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(بائواں ٹارہ)

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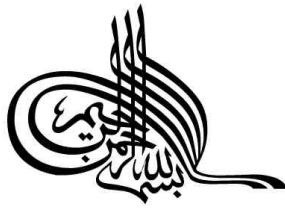
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Ascension (Mairaj) of Humanity
Biography of the Messenger of
God (SAWW)

(Part III)

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Arrangement	: Maulana Mujahid Hussain Damani Qumi Maulana Syed Hashim Abbas Zaidi
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Foreword

Assalamo alaikum wa rahmat Ullahe wa barakatuh (*Peace be upon you and mercy and blessings be upon you.*)

The love of books and reading plays a very important role in the development of nations. Our nation still has a long way to go in terms of the way this habit has made its place in the world. However, it is also important to mention that various institutions have started working in this regard. This series of study-incentives under the name of "Gohar e Hikmat" is also such a humble effort to awaken interest of reading in the nation.

The Green Island Youth Forum (GIYF) desires to do its best to promote reading habit among children and young people. Continuing in this regard, the material for this booklet has once again been obtained from the book "Mintaha Al-Amaal" by the author of the well-known book "Safina Al-Bihar", by Siqqat Al-Muhaddithin (Trust of Muhadithin) Sheikh Abbas Qummi. In this book, Sheikh Abbas Qummi has elaborated the biography of the fourteen masoomeen (infallibles) (AS) under different headings and also described the situation of the caliphs after the demise of the Holy Prophet (SAWW) and various famous personalities of that time. For the first time in Pakistan, this book was translated by Mohsin e Qaum Sarkar Allama Safdar Hussain Najafi Aal'Allah maqamah and published by Imamia Publications Pakistan under the name of Ahsan Al-Maqal. Although the text for this publication is taken from "Ahsan Al-Maqal", but in view of the fluency of the language for the Urdu-speaking class, many corrections have been made in the Urdu translation at many places as compared to the original text.

In order to retain the element of consideration in the study, some questions have also been given in the form of a short booklet so that the

focus remains on obtaining the answers to these questions during the study.

In view of the interest of young people, boys and girls up to the age of at least 12 years have been declared eligible to participate in this program and at the same time the maximum age limit has been removed, thereby inviting men and women of all ages to participate.

I am very grateful to respectable brothers qibla Maulana Syed Hashim Abbas Zaidi, Maulana Mujahid Hussain Damani Qummi, Maulana Mustafa Ali Vakil, Maulana Mujtaba Hassan Jivani and Maulana Qamar Ali Lilani who not only handled this project completely but also with great elegance and sophistication.

I pray to God Almighty to increase their taufiqat (opportunities) and include us all among the supporters of Imam (ATFS).

Wassalam - والسلام

Maulana Ghulam Raza Roohani

Events of the Seventh Hijri

Event of Fath e Khyber (conquest of Khyber):

When the Holy Prophet (SAWW) returned from Hdaybiyah, Surah Fatha was revealed to him (SAWW) and it contained the glad tidings of the conquest of Khyber, as stated by the Lord:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Translation: And indeed We have given you a clear victory. Khyber had seven strong forts and they were known by these names:

- | | | | |
|-----------|------------|------------|------------|
| 1) Naim, | 2) Qamoos, | 3) Katiba, | 4) Shabaq, |
| 5) Natah, | 6) Wateeh, | 7) Salalem | |

After returning from Hdaybiyah, the Holy Prophet (SAWW) stayed in Madinah for about twenty days and then said: "Prepare for war" and he (SAWW) left for Khyber with 1,400 men. When the Jews became aware of the Prophet's (SAWW) intentions, they locked themselves inside the fort. One day the people of Khyber came out of their forts with shovels and baskets for farming. Suddenly their eyes fell upon the army of the Prophet (SAWW) that was encamped around the forts and they shouted: By God! This is Muhammad (SAWW) and his army. Saying this, they fled to their forts.

When the Holy Prophet (SAWW) saw this condition of the Jews, he said:

اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ فَإِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ

Translation: Allah o Akbar (God is Great)! Khyber is ruined. When we descend on the doorstep of a nation, the morning of the frightened people is cut short.

When he saw shovels and baskets in the hands of the people of Khyber, he understood that Khyber would collapse.

The Jews, on the other hand, got ready for battle and gathered their wives and children in the fort of Katiba and gathered the hay of the cattle and their daily groceries and food in the fort of Na'im. Habab ibn Munther said, "Jews love palm trees more than their children and family. If you (SAWW) order the trees to be cut down, they will suffer more." He (SAWW) said: There is no harm in that. So, the companions cut down four hundred trees.

However, the Muslims fought the Jews and conquered some forts and laid siege to Qamoos. That fortress was strong and solid. Hazrat Rasool Akram (SAWW) was suffering from migraine due to which he (SAWW) could not enter the battlefield. Every day a companion would take flag and compete and return in the evening without conquering. One day Abu Bakr took the flag and returned defeated. The next day Omar took flag and he too came back defeated. When Umar returned in the evening, the Holy Prophet (SAWW) said:

لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ كَرَّارًا غَيْرَ فَرَّارٍ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ. ۱

Translation: I will give this flag to a person who is brave, who will not run away from war, who loves God and His Messenger, and God and His Messenger love him, and he will not return from the battlefield until the Lord of the Worlds bestows conquest of Khyber on his hands.

The next day the companions gathered and all wished that this great wealth should be handed to them. He (SAWW) said: "Where is Ali?"

It was reported that he (AS) was suffering from conjunctivitis and could not get up.

He (SAWW) said: "Bring him."

Salama ibn Aku' went and took him (AS) by the hand and brought him (AS) to the Holy Prophet (SAWW).

He (SAWW) placed his (AS) head on his (SAWW) knees and put his (SAWW) blessed saliva in his (AS) eyes. At that moment Hazrat Ali's (AS) eyes were healed. Hasan bin Thabit recited the following verses about it:

Translation: And Ali (AS) was suffering from conjunctivitis and wanted his medicine but there was no one to cure him. The Prophet (SAWW) healed them with his (SAWW) mouth saliva. So, the mouth saliva in which he (AS) was poured and the one who poured it were both blessed And he (SAWW) said: Soon I will give flag to a brave swordsman who loves the Messenger (SAWW), and is a friend of my God, and God loves him. And through him God will conquer the strongholds. So, he (SAWW) left the whole creation and chose Ali (AS), and made Ali (AS) his minister and brother.

The Holy Prophet (SAWW) gave the flag to Amir al-mu'minin (AS). Amir al-mu'minin (AS) took the flag and ran to Qamoos fort. Marhab came out of the fort as per his daily routine and came to the field like a drunken elephant and said:

قَدْ عَلِمْتُ خَيْبَرُ أَنتَ مَرْحَبٌ شَاكَ سِلَاحِي بَطْلٌ مُجَرَّبٌ

Translation: The people of Khyber know that I am Marhab. Equipped with full battle weapons, experienced and brave. Amir al-mu'minin (AS) approached him like an angry lion and said:

أَنَا الَّذِي سَمَّيْتَنِي أُمِّي حَيْدَرَةً ضَرْغَامُ آجَامٍ وَلَيْتُ قَسُورَةً

Translation: I am the one whose mother named him Haider and I am the lion of the forest.

When Marhab heard this rage from Amir al-mu'minin (AS), he remembered the words of his midwife, who had told him that he

would overcome everyone except the one whose name was Haider (AS). If you fight him (AS), you will be killed. So Marhab ran away. Satan appeared in the form of a Jewish scholar and said: If there are so many Haider, why are you running away? So Marhab returned quickly and wanted to take the initiative and injure Hazrat Ali (AS) but Amir al-mu'minin (AS) did not give him respite and killed him with a blow from Zulfiqar (name of the sword).

Then Rabi 'ibn Abi al-Haqiq, who was a prominent member of his people, and Antar, a resident of Khyber, who was known for his bravery and strength, and Murrah and Yasir, who were brave people among the Jews, were all killed. Defeated, the Jews fled to the fortress of Qamoos and closed the door tightly. Amir al-mu'minin (AS) came to the door with a sword and grabbed it and shook it so that the whole fort shook. Safia bint Hayy bin Akhtab fell from her throne to the ground and her face was injured. Hazrat (AS) uprooted that door and made it his (AS) shield and thus kept fighting for a while. The Jews ran away. He (AS) laid this gate as a bridge over the ditch and himself stood in the ditch, letting the whole army pass over this bridge. Then he (AS) threw it behind him at a distance of about forty cubits (18 inches per cubit). Forty men later wanted to lift the door, but they could not move it.

It is narrated that on the day of the conquest of Khyber, Ja'far ibn Abi Talib (AS) returned from Abyssinia and the Messenger of God (SAWW) was pleased with his (AS) arrival and taught him (AS) the Namaz (prayer) Ja'far e Tayyar. Hazrat Ja'far (AS) had brought some gifts for him (SAWW) from Abyssinia which included perfume and clothes and one of them was a piece of gold which he (SAWW) gave to the Commander of the Faithful (AS). He (AS) separated from it the gold wires which were a thousand shekels and distributed them among the poor of Madinah and kept nothing for himself.

Umrat-ul- Qaza / Qadha:

In the same year, Umrat ul Qadha took place. When he (SAWW) returned from Khyber, he (SAWW) intended to visit Makkah and in the month of Dhikada he (SAWW) ordered the companions to prepare for the journey to Makkah and perform the qadha of Umrah Hudaybiyyah. So those who were present in Hudaybiyah set out for Makkah with some other people. They also took seventy camels along with weapons so that if the Quraysh broke their promise, the weapons would be useful. They hid those weapons. He (SAWW) rode on a camel called Qaswa. Some of the companions were on foot and some of the riders were with him (SAWW) and the swords were in the sheaths. Saying all the talbiyahs, they entered Makkah from Hajoon and performed Tawaf on horseback. With the stick in his (SAWW) hand he (SAWW) received the Hajre Aswad (Black Stone), (pointing to the Black Stone as if he (SAWW) was touching the Black Stone). He (SAWW) ordered the Companions to remove the chador (covering sheet) from the right armpit and place it on the left shoulder in such a way that the right shoulder is bare and the left is hidden; and show strength in the state of Tawaf so that the disbelievers do not consider the Muslims weak; and run fast during Tawaf. The command to run and walk briskly has been in force for the pilgrims of Makkah since that day. They stayed in Makkah for three days and then returned.

Marriage to Umm e Habiba bint (d/o) Abu Sufyan:

In the year 7 AH, the Holy Prophet (SAWW) married Umm e Habiba bint Abu Sufyan. She was formerly the wife of Abdullah ibn Jahsh and had converted to Islam with her husband. Both husband and wife had emigrated to Abyssinia. In Abyssinia, her husband died as a Christian, but Umm e Habiba persisted in Islam until Umm e Habiba's letter of request was sent to Najashi by the Messenger of

God (SAWW). Najashi convened an assembly, gathered Hazrat Ja'far ibn Abu Talib (AS) and the rest of the Muslims, and while advocating for the Messenger of God (SAWW), read his marriage to Umm e Habiba. Khalid bin Saeed bin Aas was the marriage counselor on behalf of Hazrat Umm e Habiba. At the time of marriage, Najashi recited this sermon:

Translation: 'All praise is due to Allah, the Lord of Sovereignty, the most Sacred, the Giver of Peace, the Infuser of Faith, the Preserver of Safety, All Mighty, the Compeller. I bear witness that there is no god but Allah and that Muhammad (SAWW) is His servant and messenger and he is the same Messenger whom Jesus preached. Afterward, Hazrat Muhammad (SAWW) has written me a letter asking me to marry him (SAWW) to Habiba bint (d/o) Abu Sufyan. I perform this marriage in obedience to the order of the Prophet (SAWW) and declare the amount of the dowry to be four hundred dinars.

Then he ordered that the dowry of four hundred dinars be presented. Then Hazrat Khalid bin Saeed said:

Translation: All praise is due to Allah, to Whom I give praise and to Whom I ask for help and from Whom I seek forgiveness and to bear witness that there is no god but Allah and that Muhammad (SAWW) is the servant of Allah and His Messenger whom Allah has chosen. He (SAWW) has been sent with guidance and with the religion of truth so that He may make him (SAWW) prevail over all religions, even if it may offend the polytheists. After praising Allah, I accept the command which was expressed by the Messenger of Allah (SAWW) and I give Umm e Habiba in the marriage of the Messenger of Allah (SAWW), so may Allah make this marriage blessed for the Messenger of Allah (SAWW).^۱

۱- بحار الأنوار (ط - بيروت)؛ ج ۲۱؛ ص ۴۴

Then Hazrat Khalid took the money, Najashi ordered that food be brought. All the members of the Majlis (gathering) ate and then left.

