.w.a.) and Amīrul Mu'minīn (a.s.) taught him things from the treasured and hidden knowledge of Allāh (s.w.t.), while none had the capability and strength to bear it apart from him. He had reached a status as described by Imām Ja'far al Ṣādiq (a.s.) that, "Salmān had perceived the first knowledge and the last knowledge, and he was an ocean that could not dry, and he is among us, the Ahl al-bait".

Qādhī Sayyid Nūrullāh al Shushtarī says, that in his youth Salmān al Fārsī struggled to seek the true faith and went to and fro towards the Scholars of the Jews, Christians and others, and bore patiently the severities that befell him in this path, until more than ten masters sold him (one after the other). At last the Mastership of the Master of the worlds (s.a.w.a.) arrived and he bought him from the Jewish community at a price. His love, sincerity affection and distinction for the Apostle (s.a.w.a.) scaled such heights, that he was blessed with a replete favourable remark of "Salmān is from us, the Ahl al-bait", from the blessed lips of the Messenger of Allāh (s.a.w.a.). While someone has befittingly said, "The love of Salmān made a relationship for him (with the Ahl al-bait); whereas there was no relationship between Nūḥ and his son".

The honourable Shaikh Abū Ja'far al Ṭūsī (may Allāh enlighten his grave), relates in his book Al Amālī from Maṣṣūr bin Bazraj that I asked Imām Ja'far al Ṣādiq (a.s.), "O my master! I have heard you mention Salmān al Fārsī abundantly, what is the reason for it"? Imām (a.s.) replied, "Do not say Salmān al Fārsī, rather say Salmān al Muḥammadi, and the reason for mentioning him frequently is due to three great excellences adorned in him. First, he gave preference to the self of Amīrul Mu'minīn (a.s.) upon his own self; second, he befriended the destitute and preferred them upon the wealthy and rich; and third, his love for knowledge and the knowledgeable. Verily Salmān was a virtuous slave (of Allāh), upright in faith, a Muslim, and he was not of the polytheists".

He (Shaikh al Ṭūsī) relates with his chain of transmitters from Sudayr al Ṣayrafi

Ḥusain al Ḥusainī al Tehrānī, "Ma'rifatul Imām" (translator)

¹ 'Ā'ishah relates that every night Salmān would have time with the Messenger of Allāh (s.a.w.a.), would visit him and gain knowledge from him. Their conversation would stretch such that we would be tired and our time with the Messenger of Allāh (s.a.w.a.) would pass away. (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār"; Ibn Abil Ḥadīd al Mu'tazilī, "Sharḥ Nahjul Balāghah"; Ibn 'Abdul Birr, "Al Isti'āb") (translator)

from Imām Muḥammad al Bāqir (a.s.) that once a group of companions (of the Messenger of Allāh) were seated and discussing their ancestry and priding upon it, while Salmān too was present amongst them. 'Umar (ibn al Khaṭṭāb) turned towards Salmān and asked, "O Salmān! What is your ancestry and origin"? Salmān replied, "I am Salmān the son of the slave of Allāh. I was astray, thus Allāh (s.w.t.) guided me by means of Muḥammad (s.a.w.a.). And I was needy, thus Allāh (s.w.t.) made me rich due to Muḥammad (s.a.w.a.). And I was a slave, thus Allāh (s.w.t.) emancipated me due to Muḥammad (s.a.w.a.). And this is my ancestry and my lineage O 'Umar".¹

It is mentioned in a report that one day Abū Ḍarr went to the house of Salmān and saw that a vessel was kept upon the fire. They sat together and started to talk, when suddenly the vessel tumbled from the tripod and overturned, while not a drop fell from it. Salmān picked it up and kept it at its place. After sometime it again fell down and this time too nothing fell off from it, while Salmān picked it up again and kept it at its place. Seeing this, Abū Ḍarr was terrified and left him while thinking about it, when he met Amīrul Mu'minīn (a.s.) and related to him the incident. He (a.s.) said, "O Abā Ḍarr! If Salmān informs you what he knows, certainly you shall say (in envy of him): may Allāh (s.w.t.) bless the murderer of Salmān. O Abā Ḍarr! Salmān is the door of Allāh (s.w.t.) upon the earth, whoever recognizes his state is a believer and whoever refuses him is a disbeliever, and Salmān is from among us, the Ahl al-bait".

Once Miqdād went to meet Salmān and saw that a vessel was kept and was boiling without fire burning below it, and he asked him, "O Abā 'Abdillāh! The vessel boils without fire"? Salmān picked up two stones and placed them below

¹ It is also related that 'Umar bin Al Khaṭṭāb asked Salmān regarding his ancestry during the time of the Messenger of Allāh (s.a.w.a.) and Salmān replied as above. 'Umar went and complained to the Messenger of Allāh (s.a.w.a.) who addressed his companions saying, "O Quraysh! Verily the Ancestry of a man is Religion and his generosity, while his origin is his intellect. Allāh (s.w.t.) says: **Verily We have created you of a male and a female, and made you in nations and tribes, that you may recognize each other; Verily the most honoured of you with Allāh is the one of you who guards (himself) the most (against evil).** O Salmān! There is none among them who holds excellence upon you except on the basis of piety, and if piety is the basis, then you are more excellent". (Shaikh al Kulainī, "Al Kāfī fī 'Ilmul Dīn"; Shaikh al Ṭūsī, "Ikhtiyār Ma'rifatul Rijāl"; Fattāl al Naishāpūrī, "Rawdhatul Wā'ezīn"; Muḥammad Bāqir al Majlisī, "Biḥārul Anwār"; Mirzā Ḥusain al Nūrī, "Nafsul Raḥmān fī Fadḥā'el Salmān") (translator)

the vessel and they started to burn similar to fuel and the vessel started to boil more intensely. After sometime Salmān told him, "O Miqdād! Reduce the boiling of the vessel". Miqdād replied, "There is nothing to put in the vessel to reduce the boiling". Salmān put his blessed hand in the vessel, similar to a ladle, and mixed until the boiling reduced. He picked up some rice with his hands and gave it to Miqdād to eat. Miqdād was very astonished by this incident and related it to the presence of the Messenger of Allāh (s.a.w.a.).

To sum it up, there are abundant Aḥādīth in his praise to be quoted, while some of it will be related in the biography of Abū Ḍarr. Salmān passed away in Madā'in in thirty six Hijrah, while Amīrul Mu'minīn (a.s.) reached him miraculously the same night from Madīnah, gave him the bath, shrouded him, recited Prayers upon him and buried him therein. It is related that when Imām 'Alī (a.s.) reached the corpse of Salmān, he lifted the quilt off his face, when Salmān smiled and he (a.s.) said, "Bravo O Abā 'Abdillāh! When you meet the Messenger of Allāh (s.a.w.a.), tell him (see) what befell your brother at the hands of your nation".

Thus Amīrul Mu'minīn (a.s.) prepared him and after the shrouding, stood up for Prayers, while Ja'far al Ṭayyār and Khidhr (a.s.) were also present, and with each one of them, seventy rows of Angels stood and each row contained a million Angels. Amīrul Mu'minīn (a.s.) left for Madīnah the same night. At present the honourable tomb of Salmān is in Madā'in, containing a Mausoleum and a large courtyard, and has been a place for visitation in the past and present. While I have quoted his salutations in my books Hadīyyatul Zā'irīn and Mafātiḥul Jinān.

Second Abū Ḍarr (r.a.): His name was Jundab bin Junādah and was from the clan of Banī Gifār. He was among the four pillars (Arkānul Arba'ah) and was the third person to accept Islām, or according to another report the fourth or fifth one to do so, and after accepting Islām he returned back to his hometown. He was not present in the battles of Badr, Uḥud or Khandaq, then he hastened to the presence of the Messenger of Allāh (s.a.w.a.) and served him. His status in the eyes of the Messenger of Allāh (s.a.w.a.) was such that cannot be described in words, while there are numerous statements uttered by him (s.a.w.a.) regarding Abū Ḍarr. He (s.a.w.a.) described him as the truthful one among the nation (Ṣiddīqul Ummah) and resembling Nabī 'Īsā (a.s.) in abstinence and also the renowned Ḥadīth in his praise, "The heavens have not sheltered anyone, and the earth has not lifted up anyone, more truthful than Abū Ḍarr".

'Allāmah al Majlisī writes in his 'Aynul Ḥayāt that one can derive from the Shī'ah

and Non-Shī'ah reports, that after the status of the Infallibles (a.s.), none among the companions occupied an honourable position and elevated status than Salmān al Fārsī, Abū Ḍarr and Miqdād; according to some reports it is evidenced that Salmān was superior that both of them and Abū Ḍarr was superior to Miqdād.

He ('Allāmah al Majlisī) also says, that it is related from Imām Mūsā al Kāzim (a.s.) that on the day of Qiyāmah a caller shall call out, on behalf of Allāh (s.w.t.), saying, "Where are the disciples and sincere ones of Muḥammad bin 'Abdullāh (s.a.w.a.), who remained steadfast upon his path and did not break the promise to him". Then Salmān, Abū Ḍarr and Miqdād shall arise.

Imām Ja'far al Ṣādiq (a.s.) says that the Messenger of Allāh (s.a.w.a.), "Allāh (s.w.t.) has commanded me friendship of four people". He was asked as to who they were and he replied, "Alī bin Abī Ṭālib (a.s.) and Miqdād and Salmān and Abū Ḍarr". It is also related through numerous chain of transmitters in the Shī'ah and Ahlul Sunnāh books, that the Messenger of Allāh (s.a.w.a.) said, "The heavens have not sheltered anyone and the earth has not lifted up anyone more truthful than Abū Ḍarr".

Ibn 'Abdul Birr, one of the eminent Ahlul Sunnah Scholars, writes in his book Al Isti'āb, that the Messenger of Allāh (s.a.w.a.) said, "In my nation (Ummah) Abū Ḍarr occupies the abstinence of 'Īsā ibn Maryam (a.s.)". While in another Ḥadīth it is stated that, "He resembles 'Īsā ibn Maryam (a.s.) in abstinence".

It is also related that Amīrul Mu'minīn (a.s.) said, "Abū Ḍarr grasped such knowledge, that people are incompetent to bear, and he knotted it so that nothing may come out".

