

انعامی سلسلہ
ترغیب مطالعہ پروگرام

گوهرِ حکمت
(اپنل ایڈیشن)

مہار

علیہم السلام
دلیل حقانیت رسالت و اہل بیت



Green Island Publications

(A Project of GIT)
Karachi - Pakistan



Gohar e Hikmat (Gem of Wisdom)

(Special Edition)

Mubahila - (Mutual Invocation of Divine Curse)

The Proof of the Truthfulness of the Prophethood and
the Ahl al-Bayt (A.S.)

Publisher: Green Island Publication - GIP

Bismillahir Rahmanir Raheem

- Name of Book : Mubahila: The Proof of the Truthfulness of the Prophethood and the Ahlul Bayt (A.S.)
- Quoted from : Hayat al-Quloob, Volume 2. Allama Majlisi (RA)
- Composed by : Hujjat al-Islam Maulana Syed Hashim Abbas Zaidi
- Corrected by : Hujjat al-Islam Maulana Qamar Ali Lilani
- English Translator : Ali Raza Vazir
- Designer : Ali Raza Bhanji
- Date of Publication : Dhu al-Hijjah 1447 AH
- Presentation : Green Island Youth Forum (GIYF)
- Publisher : Green Island Publications (GIP)

خَيْرُ اِخْوَانِكَ مَنْ شَبِهَكَ وَذَكَرَ اِحْسَانَكَ اِلَيْهِ

تمہارا بہترین (دینی) بھائی وہ ہے جو اپنے بارے میں تمہاری خطاؤں کو بھول جائے اور اپنے اوپر تمہاری نیکیوں کو یاد رکھے۔
(بخارالانوار، جلدی ۷۵، ص ۳۷۹)

التماسِ سورۃ فاتحہ

مرحومہ بتول بانو	سید طاہر وصی ابن سید وصی حیدر	مرحومہ ردا قاطمہ نادر
مرحومہ یاسین علی	مرحومہ روشن بانو بنت یوسف علی	مرحومہ مشتاق احمد دھاری
مرحومہ ضامنہ سمیل	وکیل خاندان کے تمام مرحومین	مرحومہ رشیدہ بانو دھاری
مرحومہ اکبر علی لیلانی	مرحومہ مظہر حسین چھونا صاحب	مرحومہ رضیہ بانو بیچوانی
مرحومہ روشن علی لیلانی	لیلانی خاندان کے تمام مرحومین	مرحومہ حنین ابن شبیر علی
مرحومہ گلشن بانو لیلانی	دھاری خاندان کے تمام مرحومین	مرحومہ نور زہرا بنت اکبر علی
مرحومہ مریم بانو بیچوانی	مرچنٹ خاندان کے تمام مرحومین	مرحومہ ممتاز اقبال علی لیلانی
مرحومہ برکت علی بیچوانی	پونا والا خاندان کے تمام مرحومین	مرحومہ یونس ابن فقیر حسین
مرحومہ عبدالحسین تمیر	تمیر خاندان کے تمام مرحومین	مرحومہ محمد حسین چھونا صاحب
مرحومہ حسین علی بیچوانی	نقوی خاندان کے تمام مرحومین	مونی خاندان کے تمام مرحومین
مرحومہ کنیز بتول احمد علی	فرشیدہ خاندان کے تمام مرحومین	مرحومہ حنین رضا محمد رضا فرشتہ
مرحومہ شبیر علی باوا	سوجی خاندان کے تمام مرحومین	مرحومہ شبیر علی ابن قاسم علی مرزا
مرحومہ اسماعیل باوا	مرحومہ زرینہ وصی بنت وصی حیدر	مرحومہ ناصرہ زوجہ محسن علی وکیل
مرحومہ طاہرہ احمد	مرحومہ قریشہ بیگم بنت زوار حسین	مرحومہ صادق حسین چھونا صاحب