Events of the Eighth Hijri

War (Jang) of Mautah:

The War of Mautah took place in the year 8 AH. The area is a settlement of Balqa in Syria. The reason for the war was that the Holy Prophet (SAWW) sent a letter through Hazrat Harith Ibn Umayr Azdi to the ruler of Basra (this is a town in Syria). When he reached Mautah, Sharhabil ibn Amr Ghassani, one of the great men of Caesar's court, came before him and killed Hazrat Harith. When this news reached the Messenger of Allah (SAWW), he (SAWW) ordered that an army be prepared for battle and that they go to the area of Jurf. He himself (SAWW) arrived at the place of Jurf. The army presented itself before him (SAWW). When he (SAWW) counted the number of army-men, it was an army of three thousand people. He (SAWW) prepared a white flag and handed it over to Jafar e Tayyar (AS) and appointed him as the Commander of the Army and ordered that after the martyrdom of Jafar, Zaid bin Haritha will be the Commander of the Army. In case any untoward event happens to Zaid, Abdullah bin Rawaha will be the Commander of the army. After the martyrdom of Abdullah, Muslims have the option to make whomever they want as Commander of the army. A Jew was there. He said, "If you are a prophet and your words are true, then surely none of the people whom you have named will return alive. Because even if the prophets of Israel had mentioned the names of a hundred men in this way, they would all have been martyred." The Holy Prophet (SAWW) ordered to go to the place where Harith was martyred and invite the disbelievers to Islam. If they do not accept Islam, then fight them.

So, the Muslims made their way to Mautah. When Sharhabil received this news, he sought the help of Caesar and sent an army of about one hundred thousand against the army of the Holy Prophet (SAWW). The Muslims who wished for martyrdom and aspired to go to heaven were not intimidated by the abundance of the enemy and prepared for the confrontation. The two armies lined up in front of each other. Hazrat Ja'far (AS) stepped forward from his line and shouted: O people! Jump off the horses and fight on foot. He (AS) said this so that the Muslim army would fight as infantry and realize that there is no way to escape. So, he (AS) dismounted and cut off the horse's hooves and while carrying the flag, began to attack from one side. A fierce battle ensued and the disbelievers began to attack in groups. They formed a circle around Hazrat Jafar (AS) and started attacking him with swords. First, they cut off the right arm of Hazrat Jafar (AS). He (AS) took the flag in his left hand and continued the war in the same condition. About fifty wounds were inflicted to the front of his body. Then his left arm also got chopped off. Even in this situation, he (AS) continued to raise the flag with his severed hands. A disbeliever struck him on the back with a sword and martyred him. Now that flag was at stake, Hazrat Zaid bin Haritha took up the flag, fought a very good battle and drank the cup of martyrdom. After him, Hazrat Abdullah bin Rawaha acquired flag and was martyred in the war. For more details, we have referred to the war of Mautah in the chapter on the miracles of the Prophet (SAWW).

Many traditions have been narrated on the authority of Hazrat Jafar (AS). There is a tradition that the Holy Prophet (SAWW) said that people are born from different trees, I and Jafar (as) were created from one tree.¹

Ibn Babawiyah narrated from Imam Baqir (AS) that God Almighty revealed to the Holy Prophet (SAWW) that I appreciate and like the four attributes of Ja'far ibn Abi Talib. So, he (SAWW) called Ja'far

١- شرح الأخبار في فضائل الأئمة الأطهار عليهم السلام؛ ج ٣؛ ص ٥٣٨



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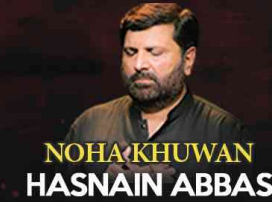
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and asked him about the four things. Ja'far said, "If God had not informed you, I would not have revealed these things. The first thing is that I have never drunk alcohol because I know that it destroys the intellect. Secondly, I have never lied. Lying is detrimental to manhood and morality. Thirdly, I have never committed adultery with a woman because I know that if I commit adultery in someone's harem, someone will commit adultery in my harem. Fourth, I have never worshiped an idol because I know it can neither benefit nor harm." When he (SAWW) heard this, he (SAWW) placed his hand on Jafar's (AS) shoulder and said:

حَقٌّ عَلَى اللَّهِ عَزَّوَجَلَّ أَنْ يُجْعَلَ لَكَ جَنَاحَيْنِ تَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ. ١

Translation: You deserve God to give you two wings with which to fly with the angels.

In the hadith of Imam Zayn al-'Abidin (AS), it is said that:

No day was more severe for the Holy Prophet (SAWW) than the day of Battle of Uhud, because on that day his uncle Hamza (RA), 'the lion of Allah and the Holy Messenger (SAWW)' was martyred, and after Uhud it was the day of Mautah on which day his cousin Hazrat Ja'far ibn Abi Talib (AS) was martyred.²

A brief of the War (Jang) of Zatul Salasil (castes)

In brief, twelve thousand cavalrymen from Yabs gathered and pledged to each other that they would kill Muhammad (SAWW) and Ali (AS).

Gabriel Amin (AS) conveyed this news to the Prophet of Islam (SAWW) and God commanded him (SAWW) to send Abu Bakr with four thousand Muhajireen (migrants) and Ansar (Helpers) to fight them. So, the Prophet (SAWW) sent Abu Bakr with four thousand cavalry to fight them and ordered him to invite them to Islam first.

١- من لا يحضره الفقيه، ج ٢، ص ٣٩٤، ج ٥٨٢

٢- الأمالي (للصدوق): النص؛ ص ٢٦٢

If they did not accept, then fight them and kill their men and make their women prisoners. Following this order, Abu Bakr set out and led the army slowly until he reached the valley of Yabs and encamped near the enemy. Meanwhile, two hundred armed men of the infidel army came to Abu Bakr and said: I swear by Lat and Uzza, if the relationship was not hindered, they would have killed you and your companions in such a way that it would be remembered for a long time. It is better that you go back and be safe because we have nothing to do with you. We want to kill Muhammad (SAWW) and his brother Ali (AS). So, Abu Bakr saw fit to return. He returned to the service of the Messenger of Allah (SAWW) with the army. The Prophet (SAWW) said: You have opposed my command and did not do what I told you. By Allah, you have disobeyed me. Then he (SAWW) appointed Umar in place of Abu Bakr and set out with this army for the valley of Yabs. He (Umar) did what Abu Bakr did.

According to some narrations, the Prophet (SAWW) sent Amr ibn 'Aas as the commander of the army and he too returned unsuccessfully. After that, Hazrat Rasool-e-Akram (SAWW) called Amir-ul-Momineen Hazrat Ali (AS) and gave him the same order that he (SAWW) had given to Abu Bakr and Umar before him (AS) and told him that he (AS) would win. Amir al-mu'minin (AS) marched with the army of Muhajireen and Ansar towards this area and moved briskly in contrast to Abu Bakr and Umar, until they reached a place where the army of infidels and the army of Islam could see each other. Ali (AS) ordered to camp. Meanwhile, two hundred armed men from the army of infidels came and said to Hazrat Ali (AS): Who are you? He said: I am Ali Ibn Abu Talib, cousin of the Prophet of Allah (SAWW). I invite you to Islam so that you may join the Muslims. They said we were looking for you. Now get ready for war. We will not leave you and your comrades unharmed. Our and your place of promise is tomorrow morning. Imam Ali (AS) said: "Woe to you. You frighten us with the abundance of your army. I seek the help of God, angels and Muslims." When night

came, he (AS) said: Take care of the horses. Feed them barley and keep them ready. When morning came, he (AS) offered the first morning prayer, and it was not until dawn that he (AS) ordered an attack on them. The last part of his (AS) army had not yet reached the battlefield to fight the infidels that their men were killed and women and children were taken prisoner. They returned with the army's belongings. The Lord of the Worlds revealed Surah Al-Aadiyaat regarding this incident:

Translation: I swear by the running horses that breathe while running. While running, their hooves emit sparks from the rocks. I swear by those who were attacking in the morning. So, they used to blow dust near this tribe and they surrounded a group of disbelievers there. Indeed, man is ungrateful to his Lord. And he is a self-witness against miserliness and disbelief. And hard in love and life. Does not man know that on the day when the dead will be brought out of the graves and the secrets of the hearts will be revealed? Surely their Lord that Day will be aware of what they used to do.¹

Ali Ibn Ibrahim Qummi says that there were many rocks in the ground and when the hooves of horses fell on these rocks, sparks came out of them.²

It is narrated that Amir al-mu'minin (AS) had a strip of cloth. When he (AS) went to a fierce battle, he (AS) tied it up. When he (AS) started to go for this war, he (AS) came to Hazrat Fatima (SA) and he asked for a bandage. Lady Fatima (SA) said, "Where is my father (SAWW) sending you?" He (AS) said: Towards the valley of Raml. Upon hearing the news of this dangerous journey, Hazrat Fatima (SA) started weeping. Meanwhile, the Holy Prophet (SAWW) came and asked Fatima (SA): Why are you crying? Are you afraid that your husband may be martyred? Insha Allah he will not be

۱۔ سورہ العادیات، آیات ۱-۱۱۔

۲۔ تفسیر قمی، ج ۲، ص ۴۳۴ سے ۴۳۹ تک خلاصہً

martyred. Amir ul Momineen (AS) said: O' Messenger of Allah (SAWW)! Don't you want me to be martyred and go to heaven? After making this request, Ameer ul Momineen (AS) proceeded. The Messenger of Allah (SAWW) accompanied him (AS) till the Masjid al-Ahzab. When Amir ul Momineen (AS) returned, the Messenger of Allah (SAWW) came to welcome him (AS). The Companions lined up on both sides of the road. When the gaze of King of Wilayat (AS) fell on afternoon bright Sun of Risalat, he (AS) got down from his (AS) horse and hurried to the service of Hazrat e Rasool (SAWW) and kissed his feet. He (SAWW) said: O Ali! Ride, for God and His Messenger are pleased with you. Tears of joy spilled out of Amir al-mu'minin Ali's (AS) eyes and he (AS) came to his house and the Muslims took their booty. He (SAWW) asked the people of army: How did you find Commander of the army? They said: O Messenger of Allah (SAWW)! We did not see any evil in him but we saw a strange thing that in every prayer in which we have followed him, he (AS) has recited Surah Qul-Ho wAllah o Ahed (Suratul Ikhlas). The Prophet (SAWW) said: O Ali! Why did you not recite any other surah in your obligatory prayers except Qul Ho wAllah? He (AS) said: O Messenger of Allah (SAWW)! The reason for this is that I like this Surah a lot. So, he (SAWW) said: God loves you in the same way that you love this Surah. Then he (SAWW) said:

Translation: O Ali! If I had not feared that a group of my ummah would say the same thing about you as the Christians say about Jesus, I would say some things in your honor today after hearing it. Whichever group you pass by, that group would pick up the dust under your feet as a blessing.¹

The author says that this war is called Zat-ul-Salasil because when Hazrat Amir (AS) conquered the enemy, he (AS) killed most of their men, captured women and children and tied the remaining men

١- الإرشاد في معرفة حجج الله على العباد، ج ١، ص: ١١٥-١١٤

with ropes and chains. That is why it is called Salasil. The place where this battle took place is located five manzil (about 100 kms) from Madinah.

Conquest of Makkah:

The terms of the peace treaty between the Holy Prophet (SAWW) and the Quraysh at Hudaibiya included that no aggression would be made against the neighbors and like-minded people on both sides. The tribes of Bani Bakr and Kanana were allies of the Quraysh and the Bani Khuza'ah were sympathizers and allies of the Companions of the Prophet (RA). There was a great enmity between Bani Bakr and Khuza'ah. One day a poet from Bani Bakr was reciting poems in the satire of the Prophet of Islam (SAWW). A slave of Bani Khuza'ah heard. He forbade him but the poet did not pay heed. The slave beat him severely. The Bani Bakr came to the aid of their poet to fight the Bani Khuza'ah and sought help from the Quraysh. The disbelievers of Quraysh broke the agreement they had made with the Holy Prophet (SAWW) and helped the Bani Bakr. They were given arms etc. and a group joined them and killed Bani Khuza'ah at night. Twenty men of Bani Khuza'ah were killed in this fight. When this news reached the Prophet of Islam (SAWW), he (SAWW) said that he (SAWW) would definitely help Bani Khuza'ah.

So, he (SAWW) sent an individual to the Arab tribes to gather an army and sent a message that whoever believes in Allah should reach Madinah armed on the first day of the month of Ramadan. And those who were in Madinah were commanded to prepare for battle, and appointed guards in the streets so that the news would not reach Makkah.

Haatib ibn Abi Balta'a wrote a letter to the Quraysh informing them of the Prophet's (SAWW) intentions. He gave the letter to a woman named Sarah to deliver to the Quraysh. Sarah hid the letter in her hairs and left for Makkah. Gabriel (AS) gave this news to the

Prophet of Islam (SAWW). The Prophet (SAWW) sent Amir al-mu'minin (AS) with some men in pursuit of this woman to fetch the letter from her. Amir al-mu'minin (AS) asked the woman for the letter, but she said that she did not have one. Imam Ali (AS) raised his sword and said: Take out the letter, otherwise I will kill you. When Sarah saw this, she took out the letter and handed it to him (AS). He (AS) took the letter to the Messenger of Allah (SAWW) and handed it over to him (SAWW). The Messenger of Allah (SAWW) asked Haatib, "Why did you do that?" "I wanted to do good to the Quraysh so that they would support my family because of it," Haatib replied.

At that time this verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ..... ۱

Translation: O you who believe, do not make friends with My and your enemy.