Ibn Bābawayh relates through his reliable chain of transmitters from Imām Ja'far al Ṣādiq (a.s.), that once Abū Ḍarr passed from the near the Messenger of Allāh (s.a.w.a.), while Jibra'īl had come to him in the guise of Diḥyah al Kalbī and was speaking to him in confident. Abū Ḍarr presumed that he was Diḥyah al Kalbī and was speaking in secret with the Messenger of Allāh (s.a.w.a.), therefore he left without uttering a word. Seeing this, Jibra'īl said, "O Messenger of Allāh (s.a.w.a.)! Abū Ḍarr passed by us and did not salute, and if he had saluted us, we would have replied to it. Certainly he has a supplication (Du'ā') that is renowned among the inhabitants of the heavens, thus when I ascend, you may question him regarding it". When Jibra'īl went away, Abū Ḍarr came to the

Messenger of Allāh (s.a.w.a.) and he asked him, "O Abā Ḍarr! Why did you not salute us"? He replied, "I saw Diḥyah al Kalbī in your presence and you were speaking to him something in private and so I did not wish to interrupt your discussion". He (s.a.w.a.), "Rather he was Jibra'īl and he informed me such". Abū Ḍarr regretted much and the Messenger of Allāh (s.a.w.a.) asked him, "What is the supplication (Du'ā') towards Allāh (s.w.t.) that you recite and which is renowned in the heavens"? He replied, "It is this supplication: 'Allāhumma Innī As'alukal Īmān Bikā, wal Taṣdīqa bī Nabīyyika, wal 'Āfiyata min Jamī'il Balā', wal Shukra 'alal 'Āfiyyah, wal Ginā 'an Shirāril Nās (O Allāh! I ask from You for faith in You; and confirmation of Your Prophet; and welfare from all calamities; and thanksgiving upon welfare; and sufficiency from the evils of people)."

It is related from Imām Muḥammad al Bāqir (a.s.), that Abū Ḍarr wept in fear of Allāh (s.w.t.) such that his eyes turned sore. Someone told him, "Pray that Allāh (s.w.t.) may heal your eyes". He said, "I do not have any grief for it". The person asked, "Then what grief you have that keeps you unaware of your eyes"? He replied, "Two things that await me, paradise and hell".

Ibn Bābawayh relates from ('Abdullāh) Ibn 'Abbās, that one day the Messenger of Allāh (s.a.w.a.) was seated with his companions at Masjid al Qubā. He (s.a.w.a.) said, "The first one to enter in from this door at this very moment is among the inhabitants of paradise". When the companions heard this, some of them arose so as to re-enter the door. Seeing this the Messenger of Allāh (s.a.w.a.) said, "Many people shall compete with one another to enter herein, but whoever informs me regarding the ending of the month of Āzar, shall be from among the people of Paradise". Abū Ḍarr was among them who entered, and the Messenger of Allāh (s.a.w.a.) posed a question to them, "Tell me in which Roman month are we"? Abū Ḍarr replied, "O Messenger of Allāh (s.a.w.a.)! The month of Āzar has ended". The Messenger of Allāh (s.a.w.a.) said, "I knew it, but I wanted the companions to know that it is you who are from among the people of Paradise. And why would you not be (among the people of Paradise), since after me you shall be banished from my sanctuary due to the love of my Ahl al-bait (a.s.) and their friendship. You shall lead a life of loneliness and shall die alone, while a group of the people of 'Irāq shall obtain felicity due to shrouding and burying you, while they shall be my companions in Paradise that Allāh (s.w.t.) has promised the pious ones".

The trustworthy biographers relate, the summary of which is that Abū Ḍarr went

to Shām during the rule of `Umar (ibn al Khaṭṭāb) and remained there until the rule of `Uthmān (bin `Affān). When he saw Mu`āwiyah bin Abū Sufyān, who was appointed the governor by `Uthmān, was delighted and inclined towards the worldly luxuries, constructing huge buildings and palaces, he opened his tongue in rebuking and reprimanding him and exhorting people towards the authority of the true Caliph (Khalīfah) Amīrul Mu`minīn (a.s.). He related the merits of Imām `Alī (a.s.) among the people of Shām such that numerous among them were attracted towards Shī`ahism, and it is even renowned that the Shī`ah existing today in Shām and Jabal `Āmil (in south Lebanon) are due to his blessings. Mu`āwiyah wrote to `Uthmān informing him of the situation and said that, "If he stays in this place for some more days, he shall mislead the people of this place from you". `Uthmān wrote back to him saying, "When my letter reaches you, sit Abū Ḍarr upon a coarse and speedy mount, and dispatch a severe guard along with him who would gallop the mount day and night so that sleep may overtake him and he may forget your's and my remembrance". When this letter reached Mu`āwiyah, he read it for Abū Ḍarr and made him sit upon the naked hump of a coarse and speedy camel and appointed a severe and harsh man with him. Abū Ḍarr was tall and weak, while at that time old age had weakened him and the hair of his scalp and beard that turned white, and he had turned weak and thin. The guard galloped the camel violently, while it did not even have a litter and due to the severity and undesirable way that the camel galloped, the thighs of Abū Ḍarr were badly bruised, such that that the flesh scrapped off and he was entered into Madīnah in a bruised and afflicted state. He met `Uthmān and protested against his (evil) actions and statements, and whenever he saw him, he would recite the following verse (Āyah), **"On the day (of judgement) when it shall be heated in the fire of hell, then shall be branded with it their foreheads and their sides and their backs, (saying unto them): This is what you hoarded up for your selves, taste you then what you did hoard up"**.¹ And he meant to ridicule `Uthmān, etc.

To sum it all, `Uthmān could not endure the enjoining good and forbidding evil from Abū Ḍarr and therefore ordered him to be banished, along with his family and children, from Madīnah to Rabaḍah, which was considered a worst place in his eyes. He was not satisfied with this and even forbade him from issuing judgements to the Muslims. Yet he was not contented and commanded that

¹ Holy Qur`ān, Sūratul Barā`ah: 35

none should go out to bid him farewell when he left Madīnah. But Amīrul Mu'minīn (a.s.), accompanied by Imām al Ḥasan (a.s.), Imām al Ḥusain (a.s.), 'Aqīl bin Abī Ṭālib, 'Ammār bin Yāsir and some others, went out to bid him farewell. Marwān bin Ḥakam blocked their path saying, "Why did you come out against the orders of Caliph 'Uthmān". Dispute ensued between him and Marwān and Amīrul Mu'minīn (a.s.) struck his whip in between the ears of Marwān's ass, to which Marwān went and complained to 'Uthmān. Later when Amīrul Mu'minīn (a.s.) and 'Uthmān met one another, the latter asked him saying, "Marwān complained against you that you struck the whip in between the ears of his ass". Amīrul Mu'minīn (a.s.) replied, "Now my ass stands near the door of the house, tell Marwān to go and strike in between his ears with his whip"!

Thus Abū Ḍarr was sent to Rabaḍah and his afflictions reached such that his son Ḍarr passed away. He had some sheep, that were a source of income for him and his family, and all of them died, while his wife also passed away at Rabaḍah. Abū Ḍarr was left alone with his daughter. His daughter says, that three days passed since we did not get anything to eat and hunger took hold of us. My father told me, "O child! Come let us go to this desert, perhaps we might find some vegetation to eat". We left but did not find anything. Suddenly I saw my father gather the earth and placed his head upon it. I saw his eyes rolling and realized that his end was near, I wept and said, "O father! What should I do with you in this desert in a state of loneliness and exile"? He replied, "O daughter! Do not fear, since when I die, a group of 'Irāqī people shall arrive and take charge of my last rites. Certainly my beloved, the Messenger of Allāh (s.a.w.a.) has informed me regarding this in the battle of Tabūk. O daughter! When I leave for the eternal world, cover me with my cloak and sit on the road of 'Irāq. When you see a caravan, go to them and inform that Abū Ḍarr, among the companions of the Messenger of Allāh (s.a.w.a.), has passed away".

His daughter says that then some people of Rabaḍah came to visit him and said, "O Abā Ḍarr! What trouble you have and what do you complain of"? He replied, "From my sins". They asked him if he wished anything and he replied, "I desire the Blessings of my Lord (s.w.t.)". Then they asked him, "Do you need a doctor so we may get one for you"? He replied, "The doctor has made me ill. While my doctor is the Lord of the worlds (s.w.t.), while pain and cure is from Him". His daughter says that when his sight fell upon the Angel of death (Malakul Mawt), he said, "Welcome to the friend who has arrived at the moment when I need him the most, and the one who regrets and repents meeting you, shall not attain

salvation. O Lord! Hasten me towards Your Mercy, I swear upon You, and You are aware, that I always remained anxious of meeting You and never abhorred death”.

His daughter says that when he left for the sacred world, I spread the cloak upon him and sat on the road coming from 'Irāq. Suddenly I saw some people coming, I went up to them and said, “O group of Muslims! Abū Ḍarr, the companion of the Messenger of Allāh (s.a.w.a.) has passed away”. Hearing this, they alighted and wept. Then they bathe him, shrouded him, performed prayers upon him and buried him, while Mālik al Ashtar was one of them.

It is related that Mālik al Ashtar said, that I shrouded him with the one that I possessed, while it was worth four thousand Dirhams. Ibn 'Abdul Birr relates that the death of Abū Ḍarr took place in the thirty first or thirty second Hijrah, while 'Abdullāh bin Mas'ūd recited Prayers upon him.

Third Abū Ma'bad Miqdād bin al Aswad: His father's name was 'Amrū al Bahrā'ī and since Aswad bin 'Abd Yagūth adopted him, he became renowned as Miqdād bin al Aswad. He was among the fore-runners in Islām and among the distinguished companions of the Master of the worlds (s.a.w.a.) and one among the four pillars (Arkānul Arba'ah), was eminent and occupied an honourable status. His religiosity and valour was such eminent that cannot be quoted, while the Shī'ah and Ahlul Sunnah unanimously acknowledge his merits and esteem.

It is related that the Messenger of Allāh (s.a.w.a.) said that, “Allāh (s.w.t.) has commanded me to love four people and He ordered me to befriend them”. He was asked their names and he (s.a.w.a.) replied, “'Alī bin Abī Ṭālib (a.s.) and Miqdād and Salmān and Abū Ḍarr”.