مرحوم آغا جمیل حسین ابن آغا محمد حسین

مرحوم سیدہ عزیزہ فاطمہ بنت یوسف علی

مرحوم سید وصی حیدر ابن میر نادر حسین

مرحوم طاہرہ خاتون بنت عسرت حسین

مرحوم عون علی ابن علاؤ الدین راؤ جانی

لو کھنڈ والا خاندان کے تمام مرحومین

ویردی والا خاندان کے تمام مرحومین

مرحومہ معصومہ بانو بنت برکت علی علوانی

راؤ جانی خاندان کے تمام مرحومین

مرحومہ کلثوم بی بی زوجہ اسماعیل باوا

رضا کے خاندان کے تمام مرحومین

مرحومہ محمد بلال ابن علی رضا بھوجانی

مرحومہ سکینہ بانو زوجہ حسین علی وکیل

مرحومہ مونا فاطمہ بنت حسین علی وکیل

بیلغام والا خاندان کے تمام مرحومین

لاکھانی خاندان کے تمام مرحومین

مرحوم غلام عباس قاسم علی فرشتہ

پیرانی خاندان کے تمام مرحومین

مرحوم محمد حسین ابن سلطان علی سیانی

کل مرحومہ مومنین اور مومنات

محبوب علی لیلانی کے خاندان کے تمام مرحومین

وزیر علی پونا والا کے خاندان کے تمام مرحومین

مرحوم حبیب احمد مرچنٹ ابن دوست محمد ڈاکٹر

غلام عباس ناصر خاندان کے تمام مرحومین

مرحوم اکبر علی ابن حسن علی دیوبانی (تلاچہ والا)

لیاقت علی فضل اور اسکے خاندان کے تمام مرحومین

مرحومہ امینہ بی بی زوجہ اکبر علی حسن علی دیوبانی (تلاچہ والا)

حاجی حسین لاکھانی اور اسکے خاندان کے تمام مرحومین

مرحوم سید علمدار رضا رضوی ابن سید محمد مرتضیٰ رضوی

مرحوم سید نادر حسین رضوی ابن سید مظہر حسین رضوی

مرحوم سید عسرت حسین رضوی ابن سید قربان علی رضوی

مرحومہ نیم بانو زوجہ عون علی راؤ جانی بنت عبدالحسین بیلغام والا

مرحومہ سیدہ زاہدہ منور رضوی بنت سید وصی حیدر رضوی زوجہ سید منور رضوی

Index

Foreword.....	7
Background of the Event of Mubahila	9
The Messenger of Allah (PBUH) writes letters to all the people of Arabia	9
The content of the Messenger of Allah's (PBUH) letter	10
Assembly in the largest church	10
The opinion of the greatest scholar	11
Statement of Karz bin Sabrah al-Harithi.....	12
Statement of Aqib	12
Statement of Sayyid, Ah'tam bin Nu'man	13
Karz's Obstinacy.....	13
Sayyid's Advice	14
Opinion of Juhayr bin Siraqah al-Baarqi	14
Opinion of Harithah bin Athal	15
The Will of Prophet Jesus (PBUH)	16
Aqib's Reaction.....	17
Sayyid's Reaction and Support for Aqib	18
Harithah's Reaction	18
Harithah Advising His Own People.....	20
What is the difference between Musaylimah the Liar and Muhammad e Mustafa (PBUH)?	21
Miracles of the Messenger of Allah (PBUH).....	21
Musaylimah's Lie is Exposed	22
Harithah's Reminder	23
Sayyid's Slyness	24
Aqib's Reprimand to Harithah.....	24
Aqib's Slyness	27
So what is that sign?.....	29
Sayyid laughing and mocking Harithah	31
The Third Day of The Assembly	32
What is written in the book "Zajirah"?.....	32

The Argument (Truth) has been Conclusively brought Against You ...	34
Bring the Book "Jami'ah" (The Comprehensive Book)	37
The Fourth Day of the Assembly	38
Aqib's Obstinacy	38
How can Muhammad (PBUH) not be the Seal of the Prophets?	39
By God, this is the same Ahmad (PBUH)	40
The Book "Jami'ah" (Comprehensive) is summoned	40
The Reaction of Sayyid and Aqib Upon Hearing of the Jami'ah Book	41
The Christians Depart for Madinah	43
The Christians Camp Near Madinah.....	44
The Arrival of the Christians in Madinah.....	45
Debate regarding Prophet Jesus (AS)	45
Proposal of Mubahila (Mutual Invocation of Divine Curse)	47
Mutual Consultation Among the Christians	48
Both Groups Depart for Mubahila.....	49
Will you perform Mubahila with us along with them?	49
Conversation of Mundhir bin Alqamah	50
Signs of Divine Wrath	51
Ali's (AS) Opinion is the Opinion of Messenger of Allah (PBUH).....	53
What would have happened if the Mubahila had taken place?	54
Why was gratitude expressed?	55