In any case, on the second or tenth of the holy month of Ramadan, he (SAWW) left Madinah with ten thousand devotees. Ibn Abbas says that he (SAWW) drank a cup of water at Manzil Asfan so that the people would not weep and after that he (SAWW) did not fast till they reach Makkah. Jabir says that when the Prophet (SAWW) drank water, the people in his service said that some people are fasting. In response to this, the Prophet (SAWW) said twice:

أُولَئِكَ عَصَاةُ

They are disobedient and sinful. At the same time, it happened that Abbas, the uncle of the Holy Prophet (SAWW), who was migrating from Makkah with his family to Madinah had reached Beyut Saqiya or Zul-Halifah and joined him (SAWW). The Prophet (SAWW) was pleased to see him and said: Your migration is the last migration, just as my prophecy is the last prophecy. According to his (SAWW) order, Abbas sent his family to Madinah and accompanied the Prophet (SAWW) himself. The Prophet (SAWW) traveled four

farsakhs (19 kms) from Makkah and made a glorious descent at the destination of Dhahran.

Abbas Ibn Abdul Muttalib thought that if this army reached Makkah, not a single man from the Quraysh would survive. So, he intended to go to Arak, maybe to find a man. He rode on the special mule of the Messenger of Allah (SAWW) and reached Arak.

There he suddenly heard the voices of Abu Sufyan and Badil bin Warqa talking to each other. Abbas called Abu Sufyan. Abu Sufyan recognized Abbas and said: May my parents be sacrificed on you, what is the matter? Abbas said: Woe to you, look at that! The Messenger of God (SAWW) has arrived with twelve thousand warriors. Abu Sufyan said: So, what should we do now? Abbas said: Ride on the mule behind me so that I may take you to the service of the Prophet (SAWW) and ask for peace for you. And Abu Sufyan, you should know that Umar Ibn al-Khattab is coming along tonight. If he sees you, he will not leave you alive. Umar and Abu Sufyan had been enemies since pre-Islamic times. It is said that Abu Sufyan's wife Hinda had established illicit relations with the Quraysh youth. One of those young men was Umar, which is why Abu Sufyan hated Umar because of competition. In short, Abu Sufyan rode on the mule behind Abbas. Abbas intended to go in the service of the Messenger of God (SAWW). When they passed by Ibn Khattab's tent, Umar saw Abu Sufyan. He got up from his seat and came to the service of the Messenger of God (SAWW) and said: O Messenger of Allah (SAWW)! There is neither peace nor faith in this enemy of God. Allow me to separate his head from the body. Hazrat Abbas said: O Messenger of Allah (SAWW)! I have kept his indemnity. The Holy Prophet (SAWW) said: Abu Sufyan! Convert to Islam so that you may have peace. He said what to do with Lat and Uzza. Umar replied that he should defecate on them. Abu Sufyan said: Oh, how ugly you are. What right do you have to interfere with me and my cousins? Umar said: If you were out of this tent, I would not talk to you like this. The Prophet (SAWW) restrained them both and said to Hazrat Abbas: Take Abu Sufyan in your tent tonight and

bring him to me in the morning. Abu Sufyan spent the night in the tent of Hazrat Abbas. When he heard Bilal's call to prayer in the morning, he asked, "What kind of sound is this?" Hazrat Abbas said that this is the muezzin of the Holy Prophet (SAWW). Abu Sufyan saw that the Messenger of God (SAWW) was performing ablutions and the people did not allow a drop of water to fall on the ground from his (SAWW) blessed hand and snatched it from each other and apply it on their faces. He said: By God! I have never seen Caesar and Khosrow before as I have seen them today. However, after the prayers, he came to the service of the Holy Prophet (SAWW) and, out of fear for his life, uttered the words of shahadatain (the 3 testimonies) verbally. Hazrat Abbas said: O Messenger of Allah (SAWW)! Abu Sufyan is a proud man, distinguish him with a Quraysh place and position. The Prophet (SAWW) said: Whoever enters the house of Abu Sufyan will not be harmed or told anything. He also said that it is permissible for one who takes off his weapon from his body or sits behind the door of his house or the person who enters the Masjid al-Haram. Then he (SAWW) ordered Abu Sufyan to stand on a narrow passage so that the army of God could pass by and he can see it. So, Abu Sufyan was made to stand on a narrow passage and the army began to pass in front of him. When the rest of the fighters and the army had passed, he saw the party which was surrounding the Holy Prophet (SAWW). The contingent consisted of 5,000 brave Muhajireen and Ansar servants. All of them, riding on fine horses and red camels, carrying Indian swords and adorned with Dawoodi armor, were making their way. Abu Sufyan said: O Abbas! Your nephew's kingdom is great. Hazrat Abbas said: Woe to you, do not call it a kingdom over you, this is prophecy.

So, Abu Sufyan hurried to Makkah. The Quraysh saw that Abu Sufyan was coming quickly and they also saw from a distance that the dust of the army had covered the air while there was no news of the arrival of the Holy Prophet (SAWW). Abu Sufyan shouted, "Woe to you, look! Muhammad is coming with an army that is like

an ocean of pomp. You should know that whoever enters my house or throws his weapon or closes the door of his house or enters the Masjid-al-Haram will not be called anything.” The Quraysh said: May God disgrace you. What kind of news have you brought? Hinda grabbed his beard and beat him well and shouted, "Kill this stupid old man so that he will not be able to say such things again."

The forces reached Dhi Tuwa like flowing waves. When the Messenger of God (SAWW) went to Tuwa, the army formed a circle around him (SAWW). When he (SAWW) witnessed the large number of Muslims and the conquest of Makkah, he (SAWW) remembered the time when he (SAWW) was alone and he (SAWW) had migrated from Makkah. Therefore, he (SAWW) placed his forehead on the camel's back and prostrated in thanksgiving. Because while migrating from Makkah, he (SAWW) had turned towards Makkah and had said:

Translation: God knows that I love you very much. If your inhabitants had not expelled me, I would not have preferred the establishment of another city to your establishment. I am very sad about your separation.¹

Then he (SAWW) descended to a place called Hajoon where the tomb of Hazrat Khadija (SA) is. He (SAWW) bathed inside the veil, which was made of red leather. He (SAWW) equipped with weapons on his blessed body, mounted his horse and entered the Masjid al-Haram while reciting Surah Al-Fath and performed *Istelaam* of Hajr e Aswad (the Black Stone) with his twisted staff. Then he (SAWW) said Takbir. At the same time Lashkar-e-Islam (army of Islam) raised the slogan of Takbir, which resonated all over the place. Then he (SAWW) came down from the horse and intended to smash the idols. The Prophet (SAWW) pointed to the idols that were in the Ka'bah with the staff that was in his blessed

۱- التفسير المنسوب إلى الإمام الحسن العسكري عليه السلام؛ ص ۵۵۵

hand, and with the gesture of the bow, he (SAWW) tore their eyes and said:

جاء الحقُّ وزهق الباطلُ إنَّ الباطلَ كان زهوقاً، وما يُدِّئُ الباطلُ وما يُعيدُ ۲

Translation: Truth came, falsehood disappeared, and falsehood was meant to disappear.

Nor is there a beginning of falsehood, nor will it return.

At the gesture of the Holy Prophet (SAWW), every idol fell face down on the ground. There were some large idols that were mounted on the roof of the Ka'bah. He (SAWW) ordered Hazrat Ali (AS) to ride on his (SAWW) shoulder and smash those idols to the ground. This is what Amir al-mu'minin (AS) did. He (AS) smashed all these idols and then jumped down to the ground from the Ka'bah. As soon as he (AS) came to the ground he (AS) smiled. The Holy Prophet (SAWW) asked the reason for that smile. He (AS) solemnly said: O' Messenger of Allah (SAWW), I have jumped from a high place but I have not been hurt. He (SAWW) said: "How could you be hurt? Muhammad (SAWW) raised you and Gabriel (AS) dismounted you." Then he (SAWW) took the key of the Ka'bah and opened the door. He (SAWW) ordered that the paintings of the prophets and angels painted by the polytheists on the wall of the Ka'bah be removed. Then he (SAWW) grabbed the door handle of the Ka'bah and recited the famous Tahlilat. Then he (SAWW) addressed the people of Makkah and said: What do you think and what do you say now? They said, "We speak good words and hope for good. You are a good brother and the son of a good brother. God has given you dominion. You can do whatever you want." The Prophet (SAWW) was moved by this and tears came to his eyes. When the people of Makkah saw this, they began to cry. He (SAWW) said: I say what my brother Yusuf (AS) said:

١- سورة اسراء، آيت ٨١

٢- سورة سباء، آيت ٣٩

قَالَ لَا تَحْزِنَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ١.

Translation: Yusuf said: There is no grip on you today.

May Allah forgive you all. And He is the Most Merciful.

So, he (SAWW) forgave them.

He (SAWW) said:

أَلَا لَيْسَ جِيرَانُ النَّبِيِّ كُنْتُمْ لَقَدْ كَذَّبْتُمْ وَطَرَدْتُمْ وَأَخْرَجْتُمْ وَفَلَلْتُمْ ثُمَّ مَا رَضِيْتُمْ حَتَّى جِئْتُمُونِي فِي
بِلَادِي فَقَاتَلْتُمُونِي فَأَذْهَبُوا فَأَنْتُمْ الطَّلَاقُ ٢.

Translation: You were an evil people towards your Prophet. You denied him, drove him away from you and drove him out of Makkah, and inflicted various kinds of persecution and suffering on him, and you did not stop there, even after he reached Madinah you went there and fought him. Go, in spite of all this, I forgive you, release you and set you free. You can go wherever you want.

Meanwhile, it was time for Zuhr prayers. He (SAWW) ordered Bilal (RA) to climb on the roof of the Ka'bah and call for prayers. Some of the polytheists were standing in the Masjid al-Haram and some were standing on the nearby hills. When they heard this, a group of Quraysh said bad things. One of them, Ikrimah ibn Abu Jahl, said: I do not like it when the son of Riyah climbs on the roof and shouts like a donkey. Khalid bin Usaid said, "Thanks God, my father is not alive that he also heard this voice." Abu Sufyan said, "I do not speak because these walls inform Muhammad (SAWW)." When Gabriel (AS) told the Prophet (SAWW) everything, he (SAWW) called them and told them what everyone had said. Some converted to Islam. Men from the Quraysh came and pledged allegiance. Among them was Abu Qahafa, who was old and blind at the time. He also became a Muslim. During this time, Surah Iza ja'a nasr Allah e wal fath was revealed. Then it was the turn of the women to swear

١- سورة يوسف، آيت ٩٢

٢- إعلام الوري بأعلام الهدى (ط - القميرية)؛ النسخ؛ ص ١١٢

allegiance. He (SAWW) put his hand in a bowl of water and said to the women, "Whoever wants to swear allegiance to me should put his hand in this bowl because I do not shake hands with women." On the basis of a statement, Khadijah's sister Umayyah swore allegiance to him (SAWW) and then this blessed verse was revealed regarding the allegiance of women:

Translation: O Prophet (SAWW), when believing women come to you for allegiance on the condition that they do not associate anyone with God, do not steal, do not commit adultery, do not kill their children, will not slander, will not make another person their husband's child and will obey you in whatever commands you convey, so in that case you will swear allegiance to them. And so, ask your Lord for forgiveness. Surely Allah is Forgiving, Merciful.¹

Event of the Battle of Hunain:

After the conquest of Makkah, most of the Arab tribes became obedient and converted to Islam, but the Hawazan and Thaqif tribes, which consisted of brave men, acted arrogantly and pledged to fight the Holy Prophet (SAWW). So, Malik ibn Awf Nasri, the leader of the Hawazan tribe, began to form an army and took the tribes with women and cattle. With them were four thousand young warriors. He sent a man to the tribe of Bani Sa'd and asked them for help. They began to say: Muhammad is our Rezaee (milk-drinking relative). We have grown up together. We will not fight him. Malik kept sending messages and managed to pull one group out of them. However, from afar, he gathered so many men that an army of thirty thousand men was ready. He encamped in the valley of Hunain. When the news reached him (SAWW), he (SAWW) too began to prepare. He (SAWW) appointed Atab ibn Usayid as the ruler of Makkah and appointed Mu'adh ibn Jabal to teach the people of Makkah. He (SAWW) took two thousand of the people of

١- سورة محمد، آیت ١٢

Makkah, and the army of ten thousand who were with him, with a total of twelve thousand men, and according to one opinion, sixteen thousand warriors encamped outside Makkah. He (SAWW) asked for one hundred (100) armor and some other weapons of war from Safwan bin Umayyah and left for Hunain.

There is a tradition that Abu Bakr said on that day that if such a good army has gathered, now we will not be defeated. His evil eyes caught the army of Islam. The Lord of the Worlds says:

Translation: Indeed, Allah has helped you in many places and also in the days of Hunayn when your abundance made you arrogant. So that abundance could not deprive you of anything. And the earth, in spite of its vastness, became too narrow for you. Then you turned your backs and fled.¹

Malik ibn 'Oauf had ordered that a group of his army should hide in the way of the Muslims and when the army of Muslims arrive, they would suddenly attack. When came morning, the Prophet (SAWW) entrusted the great flag to the Commander of the Faithful (AS) and handed over the rest of the flags to other leaders of the army and he (SAWW) entered from a slanted place of Hunain. Khalid bin Waleed first entered the area with a group who did not have weapons of war. When they faced a narrow passage, they could not pass all at once and were forced to go through different routes. The Hawazan tribe came out of the ambush and suddenly attacked and started shooting arrows at the Muslims. First, the tribe of Bani Sulaym, that is, Khalid bin Waleed's detachment, fled. The disbelieving Quraysh, who had just become Muslims, fled after them, and the situation became such that the Companions of the Prophet were left with very few and they felt that they would not be able to fight this war. So, they too started fleeing. In this battle, the Holy Prophet (SAWW) was riding on a white mule or a swamp. He (SAWW) called the fugitives from behind: O people! Where are you running?