Dhubā'ah bint Zubayr bin 'Abdul Muṭṭalib, the paternal cousin of the Messenger of Allāh (s.a.w.a.), was his wife. He accompanied the Apostle of Allāh (s.a.w.a.) in all the battles and fought in them, and is among the four people for whom Paradise yearns. Reports in his excellence are such abundant that all cannot be quoted here, while it is sufficient to quote here a Ḥadīth by Imām Muḥammad al Bāqir (a.s.) as related by Shaikh al Kashshī, “The people turned apostates except three, Salmān and Abū Ḍarr and Miqdād”. The narrator says that I asked him about 'Ammār and he (a.s.) replied, “He drifted a little, but then returned back”. He (a.s.) then continued, “If you desire the one who did not doubt and nothing entered in him (apostasy or uncertainty), it is Miqdād”. In another report it is

related that his sacred heart was solid similar to a piece of iron.

It is stated in Al Ikhtiṣās (of Shaikh al Mufid) from Abī 'Abdillāh (Imām Ja'far al Ṣādiq [a.s.]) that he said, "Verily the status of Miqdād in this nation is similar to the (alphabet) Alif in the Qur'ān, nothing can be fastened with it".

He passed away in the thirty third Hijrah in Jurf, at a distance of one Farsakh from Madīnah, while his corpse was brought and buried in (the Cemetary of) Al Baqī'. While the tomb attributed to him at Shahrawān¹ is probably that of Fādhil Miqdād al Sayūrī² or an 'Arab chief.

It is quite astonishing that in spite of Miqdād possessing such high eminence, his son Ma'bad was unworthy. He accompanied the army of 'Ā'ishah in the battle of Jamal and was killed therein. Amīrul Mu'minīn (a.s.) passed by the fallen ones and when he reached Ma'bad, he said, "May Allāh's have Mercy upon his father, if he had been alive, his opinion would have been better than his". 'Ammār bin Yāsir, who was accompanying him, said, "All praise be to Allāh (s.w.t.) that He has punished Ma'bad and made him a prey to ruination. I swear by Allāh (s.w.t.) O Amīral Mu'minīn! I do not fear to kill any father or son who has turned away from the right". Imām (a.s.) said, "May Allāh (s.w.t.) have mercy upon you and reward you favourably".

Fourth Bilāl bin Riyāh, the Prayer-caller (Mu'aḍḍin) of the Messenger of Allāh (s.a.w.a.): His mother was Jumānah, while his agnomen (Kunīyyah) Abū 'Abdullāh and Abū 'Umar and was among the foremost in Islām. He accompanied the Messenger of Allāh (s.a.w.a.) in the battles of Badr, Uḥud and others. It is related that he would pronounce the alphabet "Shīn" as "Sīn" and it is reported that (the Messenger of Allāh said) the "Sīn" of Bilāl is similar to "Shīn" in the eyes of Allāh (s.w.t.).

It is related from Imām Ja'far al Ṣādiq (a.s.) that he said, "May Allāh (s.w.t.) have Mercy upon Bilāl, that he befriended us, the Ahlalbait (a.s.), and was a virtuous slave (of Allāh). He said that I shall not recite the call of Prayers (Aḍān) for anyone after the death of the Messenger of Allāh (s.a.w.a.),³ and from that

¹ Or Shahrabān, 101 kms. east of Bagdād in 'Irāq (translator)

² One of the Eminent Shī'ah Scholars, passed away in 828 Hijrah (translator)

³ It is related that one day Sayyidah Fāṭemah (s.a.) said, "I desire that I listen to the Call of Prayers by Bilāl, my father (s.a.w.a.)'s, Prayer Caller (Mu'aḍḍin)". When Bilāl was informed, he decided to fulfil the desire of Fāṭemah (s.a.) and raised his voice. When he said, "Allāhu

day the words: Hasten towards the best deed (Ḥayyā 'alā Khayril 'Amal) ceased".¹

Our master (Mīrẓā Ḥusain al Nūrī) writes in his Nafsul Raḥmān, that when Bilāl returned from Abyssinia (Ḥabashah), he recited verses for the Messenger of Allāh (s.a.w.a.) in his language. He (s.a.w.a.) told Ḥassān, "Translate and compose these great verses in 'Arabic", thus he said, "Whenever virtues and morals are mentioned near us, then may your example be mentioned to us".

Bilāl passed away in Shām in eighteenth or twentieth Hijrah due to plague and was laid to rest in the cemetery of Bāb Ṣagīr therein, while this destitute (author) says that his grave is renowned therein and I have visited it.

Fifth Jābir bin 'Abdullāh bin 'Amrū bin Ḥirām al Anṣārī: He was among the eminent companions and those who attended the battle of Badr. Numerous narrations are reported in his praise, while he was the one through whose

Akbar (Allāh is the Greatest)", Fāṭemah (s.a.) remembered the days of her father (s.a.w.a.) and could not control her tears. And when Bilāl said, "I bear witness that Muḥammad (s.a.w.a.) is the Messenger of Allāh", Fāṭemah raised a cry and fell down upon the earth unconscious. People told Bilāl, "Stop the Aḍān that Fāṭemah (s.a.) has passed away", and they thought that Fāṭemah (s.a.) had died. Bilāl left his Aḍān incomplete, and when Fāṭemah (s.a.) regained consciousness, she told him to complete it. Bilāl excused himself saying, "O Mistress of the womenfolk! I believe that your life is distressed when you hear my voice (therefore pardon me)". Then Fāṭemah (s.a.) excused him. ('Abbās al Qummī, "Baytul Aḥẓān fi Maṣā'ib Sayyidatul Niswān") (translator)

¹ Ḥayyā 'alā Khayril 'Amal (Hasten towards the better deed). Several books of the Ahlul Sunnah quote that 'Umar ibn al Khaṭṭāb said, "Three things existed during the time of the Messenger of Allāh (s.a.w.a.), I forbid them and shall punish (those who perform them): Mut'atul Ḥajj, Mut'atul Nisā' and Ḥayya 'alā Khayril 'Amal". (Al Ṭabarī, "Al Tafsīr"; Fakhrud-dīn al Rāzī, "Tafsīr al Kabīr" in reference to the following verse: **"Then whoever enjoys (Mut'ah) from the 'Umrah to the Hajj, let him offer of whatsoever offering easily available (for him)"** [Sūratul Baqarah: 196] and **"And as such of them you had Mut'ah with them, give them their dowries as a fixed reward; and it shall not be a sin on you, in whatever you mutually agree (to vary) after the fixed reward"**. [Sūratul Nisā': 24]) Al Ṭabarānī says, that while calling for the dawn Prayers, Bilāl would say "Ḥayya 'alā Khayril 'Amal" (Al Ṭabarānī, "Al Mu'jamul Kabīr) Mujāhid relates that once I accompanied 'Abdullāh bin 'Umar (ibn al Khaṭṭāb) to a Masjid to offer Prayers, when the Prayer caller said, "Al Ṣalātu Khayrun minal Nawm (Prayer is better than sleep)". Hearing this, 'Abdullāh came out of the Masjid and told me, "O Mujāhid! Hasten to depart from this innovator", then he did not pray at that place. (Al Tirmidhī, "Al Sunan") (translator)

medium the Messenger of Allāh (s.a.w.a.) sent salutations to Imām Muḥammad al Bāqir (a.s.), and he was the first pilgrim who visited (the tomb of) Imām al Ḥusain (a.s.) on the day of his Arba'īn (fortieth day after his Martyrdom). He was also blessed with the glance at the Heavenly Tablet near Fāṭemah (s.a.), on which the Divine text for the A'immah (a.s.) was written and he copied it down from it.¹

It is related in Kashful Gummah (of 'Alī bin 'Īsā al Irbīlī) that once Imām 'Alī Zainul 'Ābidīn (a.s.) went to meet Jābir, along with his son Imām Muḥammad al Bāqir (a.s.), while he was yet a child. Imām Zainul 'Ābidīn (a.s.) told him, "Kiss the forehead of your uncle". Imām al Bāqir (a.s.) proceeded further and kissed Jābir's forehead, while he had turned blind at that time. Jābir asked, "Who was this"? Imām Zainul 'Ābidīn (a.s.) replied that, "My son Muḥammad". Hearing this, Jābir pressed him to his chest and said, "O Muḥammad! Muḥammad (s.a.w.a.), the Messenger of Allāh, sends you salutations".

It is also stated in Al Ikhtiṣās (of Shaikh al Mufīd) that Jābir requested Imām al

¹ Abū Baṣīr relates from Imām Ja'far al Ṣādiq (a.s.) that Imām Muḥammad al Bāqir (a.s.) asked Jābir bin 'Abdullāh al Anṣārī, "Tell me regarding the tablet (Lawḥ) that you saw in the hands of my mother Fāṭemah (s.a.) and what she (s.a.) informed you as to what was written in it". Jābir replied: Allāh (s.w.t.) is my Witness! I went to the presence of your mother Fāṭemah (s.a.) during the lifetime of the Messenger of Allāh (s.a.w.a.) and congratulated her on the birth of Al Ḥusain (a.s.). I saw a green tablet in her hands and presumed it was of emerald. I saw a writing in white upon it, similar to the radiance of the sun. I asked her (s.a.), "May my parents be your ransom O daughter of the Messenger of Allāh (s.a.w.a.)! What is this tablet in your hands"? She (s.a.) replied, "O Jābir! This is a tablet, gifted by Allāh (s.w.t.) to His Messenger (s.a.w.a.) containing the name of my father (s.a.w.a.), name of 'Alī (a.s.), names of my sons (a.s.) and names of the Vicegerents (a.s.) among my sons. While my father (s.a.w.a.) gave it to gladden me". Jābir says that your mother (s.a.) handed it over to me and I read it and copied it down. Then Imām al Bāqir (a.s.) requested him to show him the text and he took him (a.s.) to his house. When Jābir handed him over the text, Imām (a.s.) took out a sheet of paper from his pocket and said, "O Jābir! Look at your text while I read out to you". Jābir looked at his text and Imām (a.s.) read it out to him from the paper, while there was no difference of any word in them. Jābir says, "Allāh (s.w.t.) is my Witness! I saw this very thing written upon the tablet". This narration has been quoted down by the Shī'ah and Ahlul Sunnah Scholars in this books. ([Shī'ah sources: Shaikh al Kulaynī, "Al Kāfī"; Shaikh al Ṣadūq, "Kamāluddīn" and "Uyūn Akhbārul Ridhā"; Shaikh al Mufīd, "Al Irshād"; Shaikh al Ṭūsī, "Al Istibṣār"; Shaikh al Nu'mānī, "Kitāb al Gaybah"; Muḥammad Bāqir al Majlisī, "Biḥārul Anwār"; etc.] [Ahlul Sunnah sources: Al Ḥamwīnī al Ḥanafī, "Al Farā'idul Simṭayn"; Ibn Ḥasawayh al Ḥanafī, "Durr Baḥrul Manāqib"; etc.] (translator)

Bāqir (a.s.) to act as guarantor for his intercession (Shafā'ah) in Qiyāmah and Imām agreed to it.