Foreword

As-Salamu Alaykum wa Rahmatullahi wa Barakatuh,

The passion for reading books and studying plays an extremely important role in the progress of nations. Considering the way this passion has established its place among the peoples of the world, our nation still has a great deal of effort to make. However, it is also very necessary to state that various institutions have begun working in this regard. This series of encouraging reading, under the name "Gohar-e-Hikmat" (The Jewel of Wisdom), is also a humble effort of this kind, in order to awaken the love for study within the nation.

Green Island Youth Forum (GIYF) desires to put forth its best efforts to promote the love of study among children and young adults. Advancing this series, the material for this booklet has once again been taken as an excerpt from the book "Hayat al-Quloob" (Life of the Hearts) by Allamah Majlisi (may Allah have mercy on him), who is also the author of the famous book "Safinat al-Bihar". In this book, Allamah Majlisi has beautifully compiled the biographies of the Prophets (peace be upon them) under various headings. For this publication, although the text is taken from "Hayat al-Quloob", keeping in view the fluency of language for the Urdu-speaking audience, several corrections have also been made in the Urdu translation and subsequently in the English translation, after comparing it with the original text.

To maintain the element of contemplation and deep thought in the study, some questions have also been provided in the form of a short booklet, so that during study, attention remains focused on finding the answers to these questions.

Observing the enthusiasm of young minors, boys and girls of at least 12 years of age have been declared eligible to participate in this program. At the same time, the upper age limit has been removed, and people of all ages both men and women are invited to participate in this program.

I am extremely grateful to my honorable brothers, Maulana Syed Hashim Abbas Zaidi, Maulana Mustafa Ali Wakeel, Maulana Mujtaba Hasan Jiwani, and Maulana Qamar Ali Lilani who not only managed this entire

project entirely, but they also brought this difficult task to completion with great beauty and refinement.

I pray to the Almighty Lord that He increases His favors upon them and includes all of us among the helpers of Imam (may Allah hasten his reappearance).

Was-Salam

Maulana Ghulam Raza Roohani



Background of the Event of Mubahila

The Messenger of Allah (PBUH) writes letters to all the people of Arabia

Sayyid Ibn Tawus (may Allah have mercy on him) has stated that we have narrated, from authentic chains and clear, explicit traditions, from the book of Abul-Fadl al-Shaybani on Mubahila, which he wrote regarding the account of Mubahila. And from the book of Hasan bin Ismail bin Ashnas, written on the deeds of Dhul-Hijjah, we have also narrated traditions with clear chains of transmission. These traditions state that when the Holy Prophet (PBUH) conquered Makkah and all the Arabs became obedient to the Messenger of Allah (PBUH), the Holy Prophet (PBUH) sent letters to all the people of the world, and specifically wrote letters to the King of Persia (Kisra) and the Caesar of Rome, inviting them to Islam. In the letter, he wrote: either accept Islam, or pay Jizya (tribute) and remain humiliated, or prepare for a severe war.

When this news reached the Christians of Najran and those allied with them such as Banu Abd al-Madan, all the descendants of Harith bin Ka'b, and people of various denominations who had joined them, likewise the Salviyah (Paulicians), followers of the religion of the king (Melkites), Maronites, Abadites (or worshippers), and Nestorians then all of them became terrified and intimidated. Despite their great numbers, their hearts were extremely fearful and anxious. Suddenly, the messengers of the Messenger of Allah (PBUH) arrived before them carrying the Holy Prophet's (PBUH) letter. These messengers were Utbah bin Ghazwan, Abdullah bin Abi Umayyah, Hudhayr bin Abdullah al-Taymi, and Suhayb

bin Sinan al-Nimri, who had come for the purpose of inviting those people to Islam.