In short, all the Companions fled, except ten, of whom nine were Bani Hashim. And the tenth was Ayman, the son of Umm e Ayman. He was killed by Malik. The remaining nine (9) members of the Bani Hashim remained there. Hazrat Abbas Ibn Abdul Muttalib, to the right of the Holy Prophet (SAWW), Fazal Ibn Abbas on the left, Abu Sufyan bin Harith bin Abdul Muttalib was holding the reins of the mule and Ali (AS) was wielding the sword towards the front and was pushing the enemy away and Nawfal bin Harith, Rabia ibn Harith, Abdullah ibn Zubayr ibn Abdul Muttalib and Abu Lahab's two sons Utbah and Mu'tab were on both sides of the Prophet (SAWW) and all the other Companions fled. So, the Prophet (SAWW) put his mule forward and attacked the disbelievers and fought hard and said:

أَنَا بْنُ عَبْدِ الْمُطَّلِبِ

أَنَا النَّبِيُّ لَا كَذِبَ

Translation: I am the Prophet of Allah in which there is no denial and I am the son of Abdul Muttalib.

Except for this battle, the Holy Prophet (SAWW) did not use sword in any battle.

It is narrated on the authority of Fazal ibn Abbas:

Translation: On that day, Amir al-mu'minin (AS) threw forty brave people on the ground and made two pieces equal to each. Even their penis and nose were divided into two equal parts - half with one half of the body and the other half with the other. Fazal says that Hazrat's (AS) blow was always odd, that is, he used to do two halves in the first blow and there was no need for a second blow.¹ A man from Bani Hawazan named Abu Jarwal had a black flag tied on a high spear. He was riding on a red camel in front of the army of infidels. When he overpowered a Muslim, he would kill him, then raise his flag and the infidels would see him and move towards him. He went on to read:

۱-الأمالي (للطوسي)، ص ۵۷۵.

Translation: I am Abu Jarwal, I will not leave this place. Either we rob them or get robbed.

Amir al-mu'minin Ali (AS) blocked his way. Firstly he (AS) struck his camel, which was like the camel of the companions of Jamal, and knocked it to the ground. Then he (AS) struck Abu Jarwal in such a way that he was divided into two equal parts. Then he (AS) said:

Translation: The nation knows from day one that I am sincere in times of war.

After the assassination of Abu Jarwal, the polytheists lost the power to compete. On the other hand, Hazrat Abbas, who was a loud man, called out to the companions: O group of Ansar (helpers from Madinah)! O' people of the genealogy (Bait ul Shajra)! O' people of Surah Baqarah (chapter: The Cow)!

Meanwhile, the Muslims returned and pursued the infidels.

The Prophet (SAWW) threw a handful of dust on the enemies and said: Woe to their faces. Then he (SAWW) said:

Translation: O God, You made the first of Quraysh suffer, so bless their end with forgiveness and bestowal.¹

It is said that five thousand angels took part in this battle. Malik bin Awf fled to Taif with a group of Hawazan and Thaqif. Some people went to the place of Otas and some people ran to the belly of Nakhla. The Prophet (SAWW) said: The Muslim who kills a disbeliever is the owner of his weapons and clothes. It is said that in this battle Hazrat Abu Talha had killed twenty men. He took their belongings. Only four Muslims were martyred in this battle.

When the battle of Hunain ended, one and a half thousand brave men with a leader from the army of Islam followed the defeated people and killed whoever they found. This remained the case for three days, until their women and property were amassed. Hazrat Rasool-e-Akram (SAWW) ordered that the booty accumulated in the battle of Hunain should be kept safe before it is distributed in Ja'rana. There were 6,000 prisoners in the booty. There were four

۱- الأصول الستة عشر (ط - دار الحديث) ص ۱۵۸

thousand camels, forty thousand Auqia of silver (1 Auqia equals seven ounces) and more than forty thousand sheep. Among the prisoners was Halima's daughter Shaimaa, the foster sister of the Prophet (SAWW). When she introduced herself, the Prophet (SAWW) was kind to her, spread his (SAWW) cloak for her and seated her beside him (SAWW). He (SAWW) gave her the option to stay with the Prophet (SAWW) or to go home. Shaimaa wanted to go back. The Prophet (SAWW) gave her a slave. According to one tradition, gave her a slave girl, two camels and some sheep. When the booty of war began to be distributed at the place of Ja'rana, she recommended the prisoners of Hawazan be pardoned. He (SAWW) said: I give you my share and the share of the children of Abdul Muttalib. As for the rest of the Muslims, you should intercede for them through me, they may regard you.

When he (SAWW) finished the Zuhr prayers, Halima's daughter stood up and requested the Muslims. The Muslims, in obedience to the Messenger of Allah (SAWW), forgave the prisoners of Hawazan, except for Aqra ibn Habish and Uyana ibn Hasan, who both refused to forgive. The Prophet (SAWW) said: A lot should be drawn among the prisoners for their share and he (SAWW) said: May Allah make their share inferior. So, a slave of Bani Aqeel came to one part and a slave of Bani Namir came to the other part. When they both saw this, they gave their share too.

It is said that on the day when the Holy Prophet (SAWW) divided the women in the Otas Valley, he (SAWW) issued a decree to preach to the people not to have intercourse with pregnant women before giving birth and before having a menstrual period with non-pregnant women.

With only twelve days left in the month of Dhi al-Qada, the Prophet (SAWW) clothed ihram from Ja'rana and came to Makkah, performed Tawaf and performed 'Umrah. He kept Atab ibn Usaid in power in Makkah and fixed one dirham for him every day from the treasury. Most of the time, Atab, while reciting the sermon, used to say: God, keep hungry the person who is not satisfied with



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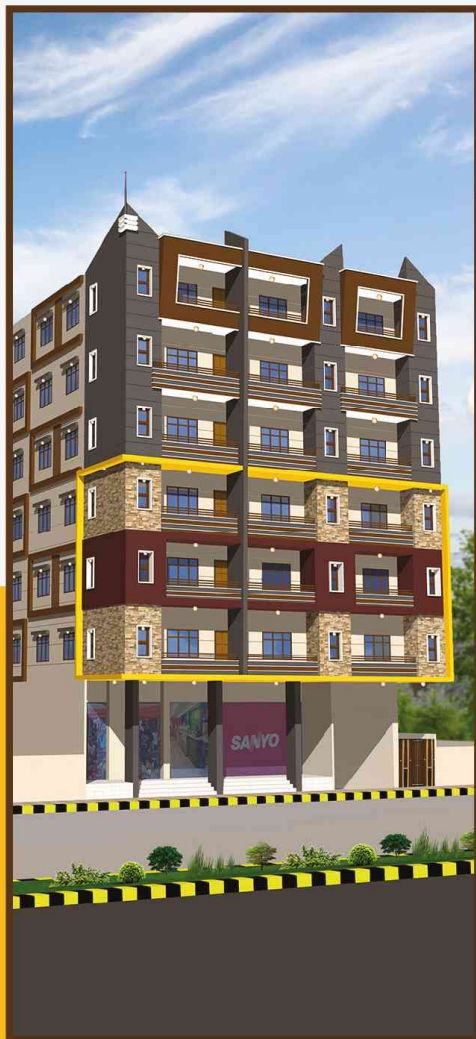
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one dirham daily. The Prophet (SAWW) gave me a dirham, so I am happy with it and I do not need anything else.

In the year 8 Hijri, Zainab bint e (daughter of) Rasoolullah (SAWW) - Rabiba the wife of Abul Aas bin Rabi died. It is said that a coffin was made for her and this was the first coffin made in Islam. She also had children. There was a boy named Ali who died near the age of puberty and a girl Amama, who, after the demise of Hazrat Fatima (SA) got married to Amir al-mu'minin (AS) according to her (SA) will. In the same year, Ibrahim, the son of the Holy Prophet (SAWW), was born. Their condition will be recorded in the statement of the descendants of the Prophet (SAWW) in the eighth chapter.

Events of the Ninth Hijri

At the beginning of the year 9 AH, the Holy Prophet (SAWW) appointed a person to collect Zakat so that they could receive Zakat from the Muslim tribes. Banu Tamim did not pay Zakat. Fifty men went to punish them. They were suddenly attacked and eleven men, eleven women and thirty children were taken prisoner and brought to Madinah. Behind them, the elders of Bani Tamim, such as Atarid ibn Hajib ibn Zurarah, Zibriqan ibn Badr, Amr ibn Ahtam, Iqra ibn Habis, came to Madinah with their preacher and poet. Passing through the doors of the rooms of the Holy Prophet (SAWW), they said: "O' Muhammad! Come out." They woke Hazrat Muhammad (SAWW) from a nap. At that time this verse was revealed:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا
لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝۱

Translation: Those who call you from behind the cells, most of them are foolish. If they are patient until you reach them, that is better for them. God is Forgiving and Merciful.

Banu Tamim said, "We have brought our poet and preacher so that he may speak to you with pride and eloquence." He (SAWW) said: I have not been sent with poetry and I have not been commanded to be proud. However, come in and present whatever you have brought. Atarid stood up and delivered a sermon in honor of Bani Tamim. Then Zabraqaan ibn Badr recited some poems. When the preacher and the poet of Banu Tamim had finished their talk, Thabit Ibn Qays, who was the preacher of the Madinatte (Ansar), by the order of the Holy Prophet (SAWW), delivered a longer and more eloquent sermon than their preacher. Then he (SAWW) called Hassan and ordered him to answer them. Hazrat Hassan recited an ode in reply to them (because of its length we do not narrate these verses). Aqra Ibn Habis said: By God, One Who has given victory to Muhammad (SAWW) from the unseen, his (SAWW) preacher is better than our preacher and his (SAWW) poet is better than our poet. In this way, they corrected their Islam. After that, their prisoners were returned and each was awarded according to his status.

The Holy Battle of Tabuk:

Tabuk, the place of Hijr (which was the abode of the people of Thamud), God says:

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

Translation: That the inhabitants of Hijr denied the Prophets. Tabuk is between Madinah and Syria. Tabuk is the name of a fort and the name of a spring as far as the Muslims went. The Battle of Tabuk is also called the Battle of Fadha because many hypocrites were disgraced in this battle and this army is also called Jaish-ul-Asr. Because this army had suffered a lot due to famine. This is the last battle of the Messenger of God (SAWW). The reason for this

war was that a caravan had come from Syria to Madinah for trade. They told the people of Madinah that the Ruler of Rome had prepared an army and that the tribes of Lakhm, Huzam, Amila and Ghassan had also joined him and that they were all planning to attack Madinah. The vanguard of their army has reached Balqa. The Holy Prophet (SAWW) was compelled to order the Muslims from near and far to prepare.

The journey was difficult for the people of Madinah because the fruits were ready and the orchards were ripe at that time. It was time to reap the harvest. Then, the journey was for far away, the wind was hot and the enemies were too many. So, they were working reluctantly. In this situation, the following verse was revealed:

Translation: O you who believe! What is the matter with you that when you are told to go in the way of Allah, you act reluctantly?¹

So, a group came with alms in preparation for the army. Abu Aqeel Ansari was a Companion. He earned two Sā' (1 Sā' is about 3 kgs) dates by doing some work. One of them was kept for his family and the other was brought for the army. Hazrat (SAWW) took them and included them in the charity. The hypocrites mocked its small measurement and fabricated many things. Then this verse was revealed:

Translation: Those who accuse the believers who participate generously in charity, and the poor who have nothing but their hard work, and then make fun of them, God will make fun of them too. And with Him is a painful punishment.²

Many Muslim women sent their ornaments to the service of the Prophet (SAWW) to help prepare the army.

Then the Prophet (SAWW) corrected the matters of the army and ordered them to take enough shoes with them, because if people had shoes, they would be counted among the riders. Thus, an army

١- سورة توبه، آیت ٣٨

٢- سورة توبه، آیت ٤٩

of thirty thousand set out on a journey to Tabuk with a thousand men as riders. Eighty-two men used poverty and starvation as an excuse not to go with the army and offered some other justifications. The Holy Prophet (SAWW) said that the time is near when I will be relieved of you. This verse was revealed on this occasion:

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ١

Translation: "And the apologetic villagers came to you (SAWW) to be allowed to stay at home, and those who misrepresented Allah and His Messenger (SAWW) remained seated. So, the painful punishment will soon come upon the disbelievers among them." A group of hypocrites did not join the army without any excuse. In addition, the hypocrites used to frighten other people about this journey because the weather was hot and they also said that Muhammad (SAWW) believed that fighting Rome was like any other war while not a single man of this army will be spared of his life. They used to talk like that. The following verse was revealed about them:

فَرِحَ الْخَلْفُونَ بِتَقَعْدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ٢

Translation: Those who did not go to the battle of Tabuk are happy to be left behind the Messenger of Allah. And they find jihad (fighting a war) in the way of God offensive with their lives and wealth. And they say don't go out in the heat. O' Prophet (SAWW) say: The fire of hell is hotter than this, if they only knew. When the Prophet (SAWW) allowed some hypocrites to stay at home, this verse was revealed:

١- سورة توبه، آيت ٩٠

٢- سورة توبه، آيت ٨١

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ۝۱

Translation: Prophet (SAWW)! God forgave you (SAWW) for allowing them to stay behind, without knowing which of them is true and which is false.