Jābir accompanied the Messenger of Allāh (s.a.w.a.) in numerous battles and even attended the battle of Şifḥīn along with Imām 'Alī (a.s.). He always held the rope of Allāh¹ and never remained negligence in obedience to Amīrul Mu'minīn (a.s.). He constantly motivated people to the friendship of Amīrul Mu'minīn (a.s.), and whenever he passed by the streets of Madīnah or gatherings of people, he would say, "'Alī is the best of human, thus the one who refuses (it) is a disbeliever". And he would say, "O group of companions! Train your children in friendship of 'Alī (a.s.) and then the one (among them) who refuses, let me see what his mother did".²

He passed away in seventy eighth Hijrah, while he had lost his eye-sight and crossed an age of ninety years. He was the last among the companions in Madīnah to pass away. His father 'Abdullāh al Anṣārī was among the noblemen who took part in the battles of Badr and Uḥud and attained martyrdom in the latter. He was buried along with his sister's husband 'Amrū bin al Jamūḥ in the same grave and an incident is renowned of opening his grave, along with the other Martyrs of Uḥud, during the rule of Mu'āwiyah to run the water.³

¹ Refer to the Qur'ānic verse, **"And hold you fast by the cord of Allāh all together, and be not divided (among yourselves)"** (Sūrat Āl 'Imrān: 103) Al Ḥāfiẓ al Ḥaskānī al Ḥanafī narrates from his chain of transmitters from Imām Ja'far al Ṣādiq (a.s.) that he said, "We are the cord of Allāh regarding which He (s.w.t.) says in the Qur'ān", saying this he quoted the above verse (Āyah). (Al Ḥāfiẓ al Ḥaskānī al Ḥanafī, "Shawāhidul Tanzīl"; Al Shablanjī, "Nūrul Abṣār"; Al Ṣabbān al Ḥanafī, "Is'āful Ragībīn"; etc.) (translator)

² He meant to say that she did not remain faithful to his father (in his case), since 'Alī's friendship and love cannot be contained in the heart of an unlawful born child as per the Ḥadīth of the Messenger of Allāh (s.a.w.a.). Abū Bakr narrates that I witnessed the Apostle of Allāh (s.a.w.a.) pitched a tent and stood beside it, supporting himself on a bow, while 'Alī, Fāṭemah, Ḥasan and Ḥusain were inside the tent. (As he stood there), he announced, "O you Muslims! All those who would keep peace with the inmates of the tent, would keep peace with me; and all those who would cross swords with them, would cross swords with me. And all those who would acclaim them as their guardians, I would be a guardian to them. Only that one would befriend them, who came from a good family and whose birth would not be tainted. And that one would bear enmity to them, whose parentage is not good and whose birth is of doubtful reputation". (Muḥibuddīn al Ṭabarī, "Riyādhul Nadharah") (translator)

³ While the author has referred to this in context of the burial of the Martyrs of the of battle of Uḥud (translator)

Sixth Ḥuḍayfah bin al Yamān al 'Ansī: He is included among the prominent companions of the Messenger of Allāh (s.a.w.a.) and distinguished ones of Amīrul Mu'minīn (a.s.). He was among those seven ones who had the good fortune to recite Prayers upon Sayyidah Fāṭemah (s.a.).¹ During the battle of Uḥud, he came to the presence of the Messenger of Allāh (s.a.w.a.), along with his father and brother Ṣafwān. His father was killed mistakenly by a Muslim in the heat of the battle of Uḥud, who presumed him to be from among the polytheists. He was renowned among the companions for recognition of the hypocrites as per the secret revealed to him by the Messenger of Allāh (s.a.w.a.).² Therefore it is related that if he did not attend the funeral prayers of anyone, 'Umar (Ibn al Khaṭṭāb) would also not offer prayers upon him.

He was the governor of Madā'in by 'Umar ibn al Khaṭṭāb for years, then he deposed him and appointed Salmān in his stead. After Salmān's death, he was repositioned until the (apparent) caliphate of Amīrul Mu'minīn (a.s.). Imām (a.s.) sent his letter from Madīnah to the people of Madā'in informing them of his caliphate and stationing of Ḥuḍayfah to the rank. Ḥuḍayfah passed away after Amīrul Mu'minīn (a.s.) left Madīnah for Baṣrah to confront the evil of the people of Jamal and had not yet reached Kūfah, and was buried in Madā'in.

Abū Ḥamzah al Thumālī relates, that when the end of Ḥuḍayfah drew near, he called his son and bequeathed him to act upon the following beneficial counsels, saying, "O my dear son! Reveal your despair from that which people possess, for in this despair lies affluence and wealth. Do not ask your need from people, for it is a ready indigence. Always be such that your present day would be better than your past day. And whenever you recite Prayers, do so as if it is your last and farewell Prayers. Do not perform such act that later you may need to apologize for it".

¹ It is related from Amīrul Mu'minīn (a.s.) that he said, "The earth has been created for seven people, through them they (the dwellers) are given sustenance, through them rains are descended (upon them), and through them are they aided, Abū Ḍarr, and Salmān, and Miqdād, and 'Ammār, and Ḥuḍayfah, and 'Abdullāh bin Mas'ūd; and I am their Imām. And they are those who recited Prayers upon Fāṭemah (s.a.)". (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār) (translator)

² Relating to the valley of 'Aqabah while returning from Tabūk, wherein a group of hypocrites intended to kill the Messenger of Allāh (s.a.w.a.) and he revealed their names to Ḥuḍayfah, while it has been quoted in the incident relating to the ninth Hijrah (translator)

It is related in Al Rijāl of Ibn Dāwūd and others that Ḥuḍayfah was one among the four pillars (Arkānul Arba'ah). After the death of the Messenger of Allāh (s.a.w.a.), he settled in Kūfah and passed away in Madā'in after forty days of the pledge of allegiance (Bay'ah) to Amīrul Mu'minīn (a.s.).¹ At the time of his death, he called his sons Ṣafwān and Sa'īd and bequeathed them to remain steadfast upon the allegiance to Amīrul Mu'minīn (a.s.), and they in turned obeyed their father's bequeath and attained Martyrdom in the battle of Ṣiffin.

Seventh Abū Ayyūb al Anṣārī: His name was Khālīd bin Zayd and is included among the eminent companions of the Messenger of Allāh (s.a.w.a.). He is among those who took part in the battle of Badr and others. When the Messenger of Allāh (s.a.w.a.) migrated from Makkah and entered Madīnah, he resided at his house, while his and his mother's service towards him (s.a.w.a.) in their house is renowned. On the night of the marriage of the Messenger of Allāh (s.a.w.a.) with Ṣafīyyah, Abū Ayyūb wore his weapons and circulated his (s.a.w.a.)'s tent and when it dawned, the Messenger of Allāh (s.a.w.a.) saw him and prayed for him saying, "O Allāh! Safeguard Abū Ayyūb as he guarded Your Apostle".

Qādhī Sayyid Nūrullāh al Shushtarī writes in his biography in his book Majālisul Mu'minīn, that Abū Ayyūb bin Zayd al Anṣārī, his name was Khālīd, but his agnomen (Kunīyyah) gained renown upon his name. He accompanied the Messenger of Allāh (s.a.w.a.) in the battle of Badr and others, while he (s.a.w.a.) had shifted to his house. He fought along with Amīrul Mu'minīn (a.s.) in the battles of Jamal, Ṣiffin and the Khārijīs (Naharwān).

It is written in Al Futūḥ of Ibn A'atham al Kūfī, that once in the battle of Ṣiffin, Abū Ayyūb came out of the ranks of Amīrul Mu'minīn (a.s.) and asked for combat. He called out, but no one among the army of Shām responded to his call for battle. When he saw that no one was ready to face him, he whipped his

¹ In 1932 (1351 Hijrah), the king of 'Irāq, Shāh Fayṣal, dreamt that Ḥuḍayfah bin Al Yamān ordered him to remove his body from the tomb, as well as that of Jābir bin 'Abdullāh al Anṣārī, since they were water-clogged. The dream was repeated several times and ultimately it was decided to open their tombs. Ultimately on twentieth Ḍilḥijjah, a large crowd of Muslims and non-Muslims gathered in Bagdād. When their tombs were opened, the bodies were found intact to much dismay of the spectators. Their bodies were then taken to Madā'in, thirty kilometers from Bagdād, and buried in the Mausoleum of Salmān al Fārsī. This news was circulated all around (translator)

horse and attacked them, while no one could stand it. He then turned towards the tent of Mu'āwiyah, while he was standing at its door. When he saw Abū Ayyūb coming, he hastened into his tent and ran out from its other end. Abū Ayyūb stood at its door and called him out for combat and a group of people of Shām came to face him. He attacked them and severely wounded some valorous among them and returned back to his ranks. Mu'āwiyah returned back to his tent, pale-faced and gloomy, and severely reprimanded his men saying, "A horseman gallops from the ranks of 'Alī (a.s.) and comes to my tent, did he chain you and fastened your hands, that none among you had the courage to (at least) pick up a fist of mud and throw it upon his horse's face"? Hearing this, a man from Shām named Mutaraffa' bin Manṣūr, said, "O Mu'āwiyah! Do not be disheartened, for now I shall attack, similar to the man who attacked your tent, and reach the tent of 'Alī bin Abī Ṭālib (a.s.); and if I see him (a.s.) and find an opportunity, I shall wound him and console your heart". Saying this, he galloped his horse and reached the ranks of 'Alī (a.s.) and went near his tent. When Abū Ayyūb saw this, he galloped towards him and reaching him struck at him with his sword and severed his neck, while the sword passed by the other side. But due to the smoothness of his hand and swiftness of his sword, his head remained upon his body. But when the horse moved, his head fell off on one side and body on the other. When people saw this, they were fascinated with Abū Ayyūb's tact and praised him abundantly.

During the rule of Mu'āwiyah, Abū Ayyūb went to the battle at Rome and fell ill when they entered there. He died therein and willed that he should be buried at the spot where the two armies met. Thus he was laid to rest at Iṣṭānbūl (Istanbul in Turkey) near the wall of the city, while his Mausoleum is a place of seeking cure for the Muslims and Christians.

The author of Istī'āb (ibn 'Abdul Birr) writes, that when the Romans completed the war, they decided to desecrate his grave. It rained abundantly, reminding of the wrath of Allāh (s.w.t.), they were thus warned and refrained from it.

The destitute (author) says, that the Messenger of Allāh (s.a.w.a.) had foretold about the burial place of Abū Ayyūb al Anṣārī that, "A virtuous man among my companions shall be buried near Constantinople (Qaṣṭanṭaniyyah)".

Eighth Khālīd bin Sa'īd bin al 'Āṣ bin Umayyah bin 'Abdul Shams bin 'Abd Manāf bin Quṣayy al Qarashī al Amawī: He was a nobleman among the Banī Umayya, one of the foremost ones in Islām and the adherer of the authority of Amīrul

Mu'minīn (a.s.). The reason stated for his acceptance of Islām is that one day he dreamt that a fire was burning and his father was dragging him into it; then he saw that the Messenger of Allāh (s.a.w.a.) dragged him towards himself and saved him from the fire. When Khālīd arose, he accepted Islām. He migrated to Abyssinia (Ḥabashah) along with Ja'far bin Abī Ṭālib and returned back with him, and also took part in the expedition of Ṭā'if, victory of Makkah and the battle of Ḥunayn. The Messenger of Allāh (s.a.w.a.) appointed him in charge of collecting alms from Yemen. As related earlier that he, along with Najjāshī, the ruler of Abyssinia, married Umm Ḥabībah, the daughter of Abū Sufyān to the Messenger of Allāh (s.a.w.a.) at Abyssinia. He did not pledge allegiance (Bay'ah) to Abū Bakr after the death of the Messenger of Allāh (s.a.w.a.) until Amīrul Mu'minīn (a.s.) was forced to do so unwillingly, only then he pledged allegiance reluctantly. He was among the twelve men¹ who refused to swear allegiance to Abū Bakr and disputed with him on Friday when he was seated upon the pulpit (Minbar), while all this is quoted in the books Al Iḥtijāj (of Al Ṭabarsī) and Al Khīṣāl (of Shaikh al Ṣadūq).

It is quoted in Majālisul Mu'minīn (by Qādhī Nūrullāh al Shushtarī) that two of his brothers, viz., 'Umar and Abān, also refused to swear allegiance to Abū Bakr and remained obedient to Ahl al-bait (a.s.). While his words addressed to them (a.s.) were, "You are the expanded tree bearing goodly fruit, and we are your obedient ones".

Ninth Khuzaymah bin Thābit al Anṣārī: He was bestowed the title of the bearer of dual witnesses (Ḍul Shahādatayn), since the Messenger of Allāh (s.a.w.a.) considered his witness alone equalling witnesses of two people. He remained alongside the Messenger of Allāh (s.a.w.a.) in the battle of Badr and those following it, while he was among those few foremost ones who turned to Amīrul Mu'minīn (a.s.).

¹ Six men among them were from the Muhājirīn viz. Khālīd bin Sa'īd bin al 'Āṣ from the Banī Umayyah, Salmān al Fārsī, Abū Ḍarr al Gifārī, Miqdād, 'Ammār bin Yāsir and Buraydah al Aslamī. While six men were from among the Anṣār, viz. Abul Haytham bin al Tihān, Sahl bin Ḥunayf, 'Uthmān bin Ḥunayf, Khuzaymah bin Thābit, 'Ubayy bin Ka'ab and Abū Ayyūb al Anṣārī. Names of other companions (of the Messenger of Allāh) who refused to swear allegiance include 'Abbās bin 'Abdul Muṭṭalib, Fadhl bin 'Abbās, Sa'ad bin 'Ubādah al Anṣārī, Qays bin Sa'ad bin 'Ubādah al Anṣārī, Burā' bin 'Āzib, Farwah bin Amr bin Wadqah al Anṣārī, Zubayr bin al 'Awwām, etc. (translator)

It is quoted in Kāmil al Bahā'ī (of 'Imāduddīn al Ṭabarī) that on the day of Ṣiffīn, Khuzaymah bin Thābit and Abul Haytham al Anṣārī struggled hard in defense of Amīrul Mu'minīn (a.s.). Imām 'Alī (a.s.) said, "Although they abandoned me in the beginning, but then later repented and understood that what they did was bad".

The author of Isti'āb (Ibn 'Abdul Birr) states, that Khuzaymah accompanied Amīrul Mu'minīn (a.s.) in the battle of Ṣiffīn and when 'Ammār bin Yāsir fell a Martyr, he unsheathed his sword and fought with the enemies until he too attained Martyrdom.

It is related that Amīrul Mu'minīn (a.s.) recited a sermon (Khuṭbah) during his last week, while it was his last sermon, in which he said, "Where are my brothers who embarked the path and paved upon truth? Where is 'Ammār and where is Ibnul Tayihān and where is Ḍul Shahādātayn? And where are the similar ones among their brothers who entered into an agreement with death and gifted their heads to the rebellious ones"? Saying this, he (a.s.) stroke his hands upon his blessed beard and wept for a lengthy time and said, "Alas upon my brothers who recited the Qur'ān and judged upon it and strove for its safety".

Tenth Zayd bin Ḥārithah bin Sharāḥil al Kalbī: During the days of ignorance (Jāhiliyyah) he was captivated, while Ḥakīm bin Ḥirām bought him from the market of 'Ukkāz, among the vicinities of Makkah, and gifted him to Khadījah (s.a.). She in turn gave him to the Messenger of Allāh (s.a.w.a.). When Ḥārithah (his father) came to know, he went to the presence of the Messenger of Allāh (s.a.w.a.) and agreed to pay ransom and emancipate his son. He (s.a.w.a.) replied, "Call him and let him decide whether he wants to come with you or prefers to stay with me". Zayd replied, "I shall not prefer anyone upon Muḥammad (s.a.w.a.)". Ḥārithah said, "O son! You chose slavery upon freedom and abandon your father"? He replied, "I have witnessed from him (s.a.w.a.) such that I shall never choose anyone else upon him". When the Messenger of Allāh (s.a.w.a.) heard these words from Zayd, he took him to the Ḥajarul Aswad of Makkah and announced to those present there, "O people! Bear witness that Zayd is my son, he shall inherit from me and I shall inherit from him". When Ḥārithah heard this, he was grief-stricken because of his son and returned back. From that day people started addressed him as Zayd bin Muḥammad (s.a.w.a.). This remained until Allāh (s.w.t.)'s order to propagate Islām arrived and this verse (Āyah) was revealed, **"Nor has He made whom you call your sons,**

these are (mere) words of your mouths, and Allāh speaks the truth and He guides unto the (right) way”.¹

And when the words were revealed, **“Call them after their fathers, this is more just with Allāh”**,² they started calling him as Zayd bin Ḥārithah and not Zayd bin Muḥammad (s.a.w.a.). Also the verse (Āyah), **“Muḥammad (s.a.w.a.) is not the father of any of your men, but an Apostle of Allāh and the seal of the Messengers, and Allāh is of all things ever the Knower”**³ points out to the meaning, but it also does not mean that he (s.a.w.a.) was not the father of Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.). While they are the sons of the Messenger of Allāh (s.a.w.a.) as per the order of the Qur’an in the verse of Mubāhilah.⁴

The agnomen (Kunīyyah) of Zayd was Abū Usāmah due to his son Usāmah, while he attained Martyrdom in the battle of Mu’tah, in which Ja’far bin Abī Ṭālib also fell a Martyr.

Eleventh Sa’ad bin ‘Ubādah bin Dulaym bin Ḥārithah al Khazrajī al Anṣārī: He was the chief of the helpers (Anṣār), a generous person in his age and accompanied the Messenger of Allāh (s.a.w.a.) in (the pledge of)’Aqabah, and the battle of Badr. On the day of the victory of Makkah, the standard of the Messenger of Allāh (s.a.w.a.) was in his hands, while he was an eminent personality and his generosity scaled great heights. His son Qays, his father ‘Ubādah and grandfather (Dulaym) were also generous personalities and never acted stingy in feeding the guests and those entering their houses. During the time of his grandfather Dulaym, a caller would call out daily from near his guest-house,

¹ Holy Qur’ān, Sūratul Aḥzāb: 4

² Holy Qur’ān, Sūratul Aḥzāb: 5

³ Holy Qur’ān, Sūratul Aḥzāb: 40. Sayyedah Fāṭimah (s.a.) relates, that when this verse **“Make ye not the addressing of the Prophet among you like your addressing one another”** (Sūratul Nūr: 63) was revealed, I started addressing the Prophet (s.a.w.a.) as “O Prophet of Allāh (s.a.w.a.)” while the Prophet wanted me to address him as “O father”. He (s.a.w.a.) did not tell me anything three times, but thereafter he turned towards me and said, “O Fāṭimah! This verse is not revealed for you or your progeny, while you are from me and I from you. Rather this verse is revealed for the unkind and rough Quraishite and the arrogant and egoistic people”. Then he (s.a.w.a.) continued, “Then address me as ‘O father’ for these words of yours’ enliven my heart and pleases Allāh (s.w.t.)”. (Shaikh ‘Abbās al Qummī, “Baytul Ahzan”) (translator)

⁴ Refer Holy Qur’ān, Sūrat Āl ‘Imrān: 61

“Anyone who desires fat and meat, should come to the house of Dulaym”. After him, his son ‘Ubādah did similarly, and he was succeeded by his son Sa’ad who followed their example, while among them Qays was the most generous than his forefathers.

Every year Dulaym and ‘Ubādah would gift ten camels for the idol Manāt and send them to Makkah, and when the turn came of Sa’ad and his son Qays, who had become Muslims, they sent the same amount of Camels for Ka’bah every year.

It is related that when Thābit bin Qays told the Messenger of Allāh (s.a.w.a.), “O Messenger of Allāh (s.a.w.a.)! The people of the tribe of Ma’ad were the chiefs of our youth during the days of ignorance (Jāhilīyyah)”, he (s.a.w.a.) replied, “People are mines, similar to the mines of gold and silver; the best among them in ignorance are best in Islām if they give (are generous)”.