However, when the hypocrites took permission to stay at home, they thought that if the Prophet's (SAWW) journey was prolonged or he (SAWW) was defeated at Tabuk, they would loot his (SAWW) house and expel his tribe and family from Madinah. When the Prophet (SAWW) came to know of their secret intentions, he (SAWW) appointed Ali (AS) as his (SAWW) successor in Madinah so that he (AS) could deter the hypocrites from their evil intentions, and so that the people would know that the Khilafah (caliphate) was for Ali (AS) after the Prophet (SAWW). Then he (SAWW) left Madinah. The hypocrites said that Ali (AS) was a burden to the Messenger of God (SAWW) because he (SAWW) did not take Ali (AS) with him (SAWW). When this news reached Amir al-mu'minin (AS), he (AS) left Madinah and went to meet him (SAWW) at the place of Jurf, and told him (SAWW) this. Hazrat Muhammad (SAWW) ordered Ali (AS) to return and said:

أَمَّا تَرْضَى أَنْ تَكُونَ مِثْلِي بِسُنْدِلَةَ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي ۝۲

Translation: Aren't you happy that you have the same relationship with me as Aaron had with Moses? Yes, of course, there is no prophet after me.

In short, the Prophet (SAWW) set out on the road to Tabuk and ordered the army for departures with him. The Muslims did not suffer so much in any of the previous journeys, because one of every ten men had one camel to ride on. They rode on it in turns and the provisions for the journey was so short that two men ate a palm kernel. One would suck the palm for a while and give it to his

۱- سورة توبه، آیت ۴۳

۲- الارشاد فی معرفۃ حجج اللہ علی العباد، ج: ۱، ص ۱۵۶

partner and then the other would eat it. Bad barley, undesirable dates, and bad fats were their mainstays, and the heat of the wind made the roads waterless. The situation was that despite the lack of riders, their riding camels were canalized/butchered and the secretions of their intestines were used instead of water. That is why this army is also called Jaish-ul-Asr. For this occasion, God Almighty says:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ ۚ

Translation: God bestowed His mercy on the Prophet (SAWW) and those Muhajireen (migrants) and Ansar (helpers of Madinah) who supported the Prophet (SAWW) in difficult times.

During this journey many miracles were performed by the Messenger of God (SAWW). For example, the Prophet (SAWW) informed the secret discussions of the hypocrites; speaking to the mountain and it replying eloquently; and the Prophet (SAWW) talked to the jinn who appeared on the way in the form of a large snake; informing about the camel that was lost.

When word of his (SAWW) arrival spread in the region, Heraclius, emperor of the European countries, Syria and Jerusalem, resided in Homs, and was devoted to the Messenger of God (SAWW), and according to a tradition he converted to Islam, he gathered the people of his country and invited them to confirm the Prophet of Islam (SAWW). But the people did not listen to him. Heraclius was afraid that his kingdom might end, so he was forced to remain silent. On the other hand, when the Prophet of Islam (SAWW) found out that the news of Caesar's attack on Madinah was false, he (SAWW) called the great Companions and said, "What is your intention? From here, invade Rome and capture the kingdom of Bani Al-Asghar or return to Madinah?" Some advised him (SAWW) to return to Madinah, so he (SAWW) left for Madinah. On the way back, the incident of the companions of Aqaba took place. This was

a group of hypocrites who wanted to kill the camel of the Prophet (SAWW) in Aqaba and thus kill him (SAWW). While they were sitting in the ambush, Gabriel (AS) informed the Prophet (SAWW). So, he (SAWW) got on board and ordered Ammar Yasir (RA) to pull the reins of the camel and he (SAWW) told Hudhaifa to drive the camel from behind. When he (SAWW) reached Aqaba, he (SAWW) ordered that no one should go to Aqaba before him (SAWW). When he himself (SAWW) visited Aqaba, he (SAWW) saw some riders who had covered their faces with masks. When Hazrat (SAWW) challenged them, they attacked. Ammar (RA) stepped forward and began to strike the camels in the face, until they retreated. The Prophet (SAWW) said: Ammar! Do you recognize them? Ammar said: Since they hid their faces with the masks, I could not recognize them.

He (SAWW) told Hudhayfah (RA) the names of all of them and said: Do not tell this to anyone. This was the reason why Hudhayfah (RA) was different from all the other Companions and the Companions used to say about Hudhayfah (RA):

صَاحِبُ السِّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ.

Translation: The owner of the secret which no one knows except him.

Some scholars have narrated the incident of Aqaba on the occasion of the return of the Holy Prophet (SAWW) from his farewell pilgrimage. And after returning from Tabuk, the Prophet (SAWW) ordered that the mosque of Zarrar be demolished and set on fire. This mosque was built by the hypocrites in front of the Qaba Mosque and they wanted to appoint Abu Amir, the lecherous as their leader (Imam) of prayer. As soon as the order of the Prophet (SAWW) was received, this mosque was set on fire and a ravine was built there.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّبَن حَارِبِ اللَّهِ وَرَسُولِهِ مِنَ
قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يُشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ۝۱

Translation: And those who built the mosque of Zarrar to harm Islam and to strengthen disbelief and to cause discord among the believers and to provide shelter for those who are already fighting against Allah and His Messenger (SAWW) are also hypocrites. And they swear that we have built a mosque only for good. Yet God bears witness that they are all liars.

In short, he (SAWW) entered Madinah. According to a statement, there were only a few days left in the month of Ramadan at that time. According to his fundamental principle, first he (SAWW) went to the mosque. There he (SAWW) prayed two rak'ats prayers and then went home. After his return from Tabuk, in the last days of the month of Shawwal, Abdullah Ibn Ubayy, the chief of the hypocrites, fell ill. He lay in bed for twenty days and died in the month of Ziqadah. It is written in great detail that the Prophet (SAWW) made concessions in his favor because of his son, also of providing concessions because of some other interests and thereby raising objections on the Holy Prophet (SAWW) by Umar.

In 9 AH, Abu Bakr was ordered to go to Makkah and recite the first verses of Surah Baraat to the people. Abu Bakr obeyed this order and left Madinah. After clothing ihram from Dhu al-Halifah he had traveled some distance that Gabriel Amin (AS) came down and greeted the Prophet (SAWW) and said:

لَا يُؤَدِّيهَا إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ

Translation: You should convey these verses yourself, or it should be conveyed by the one who is from you.

There is a tradition that 'No one preaches these verses except Hazrat Ali (AS)'. The Holy Prophet (SAWW) told Ali (AS) to hurry up and take the verses from Abu Bakr and recite them to the people during the Hajj season. Amir al-mu'minin (AS) went to Abu Bakr in Manzil Ruha and took the verses to Makkah and recited them in front of the people.

In the authentic ahadith (traditions), it is narrated from Hazrat Imam e Sadiq (AS) that Hazrat Amir (AS) took the verses on the day of Arafah in Arafaat and recited loudly on the night of Eid in Mash'ar Al-Haram and on the day of Eid near Jamrat and in all the days of Tashreeq in Mina, the first ten verses of Surah Barat. In such a state that he (AS) had his sword pulled out of its sheath and shouting that no one should circumambulate the Ka'bah naked. A polytheist should not perform Hajj to the Ka'bah, and he whose period of peace is still valid is safe until the end of his term, and he who is not safe is safe for four months. It is narrated that the Holy Prophet (SAWW) had sent Abu Bakr on the first Dhul-Hijjah with the verses of Surah Barat and Amir ul Momineen (AS) had met him on the third Dhul-Hijjah at the place of Ruha. From there he (AS) took the verses and went to Makkah. Traditions of the removal of Abu Bakr and the sending of the Commander of the Faithful (AS) for reciting Surah Baraat are found in the books of both Sunni and Shia sects.

In the same year, King Najashi of Abyssinia died and on the day of his death, the Holy Prophet (SAWW) said, 'A righteous man had died today. Get up to pray for him.' It is said that Najashi's coffin appeared before the Prophet (SAWW) and the Companions offered his funeral prayers with the Prophet (SAWW).

Events of the Tenth Hijri

Event of Mubahila:

Regarding the event of Mubahila and the Christians of Najran, Shaykh Tabarsi and other scholars have narrated that a group of noble Christians came to the service of the Holy Prophet (SAWW). Three of them were seniors. One of them was named Aqib who was their amir (head) and man of advise. The second was Abdul Masih, with whom they sought help in all difficulties, and the third was Abu Haritha, their scholar and leader. The Roman emperors built many churches for him and sent him gifts and presents. He was a great scholar to them. When these people left for the service of Holy Prophet (SAWW), Abu Haritha was riding a mule. Kurz ibn Alaqla and his brother were walking with him. Suddenly Abu Haritha's mule slipped, and Kurz saw this and used insulting words about the Prophet (SAWW). Abu Haritha said: Whatever you have said should be for you. He said: Brother, why do you say that? Abu Haritha said: By God! This is the Prophet (SAWW) we have been waiting for. "Then why don't you follow him (SAWW)?" Said Kurz. He said: Do you not know how this group of Christians treats us? They consider us as elders, they have given us a lot of wealth, they respect us. If we agree to follow the Prophet of Islam (SAWW) and we follow him (SAWW), then all these possessions will be taken away from us. Kurz kept this in his heart until he became a Muslim by attending the service of the Holy Prophet (SAWW).

The Christians of Bani Najran entered Madinah at the time of Asr (evening). They were wearing the best clothes. The Arabs had never seen such precious garments before. When they came to the service of the Holy Prophet (SAWW), they greeted him (SAWW), but the Holy Prophet (SAWW) did not respond to their greetings, nor did he (SAWW) speak to them. They went to 'Uthman and 'Abd al-Rahman ibn 'Awf because they knew each other before. They said to them, "Your Messenger (SAWW) has written us a letter and

we have come here at his (SAWW) invitation, but now he (SAWW) does not respond to our greetings and do not speak to us." They both brought him to Hazrat Ali (AS) and told him (AS) the whole story. Hazrat Ali (AS) told them to take off these rings and silk clothes and go to the service of Hazrat (SAWW) in plain clothes. That's what they did. They took off their ornaments and came to the service of the Holy Prophet (SAWW) wearing simple clothes. They greeted him (SAWW). The Prophet (SAWW) responded to their greetings and said: By Allah, the devil was with them when they first came to me, so I did not respond to their greetings. After that they kept asking him (SAWW) questions and all day they debated with the Prophet (SAWW). Their scholar said: O Muhammad (SAWW)! What do you think about Jesus Christ? He (SAWW) said: He (AS) was the servant of God and His Messenger. They said: Have you ever seen a child born without a father? This verse was revealed:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۝۱

Translation: Surely the likeness of Isa is in the sight of Allah as Adam, whom Allah created from dust. Then he said to them: Be (created)! So, he became (created).

Even after that, when they did not agree and the debate was prolonged, then:

فَبَنَ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ۝۲

Translation: That is, those who argue with you about Jesus (AS) while knowledge and proof have come, so O Muhammad (SAWW)! You (SAWW) say to them, "Let us bring our sons and you bring your sons, we bring our daughters and you bring your

۱- سورة آل عمران، آیت ۵۹

۲- سورة آل عمران، آیت ۶۱

daughters, we bring our souls and you bring your souls. Then we pray to God to curse the liars."

When this verse was revealed, it was decided that the two would argue the next day. The Christians went back to their abode and Abu Haritha said to his companions, "Look, if Muhammad (SAWW) brings his Ahl al-Bayt (AS), then avoid arguing with him (SAWW), and if he (SAWW) brings his companions, then argue with him (SAWW), I don't care." In the morning, the Holy Prophet (SAWW) visited the house of Hazrat Ali (AS). He took Imam Hasan's (AS) hand, carried Imam Husain (AS), Amir al-mu'minin (AS) followed him and Syeda Fatima Zahra (SAW) was between Amir ul Momineen (AS) and the Messenger of God (SAWW). In this way they left Madinah for Mubahila.

When the Christians saw these great personalities coming, Abu Haritha asked, "Who are the people who are coming with the Prophet (SAWW)?" People said that the one behind him (SAWW) is his cousin and also the husband of the daughter and he (AS) is the most beloved person to him (SAWW). And these two children are his (AS) and his daughter's (SA) children. And the woman is his daughter Fatima (SA), who is dearest to him (SAWW). The Prophet (SAWW) sat down with knees folded. From there, Syed and Aqib brought their sons to Mubahila. Abu Haritha said: By God, he (SAWW) is sitting like the Prophet sitting for a Mubahila. Saying this, he started going back. Syed said: Where are you going? He said: If Muhammad (SAWW) had not been right, he (SAWW) would not have dared to Mubahila (argument) like this, and if we do Mubahila (argue) with him (SAWW), no Christian would be left on earth within a year. Then Abu Haritha came to the service of the Prophet (SAWW) and said: O Abu al-Qasim (SAWW)! Forgive us for arguing with you and make peace with us on what we can afford to pay. The Prophet (SAWW) reconciled with them on the condition that they would give 2,000 such *hiltae* every year, each of which (hiltae) would cost forty dirhams. And by saying that if the Muslims were to face a war, they (Christians) would lend them (Muslims)

thirty pieces of armor and thirty horses. Hazrat Muhammad (SAWW) wrote a peace treaty after which they went back.

After they left, he (SAWW) said: I swear by the One in Whose possession the soul of Muhammad (SAWW) is that the death of the people of Najran was imminent. If they had quarreled with me (SAWW), they would all have become monkeys and pigs and this whole valley would have been a fire for them. And they would have been burnt to ashes and God would have destroyed all the people of Najran. Not even a single bird would have been left on their trees.

When Syed and Aqib left, they returned a few days later and became Muslims. Sahib Kashaf and other Sunni scholars have narrated from Ayesha in their Sahaah (6 correct books of Ahadeeth) that when the Messenger of God (SAWW) went out on the day of Mubahila, he (SAWW) was wearing a black robe. He (SAWW) recited the following verse by covering Hasan (AS), Hussain (AS), Ali (AS) and Fatima (SA) under the robe:

نَبَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ١

Also, Zamakhshari has said that if you ask: the invitation of Mubahila was given in order to show the opponent that he is a liar or that God forbid the Holy Prophet (SAWW) is a liar, then this was correct with the Prophet (SAWW) and the opponent. And what was the use of calling sons and women together? So, we will answer that mixing with them proves their own legitimacy, as opposed to going alone and arguing. He (SAWW) showed courage by taking his Ahl al-Bayt with him. He (SAWW) brought his honor and fragments of his liver to the place of death of his dearest people and was not content with just himself. This was the proof that he (SAWW) believed in the fact that his enemy was a liar and wanted the enemy to be killed along with his relatives if there was a dispute. The

Prophet (SAWW) reserved children and women for Mubahila because they are the dearest people of man and have a closer relationship with them than other people. Sometimes a person puts himself in the doldrums with the intention of not harming his relatives. That is why people used to take women and children with them in battles so that they would not run away from the war themselves. That is why in this verse sons and women are given precedence over the soul, so that it may be known that they take precedence over the soul. After this phrase, Zamakhshari has said that this is the proof of the virtue of the Companions of Kisa and Aba, from which there is no stronger proof.

Hujjatul Wida (Farewell argument/pilgrimage):

This year, the farewell pilgrimage took place. Sheikh Kalini has narrated that Hazrat Rasool Akram (SAWW) stayed in Madinah for ten years after his migration and during that time he could not perform Hajj. Until in the tenth year, this verse was revealed by the Lord of the Worlds:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۝١

Translation: Announce the Hajj among the people that they will come to you on foot and on weak camels and will come from a distant path so that they may see their benefits.

So, the Prophet (SAWW) ordered the muezzins (those who call for prayers) to tell the people aloud that the Prophet (SAWW) would go on Hajj this year. Those who were in and around Madinah and those who were Arab Bedouins, became aware of the intention of Hajj. Apart from these, Hazrat (SAWW) wrote letters to those who had entered the realm of Islam, 'I (SAWW) intend to perform Hajj. Therefore, those who can afford Hajj should come for Hajj.' So, all the Muslims came to perform Hajj with him (SAWW). They were all

subject to the Prophet (SAWW) who performed whatever he (SAWW) performed and obeyed what he (SAWW) commanded. There were only four days left in the month of Dhi Qada when the Holy Prophet (SAWW) proceeded. When he (SAWW) reached the place of Zul-Halifah, the sun was setting. He (SAWW) ordered the people to clean the hair under the armpits and navel, take a bath and take off the sewn clothes and put on a loincloth and armor. He himself (SAWW) took a bath and clothed ihram and entered the Shajra Mosque and offered Zuhr prayers in it. He (SAWW) intended to perform Hajj alone, which did not include Umrah, because the verse of Hajj-e-Tamatto had not yet been revealed. After clothing ihram, he (SAWW) left the mosque and when he (SAWW) reached the place of bid'ah, people stood in two rows near the first mile. He (SAWW) recited the talbiyyah of Hajj alone and said:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْخَلْقَ وَالنَّبْعَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Translation: I am present, O my God I am present. I am present that You have no partner. I am present. Surely all praise and blessings are for You and the whole kingdom is Yours. You have no partner.

Hazrat (SAWW) used to say Zul-Ma'arij more in his talbiyyah and when he (SAWW) saw a rider or climbed a hill or at the end of a night and after offering prayers, he (SAWW) would repeat the talbiyyah. He (SAWW) also took with him (SAWW) sixty-six or sixty-four camels for sacrifice. And there is a tradition that a hundred camels were taken along. He (SAWW) entered Makkah on the fourth Dhul-Hijjah and reached the door of the Masjid al-Haram. Praised God and sent blessings on his (SAWW) great-grandfather Ibrahim (AS). Then he (SAWW) approached the Hajr e Aswad (Black Stone) and patted his (SAWW) blessed hand over the Black Stone, kissed it and circumambulated the Ka'bah seven times. He performed two rak'ats of Tawaf prayers on the back of Maqam Ibrahim (AS). When he (SAWW) finished, he (SAWW) went to the spring of Zamzam and drank the water of Zamzam and said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ وَسُقْمٍ

Translation: O Allah! I seek useful knowledge from You, abundant sustenance, and healing from every ailment and disease.

He (SAWW) recited this supplication facing the qiblah. Then he (SAWW) came to the Black Stone, touched it, kissed it and turned towards Safa and recited this verse:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا.

Translation: That is, Mount Safa and Marwah are among the signs of Hajj. So, whoever performs Hajj to the Ka'bah or performs' Umrah, there is nothing wrong with him circumambulating both of them.

After that he (SAWW) went to the top of Mount Safa and turned towards the members of the Faithful and chanted so many praises and thanksgivings that one could recite Surah Baqarah slowly. Then he (SAWW) got down from Safa and went towards Marwa and went over Marwa and stayed at Marwa for as long as he (SAWW) stayed at Safa. Then he (SAWW) prayed and walked towards Marwah. In this way he (SAWW) completed seven cycles. Then, when he (SAWW) had finished his Sa'i, standing on Tomarwa, he (SAWW) turned to the people and recited praises to God. Then he (SAWW) pointed to his back and said: This is Gabriel (AS) who commands from God that I command you. 'He who does not bring a sacrifice with him should become a *Mahel* and replace his Hajj with Umrah.' And if I had known that this would happen, I would not have brought the sacrifice, and would have done as you do. But I have brought a sacrifice. One of the Companions said, "How can it be that we leave Hajj and the water of janabah (intercourse) starts dripping from our heads and hair?" He (SAWW) said, "You will never believe in Hajj e Tamattu." So Suraqah ibn Malik ibn Ja'thum Kanani stood up and said: O Messenger of Allah (SAWW)! We have understood the rules of our religion. It is as if we were

born today. Please tell us is this command that you have given us regarding Hajj Tamattu specific to this year or should we do the same every year?

The Prophet (SAWW) said: It is not specific to this year, but it will continue till the Day of Resurrection. Then he (SAWW) put his fingers together and said, 'Umrah has entered Hajj till the Day of Resurrection.'

Meanwhile, Amir al-mu'minin (AS), who had come from Yemen for Hajj on the orders of the Prophet (SAWW), entered Makkah. When he (AS) entered Hazrat Fatima's (SA) house, he (AS) saw that Hazrat Fatima (SA) had become Mahel. She (SA) was wearing perfume and was wearing colorful clothes. He (AS) said, 'O Fatima (SA)! Why did you settle down prematurely? She (SA) said, "That is what the Messenger of Allah, may Allah bless him and grant him peace, commanded me." So, Amir al-mu'minin (AS) left the house and hurried to the service of the Messenger of God (SAWW) to find out the complete story. When he (AS) came to the service of the Prophet (SAWW), he (AS) said, "I saw Syeda, she (SA) has become a Mahel and she (SA) is wearing colorful clothes. He (SAWW) said: I have commanded the people to do so. O' Ali! How did you clothe ihram?

He (AS) said: O Messenger of Allah (SAWW), I have clothed ihram in such a way that I clothe it like the ihram of the Messenger of Allah (SAWW). He (SAWW) said: Stay in your ihram like me and you share in my sacrifice.

Hazrat Imam Sadiq (AS) says that Hazrat Rasool (SAWW) had landed in Abtah with his companions in those days and had not stayed at home. So, when the eighth Dhul-Hijjah took place, near the time of Zawal (noon), the Prophet (SAWW) ordered the people to perform Ghusl (bath of Ihram and clothe the ihram of Hajj. This is the meaning of God's below command:

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا. ١.

This following means to follow in Hajj Tamattu. So, he (SAWW) went out with his companions reciting talbiyah and reached Mina. There he (SAWW) offered Zuhr, Asr, Maghrib and Isha prayers and on the morning of the ninth day he (SAWW) loaded his luggage and left for Arafat Square with his companions. One of the innovations (Bid'at) of the Quraysh was that they did not go beyond the Mashar al Haram and said that we are the people of the sanctuary, so we will not go outside the sanctuary. The rest of the people used to go to Arafat and when the people came to Mash'ar carrying goods from Arafat, the Quraysh used to come with them from Mash'ar to Mina. The Quraysh also wished that the Prophet (SAWW) would agree with them in this regard. So, the Lord of the worlds revealed this verse:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ. ٢.

Translation: That is, bring goods from where people come. The Prophet (SAWW) said: Nass here means Abraham (AS), Ishmael (AS), Isaac (AS) and the Prophets after them, all of whom were leaving Arafaat. When the Quraysh saw that the caravan of the Prophet (SAWW) was passing through Mash'ar al-Haram towards Arafaat, they became apprehensive because they hoped that the Prophet (SAWW) would take their place and not go to Arafaat. After that, Hazrat (SAWW) went to Nimrah and dismounted in front of the palo trees and pitched his (SAWW) tent there. The rest of the people pitched tents around his (SAWW) tent. When the sun set, he (SAWW) took a bath and entered Arafaat with the rest of the people, including the Quraysh. He (SAWW) stopped there. People also stood around him (SAWW). There he (SAWW) delivered a sermon to the people and instructed them about the

١- سورة آل عمران، آيت ٩٥

٢- سورة بقره، آيت ١٩٩

commandments and prohibitions. Then he (SAWW) led the people in the Zuhr and Asr prayers with one adhan and two iqamahs. And when they approached him (SAWW), he (SAWW) moved the camel. The people also started walking together and gathered around his camel. So, he (SAWW) said: 'O people! The Muqif (position) is not just under the feet of my camel.' He (SAWW) pointed to all the positions of Arafaat and said: This is the position. Then the people dispersed and the same thing happened in Mash'ar al-Haram. So, the people stayed in Arafaat until the sun set. He (SAWW) loaded his luggage on the riders and the people also loaded their luggage on the riders. Hazrat (SAWW) ordered the people to slow down. Hazrat Imam Sadiq (AS) says that the polytheists used to travel from Arafaat at sunset. But he (SAWW) opposed them and left after sunset.

And he (SAWW) said: O people, Hajj is not the name of galloping horses and speeding camels, but fear Allah and walk in a humble manner. Do not crush the weak, and do not trample any Muslim under the feet of horses. He (SAWW) used to pull Naqah (camel) so much that it walked slowly until it reached Palan (?). And he (SAWW) used to say: O people! Walk slowly. After that he (SAWW) entered Mash'ar al-Haram. There he (SAWW) performed Maghrib and Isha prayers with one Adhan and two Iqamahs and spent the night there. Even the morning prayers were offered there. Those of the Bani Hashim who were weak were sent to Mina at night. According to another narration, the women were sent at night and Osama bin Zayd was sent with them, and he was ordered not to throw pebbles at Jamra Aqaba before sunrise. When the sun came up, he (SAWW) left Mash'ar al-Haram and landed in Mina and threw seven pebbles at Jamra Aqaba. The camels he (SAWW) brought were sixty-six or sixty-four and the camels brought by Hazrat Amir (AS) were thirty-four or thirty-six and the sum of the camels of the two was one hundred. According to another narration, Hazrat Amir (AS) did not bring camels, but the Prophet (SAWW) brought a hundred camels and shared Amir (AS) in his

sacrifice. Hazrat Rasool Allah (SAWW) slaughtered 66 camels and Hazrat Amir (AS) slaughtered 34 camels. Then he (SAWW) ordered that some meat be separated from each of these hundred camels. They were all cooked in a stone pot and the Prophet (SAWW) and the Amir (AS) ate its broth so that it would prove to be food from all the hundred camels. He (SAWW) did not give the skins, heads and legs of these camels to the butchers but gave them all in charity. Then he (SAWW) shaved his head, on that day, went for tawaf of Khana e Ka'bah and returned to Mina after the Tawaf and Sa'i. And he (SAWW) remained in Mina till the thirteenth day, which is the last day of Tashreeq. And on that day, he (SAWW) threw stones at each of the three Jamrah (stones) and left for Makkah again.