While Sa’ad was such zealous that he never married any woman except a virgin, while none would dare to marry a woman whom he had divorced.

On the day of Saqīfah, Sa’ad was brought there, while he was ill and lying on the bed, and the clan of Banī Khazraj desired to swear allegiance (Bay’ah) to him, also inviting the people for it, but it was taken for Abū Bakr. When people rushed to swear allegiance to Abū Bakr, it was feared that Sa’ad would be crushed below their feet, thus he called out, “O people! You killed me”. Hearing this, ‘Umar (bin al Khaṭṭāb) said, “Kill Sa’ad, may Allāh kill him”. When Qays heard this, he leapt and caught hold of the beard of ‘Umar and shouted, “O son of Ṣaḥḥāk al Ḥabashīyyah!¹ And O the one who is fearful and a runaway in the battlefield and a fierce Lion during peace and security! If one hair of Sa’ad bin ‘Ubādah is moved due to this foul language, no teeth shall remain intact in your mouth after being pounded with fists”. Then Sa’ad bin ‘Ubādah said, “O son of

¹ Ṣaḥḥāk al Ḥabashīyyah or Ṣaḥḥāk the Abyssinian was the slave girl of ‘Abdul Muṭṭalib and would graze camels for him. Nufayl bin ‘Abdul ‘Uzzā was a slave of Kalb bin Luwayy bin Gālīb and after his death was brought up by ‘Abdul Muṭṭalib. Nufayl fell in love with Ṣaḥḥāk and committed adultery with her and she bore him Khaṭṭāb, the father of ‘Umar. The entire episode and events following it are such disgusting that we refrain to quote it in this esteemed work. For further readings, one should refer to the book *Al Ṣalābah fī Ma’rifatīl Ṣaḥābah* of Muḥammad bin Sā’ib al Kalbī. In the above episode Qays bin Sa’ad addresses his as “the son of Ṣaḥḥāk al Ḥabashīyyah”, does ridiculing and reminding him of his ignoble birth (translator)

Ṣaḥḥāk! If I had the strength to move, you and Abū Bakr would hear a cry of Lion from me in the market of Madīnah in punishment of this audacity. You would have fled from Madīnah along with your companions, and I would have united you with the group among whom you were the most degraded and ignoble of men". Then he said, "O people of Khazraj! Carry me away from this place of commotion".

They took him to their house, and no matter how much they tried to extract the oath of allegiance from him, he refused saying, "By Allāh (s.w.t.)! I shall never pledge allegiance to you, and shall shoot arrows at you until I possess them in my quiver, and dye the point of my lance with your blood. I shall strike at you with my sword until I possess it in my hand, and shall fight against you along with my family and tribesmen. And by Allāh (s.w.t.)! If all the men and genie gather alongside you, I shall not pledge allegiance to you two rebellious ones, until I meet my Lord".

Ultimately he did not swear allegiance. During the caliphate of 'Umar he went to Shām from Madīnah, while he had numerous clans in the vicinity of Dimashq (Damascus) and would remain with his relatives every week in a village. One day while he was going from one village to another, he passed by a garden, when arrows were shot at him and he was killed. They attributed this killing to the genie and even attributed verses for them saying, "We killed the chief of Khazraj Sa'ad bin 'Ubādah, and shot two arrows at him that did not miss his heart".

Twelfth Abū Dujānah: His name is Simāk bin Kharashah bin Lawḍān, among the prominent companions of the Apostle of Allāh (s.a.w.a.), renowned valorous ones and the bearer of the famous amulet (Ḥīrz).¹ He was present in the battle

¹ It is related that once Abū Dujānah came to the presence of the Messenger of Allāh (s.a.w.a.) and complained saying, "May my parents be ransom upon you O Messenger of Allāh (s.a.w.a.)! I felt in some nights someone knocking and when (I opened the door and) touched him, his skin was similar to that of a hedgehog. The Messenger of Allāh (s.a.w.a.) turned towards Imām 'Alī (a.s.) and said, "Write down an Amulet (Ḥīrz) for Abū Dujānah and those after him in my nation, those who fear accidents and vassals". He wrote it down and the Prophet (s.a.w.a.) handed it over to Abū Dujānah and he kept in the middle of the house. The one (whom he feared) came up and said, "You have burnt us with the statement, by the One (Allāh) Who told Muḥammad (s.a.w.a.): **Arise (you) and warn (mankind)** (Sūratul Muddaththir: 1)"! In the morning he came to the Prophet (s.a.w.a.) and related the incident to him and he (s.a.w.a.) said, "Take off the Amulet and if he returns back, keep it again in the house". Abū Dujānah says that by Allāh (s.w.t.)! I did not see him

of Yamāmah when the army of Musaylamah, the liar (Kaḍḍāb), took refuge in the garden of Ḥadīqatul Raḥmān, also called Ḥadīqatul Mawt, and shut its door. Abū Dujānah, who possessed a heart of a Lion and a receptacle bosom, told the Muslims, "Sit me upon an armour and fix the points of lances around it tightly, then raise me and throw me inside the garden". The Muslims did as said and Abū Dujānah leapt into the garden and roared similar to a Lion, unsheathed his sword and continuously killed the army of Musaylamah. Then Barā' bin Mālik entered the garden and opened its door until the Muslims entered therein, but both, Abū Dujānah and Barā', were ultimately killed. According to a report, Abū Dujānah remained alive and accompanied Amīrul Mu'minīn (a.s.) in the battle of Ṣiffin.

Shaikh al Mufid writes in his Al Irshād that Mufadhhdhal bin 'Umar relates from Imām Ja'far al Ṣādiq (a.s.) that, "Twenty seven men will come out along with Al Qā'im (a.t.f.s.) from behind Kūfah", until he (a.s.) said, "Among them shall be Salmān and Abū Ḍarr and Abū Dujānah al Anṣārī and Miqdād and Mālik al Ashtar, and they shall be among his (a.t.f.s.) companions and rulers".

Thirteenth 'Abdullāh bin Mas'ūd al Ḥuḍalī: He was an ally of Banī Zuhrah, among the foremost Muslims and renowned among the companions for his knowledge of the recitation of the Qur'ān. Our Scholars say that he had relations with the enemies (of Ahlulbait) and was inclined towards them, while the Ahlul Sunnah Scholars praise him abundantly and say that he was the most learned among the companions regarding the Book of Allāh (s.w.t.), (i.e. Qur'ān), and that the Messenger of Allāh (s.a.w.a.) said, "Receive the Qur'ān from four men", and he (s.a.w.a.) started with Ibn Umm 'Abd, i.e. 'Abdullāh bin Mas'ūd and the other three being, Ma'āḍ bin Jabal, Ubayy bin Ka'ab and Sālim the retainer of Abū Ḥuḍayfah. They also say that the Messenger of Allāh (s.a.w.a.) said, "The one who desires to listen to the Qur'ān afresh, should listen to Ibn Umm 'Abd ('Abdullāh bin Mas'ūd)".

'Abdullāh bin Mas'ūd was the one who severed the head of Abū Jahl in the battle of Badr, one of those who recited Prayers upon Abū Ḍarr and among those people who refused to accept the caliphate of Abū Bakr, etc. He had numerous

frighten my family and children and he did not return back until the Messenger of Allāh (s.a.w.a.) passed away. This amulet being very beneficial to ward off evil of men and genie and the ill-effects of magic and safety of one's life, family and property; and it is found in the books of supplications (Du'ā') (translator)

obedient ones and companions, among them Rabī' bin Khuthaym, renowned as Khwājah Rabī' and who lies buried in Mash-hadul Muqaddas.¹

Fourteenth 'Ammār bin Yāsir al 'Ansī: He was an ally of Banī Makhzūm and possessed the agnomen (Kunīyyah) of Abū Yaqzān. He is included among the outstanding companions of the Messenger of Allāh (s.a.w.a.) and the chaste companions of Amīrul Mu'minīn (a.s.). He is among those who were persecuted in the way of Allāh (s.w.t.), the emigrants of Abyssinia (Ḥabashah), the reciters of Prayers facing the two Qiblah and who remained present in the battle of Badr and others. He, his father Yāsir, his mother Sumayyah, and his brother 'Abdullāh, were the foremost to accept Islām during its initial days. The pagans of Quraysh persecuted them severely while the Messenger of Allāh (s.a.w.a.) would pass by them, console them and recommend them to forbear saying, "Patience O family of Yāsir! For your promise is Paradise". And he (s.a.w.a.) would say, "O Lord (s.w.t.)! Forgive the family of Yāsir and You have already forgiven".

Ibn 'Abdul Birr relates, that the infidels of Quraysh seized Yāsir, Sumayyah, their sons 'Ammār and 'Abdullāh, along with Bilāl, Khabbāb and Ṣuhayb, and placed iron armours upon their bodies. They kept watch upon them in the desert of Makkah in open sun-light, until the heat of the sun and iron baked their bodies and their brains boiled, while their strength parted away. Then they told them,

¹ His name is mentioned as Rabī' bin Khuthaym, among the Tābi'īn. He has been an object of severe criticism and vilification by our Scholars, since, in spite of been branded as one of the abstinent ones, he refused to side with Amīrul Mu'minīn (a.s.) in the battle of Ṣiffīn, rather doubted him. And what benefit can abstinence be to him when he abandoned the embodiment of abstinence and piety at the time of trial of faith. Also he resisted in assisting Imām al Ḥusain (a.s.), through word or deed, and contented himself to recite the following verse, **"Say (O Our Messenger!): O Allah! The Originator of the heavens and the earth, the Knower of the unseen and the manifest! You (Alone) shall judge between Your servants in the matter wherein they were differing"** (Sūratul Zumar: 46) and remained silent. A report has been attributed to Imām 'Alī al Ridhā (a.s.) that he said, "Our coming to Khurāsān yielded no benefit, except visiting the tomb of Khwājah Rabī'", but there is doubt regarding it's authenticity. To sum it up, we quote the words of Sayyid Muḥsin al Amīn al 'Āmilī, "Khwājah Rabī' neither possessed right understanding and comprehension, nor any position with regards to the love for 'Alī (a.s.). And due to this he doubted the genuineness of the battle of Imām 'Alī (a.s.) with Mu'āwiyah, thus those who attribute piety to him, it can be said that his piety was similar to the (false) piety of the Khawārij (who fought against Imām 'Alī in the battle of Naharwān)". (Sayyid Muḥsin al Amīn al 'Āmilī, "A'ayānul Shī'ah") (translator)

"If you wish to be eased, pronounce infidelity and abuse the Apostle (s.a.w.a.)". They thus acted in dissimulation (Taḳīyyah). Ultimately their tribe came and brought leather rugs containing water, they put them in that water and held it from four sides and returned them to their houses.

The destitute (author) says that apparently the tribe of Yāsir and 'Ammār were the Banī Makhzūm, while actually Yāsir belonged to the tribe of Qaḥṭān (in Yemen), from the progeny of 'Ansī bin Maḍḥāj. He came along with his two brothers, Ḥārith and Mālik, from Yemen to Makkah to find their other brother. Yāsir stayed back in Makkah, while his brothers returned back to Yemen. He became an ally of Abū Ḥuḍayfah bin al Mugayrah al Makhzūmī and married his slave-girl Sumayyah. 'Ammār was born of her and Abū Ḥuḍayfah emancipated her, therefore 'Ammār's love was for the Banī Makhzūm. And due to this association and friendship, when 'Uthmān (bin 'Affān) hit 'Ammār to such an extent that he developed hernia and his ribs broke, the Banī Makhzūm gathered and said, "By Allāh (s.w.t.)! If 'Ammār dies, we shall not kill anyone in retaliation except 'Uthmān".

The infidels of Quraysh killed both, Yāsir and Sumayyah, and this is a merit for 'Ammār that he and his parents gained Martyrdom in the way of Islām. Sumayyah, the mother of 'Ammār, was among the virtuous and learned women and bore abundant hardships in Islām. Abū Jahl abused and reviled her much, hit her with lances and split her into two halves, while she was the first woman in Islām to attain martyrdom.

It is reported that 'Ammār told the Apostle of Allāh (s.a.w.a.), "O Messenger of Allāh (s.a.w.a.)! My mother has been persecuted to the limit". He (s.a.w.a.) replied, "Forbear O Abā Yaḡḍān! O Lord! Do not punish anyone among the family of Yāsir by means of fire". It is related that the infidels of Quraysh flung 'Ammār into the fire and the Messenger of Allāh (s.a.w.a.) prayed saying, "O fire! Be you cold and safety unto 'Ammār, as you were cold and safety upon Ibrāhīm (a.s.)".¹ Thus the fire did not harm him.

¹ It is related that the idolaters, being defeated by the arguments of Ibrāhīm (a.s.), and recovering from the shame against their inability to talk to the idols and ask them as to who it was who had broken them into pieces, the people shouted in their anger to burn him. A large furnace was specially constructed and Ibrāhīm (a.s.) in chains and fetters was placed into a sling and thrown into it. When he was being thrown into the fire, Allāh (s.w.t.) ordered the fire to get cooled to the degree of becoming a comfort for Ibrāhīm (a.s.). And if the

During the building of Masjid al Nabawī, 'Ammār carried two stones as against the others, his epos (Rajaz) and speech with 'Uthmān and the words of the Messenger of Allāh (s.a.w.a.) for his eminence is renowned.¹

It is related in Al Ṣaḥīḥ of Al Bukhārī that 'Ammār carried two stones as against others (who carried one), one from himself and the one in lieu of the Apostle (s.a.w.a.). He (s.a.w.a.) removed dust from his head and face and said, "Woe O 'Ammār! A rebellious group shall kill him, he will be inviting them to Paradise while they shall invite him towards hell". It is also related that he (s.a.w.a.) said, "'Ammār is with truth and truth is with 'Ammār wherever he be, 'Ammār is a skin between by eye and my nose, a rebellious group shall kill him". It is also related

command from Allāh (s.w.t.) had not been qualified by "safety", the fire would have frozen him to death as it would have otherwise burnt him to ashes. (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad 'Alī, "The Holy Qur'ān: Text, Translation and Commentary") For the entire incident refer to Sūratul Anbiyā' verses 51 to 71 (translator)

¹ It is related that during the construction of the Masjid, 'Uthmān bin 'Affān carried bricks and dused the mud off his clothes. When placing the bricks upon the ground, he would roll up his sleeves and time and again look at his clothes, that if it would be soiled with mud he could clean it. Imām 'Alī (a.s.) cast a glance at him and recited verses, meaning of which was that, "The one who constructs a Masjid and finds painful in standing and sitting (for it), cannot be equal to the one smeared in mud (for it)". 'Ammār heard these verses from him (a.s.) and repeatedly recited it without knowing who was addressed in it. He also recited these verses while passing from near 'Uthmān, who heard it and said, "O son of the black woman! Whom do you vilify? Then stop reciting it or I shall break your nose with my staff". The Messenger of Allāh (s.a.w.a.), who was sitting in the shade of the house of Umm Salamah, heard these words from 'Uthmān, he became enraged. Then he (s.a.w.a.) said, "Verily 'Ammār bin Yāsir is a skin in between my eye and nose". Hearing this, the companions stopped working and told 'Ammār, "The Messenger of Allāh (s.a.w.a.) has turned enraged for you. We hear lest something may descend in the Qur'ān for us (in our condemnation)". 'Ammār replied, "I shall make him (s.a.w.a.) happy as he turned enraged". He then turned to the Messenger of Allāh (s.a.w.a.) and said, "O Messenger of Allāh (s.a.w.a.)! What do your companions have to do with me"? He (s.a.w.a.) asked him what happened and he replied, "They desire to kill me. They carry one brick each and load me with two or three bricks". The Messenger of Allāh (s.a.w.a.) took the hand of 'Ammār and took rounds in the Masjid, while cleaning the mud off his head and face. Then he (s.a.w.a.) said, "O son of Sumayyah! My companions shall not kill you, rather the rebellious ones shall kill you". (Ibn Hishām, "Sīratul Nabawīyyah"; Ḥusain al Diyārbakrī, "Tārīkhul Khamīs"; Burhānuddīn al Ḥalabī, "Al Sīratul Ḥalabīyyah"; Ibn al Dimashqī, "Jawāhirul Maṭālib"; Ibn 'Abd Rabbuh al Andalūsī, "Al 'Iqduḥ Farīd"; Muḥammad al Ṣāliḥī al Shāmī, "Subulul Hudā wal Rashād"; etc.) (translator)

that the Messenger of Allāh (s.a.w.a.) said, “‘Ammār is replete with faith from head until the feet”.

‘Ammār was martyred in the battle of Şifḥīn on the ninth of Şafar in the thirty seventh year of Hijrah at an age of ninety years. It is related in Majālisul Mu’minīn (of Qādhī Nūrullāh al Shushtarī) that Amīrul Mu’minīn (a.s.) himself recited Prayers upon him and buried him with his own blessed hands, while the age of ‘Ammār was ninety one years.

Some of the historians write that on the day of his Martyrdom, ‘Ammār bin Yāsir raised his face towards the heavens and said, “O Lord! If I come to know that Your pleasure lies in that I should throw myself into the water of the Euphrates (Furāt) and drown myself, I shall certainly do so”. Again he said, “And if I know that Your pleasure lies in that I should enter the sword into my belly and it comes out from my back, I would do so”. Then again he said, “O Lord! I do not know any other task that is nearest to Your pleasure than fighting against this group”. When he completed this prayer and imploration, he told his companions, “We have fought three times against these standards, that are in the army of Mu‘āwiyah, in the presence of the Messenger of Allāh (s.a.w.a.), against the opponents and polytheists; and today we should fight the bearers of these standards. It should not be concealed from you that today I shall be killed, and when I leave this temporal world towards the eternal home, assign my task to the Divine subtlety, and be certain that our Chief is Amīrul Mu’minīn (a.s.), and tomorrow in Qiyāmah he shall be hostile against the evils ones for the sake of the good ones”. After he completed these words, he whipped his horse and came into the battlefield and started fighting. He attacked in the front and the rear, while reciting the epos (Rajaz), when a group of archers of Shām surrounded him. A person, with the agnomen (Kunīyyah) of Abil ‘Ādiyyah, inflicted a stroke upon his flank due to which he lost strength and returned back to the ranks. He asked for water and his slave named Rashad, brought a bowl of milk. When ‘Ammār’s sight fell upon it, he said, “The Messenger of Allāh (s.a.w.a.) uttered the truth”. When he was asked regarding it, he replied, “The Messenger of Allāh (s.a.w.a.) informed me that my last sustenance in the world would be milk”. Saying this, he took the bowl and drank from it and left for the eternal world.

When Amīrul Mu’minīn (a.s.) was informed about this, he came to the head of ‘Ammār and placed it upon his thigh and said, “O death! I am your goal, give me

comfort for surely you have destroyed every friend of mine; I feel you are aware of everyone whom I love, as if you have come with a guide to show them to you". Then he said, "Verily we are Allāh's and verily unto Him shall be our return. May the one, who is not heart-broken by the death of 'Ammār, be devoid of a share among the Muslims. May Allāh (s.w.t.) bless 'Ammār at a time when he is questioned regarding the good and evil. Whenever I saw three people in the presence of the Messenger of Allāh (s.a.w.a.), the fourth one would be 'Ammār; and if there were four people, the fifth one would be 'Ammār. Paradise did not become incumbent upon 'Ammār once, but he became liable for it numerous times. May the Paradises of Aden be prepared and pleasant for him that they have killed him, while truth was with him and he was with the truth, and the Messenger of Allāh (s.a.w.a.) had said that it (truth) revolves along with 'Ammār wherever he be". Then Imām (a.s.) continued, "The killer of 'Ammār, the one who abuses him and the one who robs his weapons, shall all be punished in the fire of hell". Saying this, he stepped forward and recited Prayers upon him and buried him with his own blessed hands. May Allāh's Mercy and Pleasure upon him and a great bliss shall be his and a beautiful place of return.¹

Fifteenth Qays bin 'Āṣim al Minqarī: He came to the presence of the Messenger of Allāh (s.a.w.a.), along with a delegation of Banī Tamīm, in the ninth Hijrah and accepted Islām. The Prophet of Allāh (s.a.w.a.) said regarding him, "He is