Event of Ghadir:

Sheikh Mufid and Barsi (Rahmatullah alaih) have narrated that when the Holy Prophet (SAWW) finished his Hajj, he (SAWW) left for Madinah. Amir al-mu'minin (AS) and the rest of the Muslims were also in his (SAWW) service. The moment when they reached Ghadir-e-Khum, the usual caravans did not use to land at that place because there was no water and no pasture. He (SAWW) descended there and the Muslims also descended. The reason for landing there was that the Holy Prophet (SAWW) had been strongly urged by Almighty Allah to grant the caliphate to Amir al-mu'minin (AS) as his (SAWW) successor. In this regard, it had been revealed to him (SAWW) even before this, but it did not contain a definite time and emphasis. So, he (SAWW) still delayed its preaching, for fear that there might be disagreement among the ummah. And some of them may turn away from the religion. God Almighty knew that if they proceed beyond Ghadir e Khum, many people would disperse to their cities. Therefore, God wanted them to gather at this place and listen to the text of the Prophet (SAWW) on the

caliphate of the Commander of the Faithful (AS). Therefore, God Almighty revealed this verse:

يَا أَيُّهَا الرُّسُولُ بَدِّعْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ. ١

Translation: O Messenger! Deliver to the people that which has been revealed to you from your Lord. (That is, the text regarding the appointment of Imam Ali ibn Abu Talib (AS) as the caliph in the ummah.)

Then He says:

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِيكَ مِنَ النَّاسِ.

Translation: And if you did not do so, then you have not even fulfilled the message of your Lord. And Allah will protect you from the evil of the people.

So, Allah insisted on conveying this message and warned against delaying the matter. And He promised that Allah would protect him (SAWW) from the evil of the people. For this reason, he (SAWW) landed in a place which was not the place to land and all the Muslims also landed around him. It was very hot that day. So, the Prophet (SAWW) ordered that the thorny trees that were there should be cleared of debris. And he (SAWW) said, Let the camels' saddles be gathered together, and let them be placed one on top of the other. Then the Prophet (SAWW) said to the caller, 'Proclaim among the people that they should all gather with Me.' So, all those people gathered around him (SAWW). Most people wrapped their sheets around their feet because of the heat. When the people gathered, the Prophet (SAWW) went to the saddles which were placed like a pulpit and called Amir ul Momineen (AS) to the pulpit and made him (AS) stand to his right. Then he (SAWW) recited the sermon which contained the praises of God and preached to them with eloquent words and announced his (SAWW) nearing of death and said: I have been called to the court of God and I am about to

accept the call of God. It is time for me to say goodbye to the mortal and leave for the Hereafter. I am leaving among you such a thing that if you adhere to it, you will never go astray after me. They are the Book of God and my Itrat - who are my Ahl al-Bayt. The two will not be separated from each other until they reach me on the banks of the Kausar.

Then the Prophet (SAWW) cried out loudly among them: 'Do I not have more control over your souls than you do?' Everyone said, "Of course." Then he (SAWW) took both of Ali's (AS) arms and raised them. Even the whiteness of his armpits became visible and he (SAWW) said:

مَنْ كُنْتُ مَوْلَا فَعَلَيْ مَوْلَاةِ اللَّهِمَّ وَالِ مَنْ وَالَاةُ عَادِي مَنْ عَادَاةُ مَنْ نَصَرَا وَ اخْذِلْ مَنْ خَذَلَهُ.

Translation: Whoever I am the master of and above whose self, his master is Ali (AS) and he (AS) is above his self is the first. O God, make him a friend who befriends Ali, be an enemy of him who is hostile to Ali, and help him who helps Ali and leave him who leaves Ali.

Then he (SAWW) came down from the pulpit and that time was nearing the fall and the heat was all on its top. Still, he (SAWW) prayed two rak'ats of prayers. After that there was time of Zawal (noon) and the muezzin (person calling for prayers) of the Prophet (SAWW) called for prayers and he (SAWW) led the Zuh'r prayers with the people. Then he (SAWW) went to his tent and ordered that a tent be pitched for Amir al-mu'minin (AS) in front of his (SAWW) tent. Hazrat Amir al-mu'minin (AS) entered this tent. Hazrat Rasool Akram (SAWW) ordered the Muslims to go to the service of the Amir ul Momineen (AS) in groups and greet and congratulate him (AS) on his Imamate (leadership) and greet him by calling him 'Amir al-mu'minin (AS)'. So that is what the people did. He (SAWW) then ordered his wives and other Muslim women who were with him to go and greet him (AS) and greet him by saying Amir al-mu'minin.

So, everyone did it. One of the people who paid more attention to this was Umar Ibn al-Khattab, who expressed his happiness and joy at his (AS) Imam (leadership) and caliphate and said:

بِمَنْ بَعَثَكَ يَا عَلِيُّ أَصْبَحْتَ مَوْلَايَ وَمَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

Translation: What to talk of you, O Ali! You have become the master of me and of every believer.

At that time Hasan ibn Thabit came to the service of the Prophet (SAWW) and asked his permission to recite a poem in praise of the Commander of the Faithful (AS), about the incident of Ghadir and his establishment of Imam (leadership) and caliphate, and the prayers that the Holy Prophet (SAWW) had recited. When he (SAWW) gave permission, he stood on a high place and recited some verses aloud in front of the people.

The translation is:

On the day of Ghadir, his prophet was calling him at Khum

And how well known the Prophet was when he cried out

He said: Who is your master and guardian?

Everyone started saying, and none of them expressed opposition or hostility.

Your God is our Lord and you are our Guardian

And you will not find any of us disobedient today

So, he said, 'Get up, O Ali, because I

Have chosen you Imam and Hadi as my successor

And for the Imamate, except for all the people, Ali was chosen

And named him Helper and Minister

This is the master of whom I am the master

So be a true follower and follower of Him

Then he prayed, "O God, Befriend with his friend."

And whoever is hostile to Ali, be his enemy. "

These poems have been frequently narrated by prominent and the general public. It is narrated that when Hasan was reciting this poem, the Holy Prophet (SAWW) said:

لَا تَزَالُ يَا حَسَّانُ مُؤَيَّدًا بِرُوحِ الْقُدُسِ مَا نَصَرَ تَنَابُؤُكَ ۝١

Translation: O Hassan, you will always be supported by the Holy Spirit as long as you continue to help us with your tongue. The Prophet (SAWW) indicated that Hassan would not remain steadfast on the wilayat (authority) of the Leader of the Faithful (AS). Thus, after the demise of the Holy Prophet (SAWW), its effect became apparent.

The poet has also written an ode to the Ghadir incident which includes these three poems. The translation is:

And the day of the wide field, the field of Ghadir Khumm
That made his guardianship clear if obeyed
But the people swore allegiance to the guardianship
I don't think there is any greater glory than that
And I don't think of any other day like that
And I have never seen such a right lost. "

This author has written a book in Hadith Ghadir called Faiz-ul-Qadir Fima and Hadith-ul-Ghadir. There is no scope, otherwise we would have summarized it here and since the Prophet (SAWW) passed away at the beginning of the eleventh year of Hijrah after the farewell pilgrimage, we begin the remembrance of his demise.

The events of the eleventh Hijri

Statement of the condition of the death of Hazrat Khatam-ul-Anbiya Muhammad Mustafa (SAWW):

Most of the scholars on both sides believe that the Prophet (SAWW) passed away on Monday. And most of the Shia scholars believe that the day was twenty-eight Safar and most of the Sunni scholars say that it is the 12th of Rabi-ul-Awwal. It is narrated from Imam Muhammad Baqir (AS) in Kashf-ul-Ghammah that he

١- خصائص الأئمة عليهم السلام (خصائص أمير المؤمنين عليه السلام)؛ ص ٢٢

(SAWW) passed away in the year 10 AH towards the world of survival. He (SAWW) was 63 years old. At the age of forty, revelation was revealed to him in Makkah. After that he (SAWW) stayed in Makkah for another thirteen (13) years. That is, when he (SAWW) migrated to Madinah, fifty-three (53) years of his life had passed. He (SAWW) stayed in Madinah for ten years after his migration and died on Monday, the second day of the month of Rabi-ul-Awwal.

The author says that the death of the Prophet (SAWW) on the second of Rabi 'al-Awwal is also in accordance with the opinion of some Sunnis. None of the Shiite scholars are convinced of this. Therefore, this phrase of the narration may be applicable to Taqiyyah and it should be known that many narrations have been narrated about the condition of the Prophet's (SAWW) death and his wills. We suffice here with what has been narrated by Shaykh Mufid and Tabarsi (Rizwan Allah alaih). They say that when the Prophet (SAWW) returned from the farewell pilgrimage and he (SAWW) found out that his demise was near, he (SAWW) would always deliver sermons to his companions. He (SAWW) used to frighten them into opposing his instructions in the tribulations after him. And he (SAWW) instructed them not to abandon their Sunnah and not to innovate in the divine religion. Obey and adhere to his (SAWW) Itrat and the Ahl al-Bayt (AS). Consider their help, protection and obedience necessary for you. And he (SAWW) forbade them to disagree and apostatize. He (SAWW) used to say to them, "O people! I am going before you. You will come to me at the pool of Kawthar and I will ask you what you did with the two precious things that I left among you. The Book of God and the Itrat (AS), which are my Ahl al-Bayt. So, take care of how you represent me in both of these things. Because God Almighty has informed me that these two will not be separated from each other until they come to me on Kausar. Remember! I am leaving them both with you. So do not overtake my Ahl al-Bayt, and do not separate from them, and do not neglect them, otherwise you will perish. And do

not try to teach them anything, because they are more knowledgeable than you. Let me not see you in a state where you turn away from the religion and become disbelievers and draw swords against each other, and bring an army against me (SAWW) or Ali (AS), which is like a flood in abundance and intensity. Know that Ali Ibn Abi Talib (AS) is my cousin and my guardian. And he (AS) will perform jihad on the interpretation of the Qur'an as I have fought jihad on the revelation of the Qur'an.

He (SAWW) said this in a number of meetings. At the same time, he (SAWW) declared Osama bin Zayd as Amir (commander) and organized an army of hypocrites, ahle-fitna (oppressors) and other people and ordered him (Osama) to go with most of his companions to the area of Rome where his father Zaid was martyred. His (SAWW) intention in sending this army was to make Madinah free from the bullies and no one should quarrel with Amir al-mu'minin (AS). In order to strengthen his command of the Khilafah, he (SAWW) used to urge the people to go out. However, he (SAWW) sent Osama to Jurf and ordered him to evacuate the people and warn them of delay. At the same time, he (SAWW) contracted a disease which caused the signs of his demise. When he (SAWW) saw this situation, he (SAWW) took the hand of Hazrat Amir (AS) and went to Jannat-ul-Baqi. Most of the companions also went along. He (SAWW) said: I have been commanded by God Almighty to ask forgiveness for the men of Baqiya. When he (SAWW) reached Baqiya, he (SAWW) said:

اَلْسَّلَامُ عَلَیْكُمْ يَا اَهْلَ الْقُبُوْر

(Peace be upon you, O inhabitants of the grave!). Blessed is the state in which you are. You have been saved from the tribulations that befall the people, for many such tribulations have befallen the people. Then he (SAWW) stood for a while and kept asking for forgiveness for all the people of Baqiya. Then he (SAWW) turned to Amir ul Momineen (AS) and said that Gabriel (AS) used to present the Qur'an to me once a year. This year, he (AS) has presented it

twice. I think it is because the time of my death is near. Then he (SAWW) said: O Ali, God has given me the authority to choose between heaven and earth. I have happily accepted to be repatriated to my Lord. If I die, then cover my private parts, because whoever looks at my private parts will become blind. Then he (SAWW) returned to his house and his illness became severe. Three days later, he (SAWW) entered the mosque with a bandage on his head, with Amir al-mu'minin (AS) on his right hand and Fazl ibn 'Abbas on his left. Then he (SAWW) went to the pulpit and sat down. He (SAWW) said: O people! The time has come for me to leave the world. Whoever I have made a promise to, let him come and fulfill his promise, and whoever has a loan from me, let me know. O people! There is no other means of attaining good and repelling evil than obedience to God. O people! No one should claim that I will be saved without action and no aspirant should wish that he will get divine pleasure without obedience to God. I swear by the truth of God who sent me with the truth, only good deeds can save me from the punishment of God. And if I sin, I will die. God, have I delivered your message?