¹ Abū 'Abdul Raḥmān bin Sulamī says that when 'Ammār was killed, I went inside the army of Mu'āwiyah to find out if there was the same amount of uproar between them, like it was among us? Our dealings with Mu'āwiyah's army was such that whenever the battle stopped, they would talk to us and we would talk to them. At that time, I saw that Mu'āwiyah, 'Amrū bin al 'Āṣ, Abul A'awar and 'Abdullāh bin 'Amrū bin al 'Āṣ were having a conversation. I took my horse near them so that I do not miss their conversation. 'Abdullāh bin 'Amrū told his father, "Dear father! Today you have killed this person and do you know what the Holy Prophet (s.a.w.a.) has said regarding him"? He asked, "What did he say"? He replied, "Was it not such that when the Prophet's Masjid was being constructed, people lifted one brick each but Ammar lifted two at once, and strived so hard that he became unconscious. The Holy Prophet (s.a.w.a.) sat beside him, cleaned the dust and mud from his face and said: O son of Sumayyah! Withhold yourself. Others are lifting one brick at a time whereas you are lifting two at a time; even then you shall be killed by a rebellious group". Then 'Amrū said to Mu'āwiyah, "Did you hear what my son said"? Mu'āwiyah asked as to what he said and 'Amrū narrated the entire conversation before him. Mu'āwiyah said, "Did we kill him? He was killed by that person (he meant Imām 'Alī, Allāh's refuge) who brought him to the battlefield". (Ibn Athīr al Jazarī, "Al Kāmil fil Tārīkh") (translator)

the master of the bedouins". He was an intelligent and forbearing person, while Aḥnaf bin Qays, who was known for abundant forbearance, had gained it from him. When Aḥnaf was questioned, "Did you find anyone more forbearing than you"? He replied, "Yes, I have learnt this forbearance from Qays bin 'Āṣim al Minqarī. One day I came to him, while he was speaking with a person. Suddenly some people brought his brother, hand-cuffed, and informed him that he had just killed his son and so they had brought him hand-cuffed. Even after hearing this, Qays did not interrupt his speech. When it completed it, he turned towards his other son and said: Arise O son towards your uncle and release him, and towards your brother and bury him. Then he said that: Give a hundred camels to the mother of the murdered one so that her sorrow may diminish. He was reclining on his right, and then reclined to his left and said: I am a person whose persona is not maligned by any defect or impurity nor by a weakened intellect".

It is said that when he came to the presence of the Messenger of Allāh (s.a.w.a.) along with a group of Banī Tamīm, they requested for counsel from him. He (s.a.w.a.) counselled them, among them, "Chose a companion for you among your deeds. There is no escape for you that a companion shall be buried along with you, while he shall be alive; and you shall be buried along with him, while you shall be dead. Then if he is generous, he shall respect you; and if he is a miser, he shall desert you and not come to your aid. You shall not be resurrected except with him, and not be returned except with him, and shall not be questioned except with him. Then do not determine him (the companion) except good deeds, for if he is good you shall find fondness with him; and if he is corrupt, you should not be afraid of anyone except him, and it is your deeds". Hearing this, Qays said, "I love if these words are put into verses so that we may pride due to it with whoever is near us among the 'Arabs, and shall treasure it with us". The Messenger of Allāh (s.a.w.a.) called someone to fetch Ḥassān bin Thābit, the poet, so that he may compose them into verses. Ṣaṣāl bin Dalhamis was present there and composed them into verses before the arrival of Ḥassān, saying, "Choose whomsoever you want to mix with from your actions, for surely the accomplice of every person in his grave is the action that he has done; it is necessary that he should make it ready for that day when he will be called and he will have to accept the call; so if you are engrossed with something, let it not be something that Allāh is not satisfied with; it is only the actions of man that accompanies him before his death and after it; man is nothing but a guest for his family members; he stays with them a little and then travels (away from them)".

Sixteenth Mālik bin Nuwayrah al Ḥanafī al Yarbūʿī: He was upon the rank of the kings, contemporary valorous man, possessing eloquent and sweet tongue, among the companions of the Messenger of Allāh (s.a.w.a.) and the sincere followers of Amīrul Muʿminīn (a.s.).

Qādhī Sayyid Nūrullāh al Shushtarī, in his Majālisul Muʿminīn, quotes some of his events and his Martyrdom due to his love for Ahlalbait (a.s.) at the hands of Khālīd bin Wālid. He relates from Burāʾ bin ʿĀzib, who said that once the Messenger of Allāh (s.a.w.a.) was seated with his companions, when the chiefs of Banī Tamīm came to his presence, and among them was Mālik bin Nuwayrah. After paying respects to him, he (Mālik) said, "O Messenger of Allāh (s.a.w.a.)! Teach me the faith". He (s.a.w.a.) replied, "Faith is that you bear witness that there is no other Deity except Allāh and I am the Messenger of Allāh; and your recite the five time Prayers; and fast in the month of Ramadhān, and give the Zakāh; and perform the Ḥajj of the House; and befriend this vicegerent of mine", saying this he pointed towards ʿAlī bin Abī Ṭālib (a.s.). He (s.a.w.a.) then continued, "Other being that you should not spill unfair blood; and abstain from theft and treachery; refrain from consuming the wealth of orphans and intoxicants; and believe in the ordinances of my penal code (Sharīʿah); and consider my lawful to be lawful and my unlawful to be unlawful; and give the rights of the weak and strong, and the small and big". Then he (s.a.w.a.) related to him the penal codes of Islām and its ordinances until he memorized them. Thus Mālik arose, replete with extreme joy, saying, "I have learnt the faith, by the Lord of the Kaʿbah"! Then when he disappeared from the sight of the Messenger of Allāh (s.a.w.a.), he said, "One who loves to look at a man from among the dwellers of Paradise, should thus look at this man".

After hearing this, two men¹ took permission from the Messenger of Allāh (s.a.w.a.), followed him and gave him the glad tidings and requested him saying, "Since the Messenger of Allāh (s.a.w.a.) has included you among the inhabitants of Paradise, we desire that you seek forgiveness for us". Mālik said, "May Allāh (s.w.t.) not forgive you both, that you have left the Messenger of Allāh (s.a.w.a.), who is the intercessor, and come to me to request me to seek forgiveness for you"? Hearing this, the two men returned back offended, and when the Messenger of Allāh (s.a.w.a.)'s sight fell upon them, he said, "In right (speech) lies anger".

¹ The two persons being none other than Abū Bakr and ʿUmar

When the Messenger of Allāh (s.a.w.a.) passed away, Mālik came to Madīnah to investigate about his vicegerent. On Friday he saw Abū Bakr mount the pulpit (Minbar) and deliver a sermon (Khuṭbah) for the people. Seeing this, Mālik turned uneasy and told Abū Bakr, "Aren't you our brother from Tamīm"? And he replied in the affirmative. Mālik asked, "What happened to that Vicegerent (Imām 'Alī) of the Messenger of Allāh (s.a.w.a.) regarding whose authority (Wilāyah) I was advised"? A person said, "O nomad! It frequently happens that incident takes place one before the other". Mālik said, "By Allāh (s.w.t.)! Nothing has taken place, except that you have committed treachery in the task of Allāh (s.w.t.) and the Messenger of Allāh (s.a.w.a.)". Then he turned to Abū Bakr and said, "Who has mounted you upon this pulpit, while the Vicegerent of the Messenger of Allāh (s.a.w.a.) is present"? Hearing this, Abū Bakr shouted at those present saying, "Throw this nomad, who urinates upon his feet, out of the Masjid of the Messenger of Allāh (s.a.w.a.)". Hearing this, Qunfuḍ and Khālīd bin Walīd arose, struck at the neck of Mālik and threw him out of the Masjid. Mālik sat upon his mule and sent salutations upon the Messenger of Allāh (s.a.w.a.) and then recited these verses, "We obeyed the Messenger of Allāh (s.a.w.a.) as long as he was amongst us; then O People! What is wrong with me and Abā Bakr? When one Bakr will die, another will take its place; I swear by the House of Allah! This is indeed a back-breaking news".

The author says that the Shī'ah and Ahlul Sunnah relate that (later) Khālīd bin Walīd killed Mālik innocently and cooked his head in a pot. On the same night of his murder, he committed adultery with his wife. Then he killed the tribesmen of Mālik and imprisoned their womenfolk and brought them to Madīnah, while they were referred to as Ahlul Riddah.¹

¹ The incident is that when Mālik accepted Islām, the Apostle of Allāh (s.a.w.a.) appointed him a revenue officer for the tribe of Banī Yarbū'. He collected taxes (Zakāh) from his tribe, and sent them to Madīnah. But when he heard the news of the death of the Apostle (s.a.w.a.), he stopped collecting taxes, and said to his tribesmen that before making any remittances to Madīnah, he wanted to know how the new government in Madīnah had taken shape. But when he reached Madīnah and saw that the "real successor" of the Messenger of Allāh (s.a.w.a.) was denied his rights, he refused to pay them the Zakāh. Abū Bakr sent a punitive force under the command of Khālīd bin Walīd to assert his authority, and to collect the defaulted taxes. After a brief meeting with Mālik, the latter understood that he was going to be killed. Some historians say that Khālīd was in love with Mālik's wife Laylā, and he ordered his execution. Mālik turned to his wife, and said, "You are the one to bring death upon me".

But Khālīd denied this and said, "No. You have become an apostate, and your apostasy is responsible for your death". Though Mālīk protested that he was a Muslim, Khālīd did not listen, and the former was executed. Abū Qutādah al Anṣārī was a companion of the Prophet (s.a.w.a.) and came with Khālīd from Madīnah. He was so shocked at Mālīk's murder by Khālīd, that he immediately returned to Madīnah and told Abū Bakr that he would not serve under a commander who had killed a Muslim. After killing Mālīk, Khālīd "married" his widow the same night. In Madīnah, even 'Umar was so scandalized that he demanded the immediate dismissal of Khālīd from Abū Bakr. He said that Khālīd had to be put on trial for the twin crimes of murder and adultery. According to Islāmic law, Khālīd had to be stoned to death. But Abū Bakr defended Khālīd, and said that he had simply made "an error of judgment". As a reward for his quick fix exploit, he bestowed upon him the title of "the sword of God" (Sayfullāh), and one year later, when the whole peninsula came under his control, he (Abū Bakr) appointed him (Khālīd) the supreme commander of his armies in Syria. And although the devotees of Khālīd bin Walīd try hard to defend his case and wash off the stain from him, yet fact remains fact and this incident is quoted in details in the Ahlul Sunnah sources also. Mālīk and his martyred companions were thus referred to as Ahlul Riddah (the people of apostasy) (translator)

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