Then he (SAWW) got down from the pulpit and offered short prayers to the people and returned to Umm Salma's house. After staying there for a day or two, Ayesha persuaded the rest of the wives and took him to her house. When he (SAWW) went to Ayesha's house, his illness became severe. When Bilal came for the morning prayers, he (SAWW) was attentive at the Lord of the Worlds. When Bilal called for prayers, he (SAWW) was not informed. Ayesha said, "Tell Abu Bakr to lead the prayers." Hafsa said, "Tell Omar to lead the people in prayer." When he (SAWW) heard these words, he (SAWW) said: Leave them alone. You are like the women who wanted to mislead Joseph (AS). Because Hazrat (SAWW) had told the Sheikhs to go out with Osama's army. When he (SAWW) heard from both of them that they had returned to Madinah, he (SAWW) became very sad and got up in spite of the severity of his illness so that none of them would lead the people

in prayer. And don't get it wrong. In this situation, placing his hand on the shoulders of Amir al-mu'minin (AS) and Fazl ibn Abbas, he (SAWW) came to the mosque with great weakness and incapacity, dragging his feet on the ground. When he (SAWW) came near the mihrab, he (SAWW) saw that Abu Bakr had gone ahead and stood in the mihrab instead of him and started praying. So, he (SAWW) gestured with his blessed hand to come back and entered the mihrab himself and started the prayer anew. And he (SAWW) declared void the amount of prayers that had already taken place. After that he (SAWW) finished his prayers and returned home. Then he (SAWW) called a group of Sheikhs and other Muslims and said: Didn't I tell you to go out with the army of Osama? They said: Surely you have said this. He (SAWW) said: Why did you not obey my order? Abu Bakr said: I went but came back to renew my covenant with you (SAWW). Omar said: I did not go because I did not want to ask other people about the well-being of the Messenger of Allah (SAWW). So, the Holy Prophet said, "Send Osama's army and you too go with this army." According to a narration, the Prophet (SAWW) said: May the curse of Allah be upon the person whom I have commanded and he should not go with the army of Osama. He said these words three times. Due to the fatigue of going to and returning from the mosque and the grief and sorrow that had befallen him, he (SAWW) fainted. So, the Muslims cried a lot, the lamentations and cries of the women and the children of the Prophet (SAWW) were heard. When the Muslim men and women wailed, he (SAWW) opened his eyes and looked at them and said: Bring me pen and sheepskin (leather) so that I may write to you in such a way that you will never go astray after me. So, a companion stood up to bring pen and leather. Omar said: Come back, this man (God forbid) is saying delirium. Sickness prevails over him and the Book of God is enough for us. So, there was a difference of opinion among those who were in the house. Some said that Umar is right, some said that the instruction of the Holy Prophet (SAWW) is correct - in this case it is not permissible

to oppose the Holy Prophet (SAWW). Then it was asked again: O Messenger of Allah, we bring what you wanted? He (SAWW) said: After what I have heard from you, I do not need it. But I enjoin on you to be kind to my Ahl al-Bayt. Then he (SAWW) turned away from them. They stood up and he (SAWW) was left with Fazl ibn Abbas, Ali ibn Abi Talib (AS) and his special Ahl al-Bayt (AS). Then Abbas said: O Messenger of Allah, if this matter of Khilafah remains in us Bani Hashim, then give us glad tidings so that we may be happy and If you (SAWW) think that they will oppress us and take away the Khilafah from us, then intercede for us with your companions. He (SAWW) said, "You will be weakened after me. They will overcome you. After that he (SAWW) became silent. So, the people stood up while they were weeping and were disappointed with the chances of survival of Hazrat (SAWW). When they all went out, he (SAWW) said, "Call my brother Ali and Uncle Abbas to me." So, someone was sent to call them. When they sat down, he (SAWW) turned to Abbas and said: Uncle, will you accept my will and fulfill my promises? Hazrat Abbas said: O Messenger of Allah (SAWW), your uncle is old and has many families and your gift surpasses the wind and your gift is more than a cloud. My wealth is unable to fulfill your promises and gifts. Then he (SAWW) turned his face towards the Commander of the Faithful (AS) and said: O brother! Will you accept my will? Will you keep my promises? Will you pay my debts and take care of my family's affairs after me? Amir al-mu'minin (AS) replied: Yes. He (SAWW) said, "Come near me!" When he (AS) approached Hazrat (SAWW), the Prophet (SAWW) hugged him, then took off his ring and said: Put it on your finger. Then called for his sword, armor and other weapons and gave them to Hazrat Amir (AS). Then he (SAWW) asked for the patka (belt) which he (SAWW) used to tie on his stomach during the war. He (SAWW) also gave it to Hazrat Amir (AS). Then he (SAWW) said: Go to your house.

When the next day came, his illness became severe and people were prevented from meeting him. Hazrat Amir al-mu'minin (AS) was present at the service and did not separate from him. When he (SAWW) regained his composure, he (SAWW) said: Call my brother and helper to me. Then weakness surrounded him and he (SAWW) became silent. Aisha said: Call Abu Bakr. Abu Bakr came and sat down beside him. When he (SAWW) opened his eyes and saw him, he (SAWW) turned away. Abu Bakr got up and went out saying that if he (SAWW) needed me, he (SAWW) would say it himself. Hazrat (SAWW) repeated the same thing and Hafsa said, call Umar. When Umar came and Hazrat (SAWW) saw him, he (SAWW) also turned away from him. He (SAWW) said, "Call my brother and my helper to me." Umm Salamah (RA) said: Call Hazrat Ali (AS) because the intention of the Prophet (SAWW) is none other than him. When Amir al-mu'minin (AS) came, the Prophet (SAWW) gestured to him to come near him. He (SAWW) embraced Hazrat Amir (AS). The Prophet (SAWW) kept talking to him in secret for a long time. So Hazrat Amir (AS) stood up and sat to one side and Hazrat Rasool (SAWW) fell asleep. Then the Commander of the Faithful (AS) came out. The people said: O Abul Hasan! What secrets did the Prophet (peace and blessings of Allah be upon him) tell you? Hazrat (AS) said: He (SAWW) has taught me a thousand chapters of knowledge that a thousand chapters open from each chapter. And he has bequeathed to me that which I will carry it out, God willing. When his (SAWW) illness became serious and his demise was imminent, he (SAWW) said to Amir al-mu'minin: O Ali! Put my head above your thighs, for the command of the Lord of the worlds has come. And when my soul comes out, take it in your hand and turn it over to your face. So, turn my face towards the qiblah and engage in my funeral. And first of all, pray over me and do not separate from me until you have buried me in the grave. And seek God's help in all these matters. When Amir ul Momineen (AS) took his (SAWW) head in his (AS) lap, he (SAWW)

fainted. Hazrat Fatima (SA) used to look at his incomparable beauty and weep and wail and say:

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ

ثِمَالُ الْيَتَامَى عَصَةُ لِلْأَرَامِلِ

Translation: The Prophet (SAWW) is the happy face whose blessing people ask for rain They are the shelter of orphans and widows.

When he heard the sound of his light, he opened his eyes and said in a weak voice: Daughter, this is the word of your uncle Abu Talib, do not say this but say:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ.

Translation: Muhammad is only the Messenger. Messengers have passed away before him. If they die or are killed, will you return to your former ways?

When he (SAWW) saw Syeda (SA) weeping, the Prophet (SAWW) motioned for her to come closer to him. When Fatima (SA) approached, he (SAWW) told a secret in her ear which made Fatima's (SA) face delighted and she was happy. When his (SAWW) spirit flew away, Amir ul Momineen's (AS) right hand was under the throat. Thus, his (SAWW) soul came out from between the hands of Hazrat Amir (AS). So, he (AS) raised his (SAWW) hand and patted it over his face and closed the eyes of the Prophet (SAWW), covered his stature with dignity and engaged in the burial of the Prophet (SAWW).

It is narrated that Hazrat Fatima (SA) was asked what was the secret that the Prophet (SAWW) told her that changed her sorrow into joy and anxiety into relief? She said: My dear father (SAWW) informed me that I will be the first of these Ahl al-Bayt (AS) to visit him and after him my life will not be long. Therefore, my sorrow and grief

were relieved. So, the Commander of the Faithful turned to his (SAWW) bath and called Fazl ibn Abbas and ordered him to pour water on his (SAWW) corpse. So, he bathed the Prophet (SAWW) while he (AS) was blindfolded and tore his shirt from the collar to the navel. Hazrat Amir al-mu'minin (AS) himself bathed and shroud him (SAWW) and Fazl was pouring water on him (SAWW). Fazl was helping Hazrat Ali (AS) in bathing. When he (AS) had performed Ghusl, he (AS) went ahead and offered prayers on him alone. No one joined the Prophet (SAWW) in praying with him. People were gathered in the mosque and were discussing who would stand in front of them and offer prayers and where he (SAWW) would be buried. Hazrat Amir al-mu'minin (AS) came out and went to them and said that the Holy Prophet (SAWW) is our Imam and leader in life and after death. Therefore, people should come in groups and offer prayers on the Prophet (SAWW) without having an Imam in front of them. The Lord of the Worlds chooses the place where He seizes the soul of the Prophet for his grave. Therefore, I will bury the Holy Prophet (SAWW) in the same room in which he died. The people agreed. When the Muslims finished praying for the Prophet (SAWW), Abbas, the uncle of the Holy Prophet, sent someone to Abu Ubaidah Jarrah, who was digging the graves of the people of Makkah, and sent another man to Zayd ibn Sahl, who was the gravedigger of the people of Madinah. So that they could come and dig a grave for the Prophet. So Zaid bin Sahl was found. He was ordered to dig the grave of the Holy Prophet (SAWW). When Zayd finished digging the tomb, Amir al-mu'minin (AS), Abbas, Fazl ibn Abbas and Usama ibn Zayd entered the tomb to bury him. When a group of Ansar saw this, they swore to the Commander of the Faithful (AS) that they should share the burial of the Messenger of God (SAWW) with them, 'for we too are partakers in this matter.' Amir al-mu'minin (AS) then ordered Aws ibn Kholi (who was a Badri and a noble man of the Khazraj tribe) to enter the grave. Then the Commander of the Faithful (AS) picked up the body of the Holy Prophet (SAWW) and gave it to Aws so that he could bury it. When

he placed Hazrat (SAWW) in the grave, he (AS) ordered Aws to come out. So, Aws came out of the grave. And Hazrat Amir al-mu'minin (AS) went down to the grave and took the face of the Holy Prophet (SAWW) out of the shroud and placed the blessed face facing the Qibla on the ground. Then he (AS) picked up the bricks of grave and poured mud on top. This tragic event took place on Monday, 28th of Safar 11 AH. He (SAWW) was sixty-three years old. Most of the Muhajireen and Ansar did not attend his funeral prayers and burial due to the dispute over the Khilafah issue. It has been narrated in the authentic hadiths that the Holy Prophet (SAWW) was martyred and passed away, as narrated by Saffar from Hazrat Sadiq (AS) with a reliable chain of transmission:

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمَّ رَسُولُ اللَّهِ ص يَوْمَ خَيْبَرَ فَتَكَلَّمَ اللَّحْمُ فَقَالَ يَا رَسُولَ اللَّهِ ص إِنِّي مَسْهُومٌ
قَالَ فَقَالَ النَّبِيُّ ص عِنْدَ مَوْتِهِ الْيَوْمَ قَطَعْتُ مَطَايَايَ الْأَكْلَةِ الَّتِي أَكَلْتُ بِخَيْبَرَ وَمَا مِنْ نَبِيٍّ وَلَا وَصِيٍّ إِلَّا
شَهِيدٌ. ١

Translation: The Prophet (SAWW) was poisoned in the flesh of the goat's forefoot on the day of Khyber. When the Prophet (SAWW) ate a morsel, a voice came from the meat saying: O Messenger of Allah! I have been poisoned. Therefore, the Prophet (SAWW) used to say in his illness that today the bite that I ate in Khyber has broken my back. And there is no prophet or guardian who leaves this world without martyrdom.

According to another narration, a Jewish woman poisoned him (SAWW) in the arm of a sheep. And when the Prophet (SAWW) ate some of it, he (SAWW) said, 'I am poisoned.' Then he (SAWW) threw it away. That poison always had an effect on his body. He (SAWW) even passed away because of it.

صلوات الله عليه وآله - ٢

١- بصائر الدرجات في فضائل آل محمد صلى الله عليه وسلم؛ ج ١؛ ص ٥٠٣

٢- بصائر الدرجات في فضائل آل محمد صلى الله عليه وسلم؛ ج ١؛ ص ٥٠٣

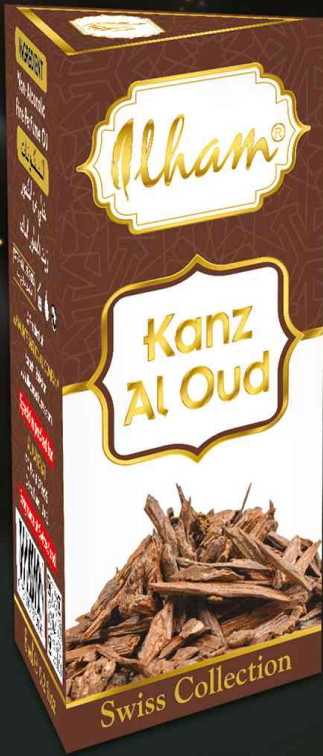
It is recommended that the Ziyarat (pilgrimage) of the Holy Prophet be read from afar. Therefore, Sheikh Shaheed has said in the book of lessons that it is recommended to recite Ziyarat (pilgrimage) the Holy Prophet (SAWW) and the Imams (AS) every Friday. Even if the pilgrim is away from their graves and if he stands on a height and performs the pilgrimage, it is better. And it is better to recite the pilgrimage of the Messenger of God (SAWW) after every prayer with the words that Imam Reza (AS) taught Ibn Abi Nasr Byzanti:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ ابْنَ عَبْدِ اللَّهِ، السَّلَامُ عَلَيْكَ
يَا خَيْرَةَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ،
أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، وَأَشْهَدُ أَنَّكَ مُحَمَّدُ ابْنِ عَبْدِ اللَّهِ، وَأَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأُمَّتِكَ، وَجَاهَدْتَ
فِي سَبِيلِ رَبِّكَ، وَعَبَدْتَهُ حَتَّى أَتَاكَ الْيَقِينُ، فَجَزَاكَ اللَّهُ - يَا رَسُولَ اللَّهِ - أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. ١

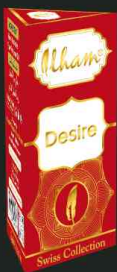
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