The content of the Messenger of Allah's (PBUH) letter

In the letter of the Messenger of Allah (PBUH), it was written that all should accept Islam. If they accept, then they are our brothers in faith. And if they refuse and show arrogance and do not become Muslims, then they should pay Jizya with their own hands in a state of humiliation. And if they refuse this as well and show enmity, then they should prepare for a great war. In these letters, the following verse was written:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكَ بِهِ شَيْئاً وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ.¹

Say (O Prophet): 'O People of the Book! Come to a word that is equitable between us and you: that we will not worship any but Allah, and not associate anything with Him, and that we will not take one another as lords instead of Allah.' But if they turn away, then say: 'Bear witness that we are Muslims (those who have surrendered to Allah).

The practice of the Messenger of Allah (PBUH) was that he never waged war against any nation until he had first invited them to Islam. So when the Holy Prophet's (PBUH) messengers arrived before these people and delivered the Holy Prophet's (PBUH) letters and message to them, their hatred for the truth increased even more.

Assembly in the largest church

All of them gathered in their largest church and ordered that carpets be laid on the ground and its walls be adorned with curtains of silk and brocade. They erected the largest cross, which was made of gold and

¹. سورة آل عمران، آيت ٦٣-

decorated with jewels, sent to them by the great king of Rome. The descendants of Harith bin Ka'b were present in that assembly, all of whom were warriors and brave individuals. They all gathered for consultation in order to deliberate upon this matter.

When this news reached the Arab tribes of Banu Mudhij, Akk, Himyar, and Anmar, and those who were close to them in lineage or lived near them, such as the people of Saba, all of them became enraged due to their tribal fury and anger. In their vicinity, there was a group that had become Muslims; when these people also heard the news, they apostatized and became disbelievers due to the prejudice of the Age of Ignorance (Jahiliyyah). In short, all the tribes consulted among themselves and decided that all of them, collectively as tribes, would go to Medina and wage war against the Messenger of Allah (PBUH).

The opinion of the greatest scholar

Hsseen bin Alqamah, whose filial appellation (kuniyat) was Abu Harithah, who was the greatest scholar among their scholars, the teacher of all, and belonged to the tribe of Bakr bin Wa'il. When he saw that everyone was inclined towards fighting, he called for his turban and wrapped it around his head, covering his eyebrows over his eyes because, due to extreme old age, his eyebrows had drooped over his eyes. He was 120 years old. Then he came out from among his people, stood up, and leaning on his staff, began to deliver a sermon. He believed in the Lord of the Worlds, was endowed with the remaining knowledge of the prophets, was a monotheist, believed in Prophet Jesus (PBUH), and had also believed in the Seal of the Prophets (PBUH) something he kept hidden from the disbelievers of his own people and even from his companions. He began his speech and said:

"O sons of Abd al-Madan! Adopt gentleness. The blessings, well-being, and happiness that the Most Holy and Self-Sufficient God has granted you preserve them forever and do not let them be destroyed, for these

blessings lie in peace, not in war. Delay with thought and consideration, and do not follow one another blindly like ants. Never show haste without understanding, for carelessness and negligence do not yield good results. By God! You have greater ability to accomplish what you have not yet done than to undo or compensate for what you have already done. Be aware! Indeed, in deliberation and delay lies salvation. Be aware! Indeed, postponing many matters is better than acting upon them, and settling most affairs through dialogue is better than attacking and fighting." Saying this, he fell silent.

Statement of Karz bin Sabrah al-Harithi

Karz bin Sabrah al-Harithi, who was the chief of Banu Harith bin Ka'b, commander of the army, and an extremely fanatical person in religious matters when he heard the speech of Haseen bin Alqamah, he turned to him and said: O Abu Harithah! You have been afflicted with madness and your intellect has flown away, for upon hearing this news you have become like one who has seen a lion and lost his senses. You give us examples and frighten us of war, when you certainly know the virtue of supporting and protecting the right of the Gracious God and excelling in battle and this is a great matter. We shall rekindle the fire of war and war is barren (in war, no regard is given to kinship). We are the pillars of the state and the light of the kingdom. Can you deny any period of our wars in which we did not dominate our enemies? Or what flaw do you see in us? His speech was not yet complete when the arrow-measure (or arrow) that he was holding in his hand pierced his hand due to rage, but he did not even notice.

Statement of Aqib

Aqib, whose name was Abdul Masih bin Shuraheel, was in those days the elder of his people, their leader in opinion, and a man of counsel his people would not do anything without his advice and consultation. When Karz bin Sabrah calmed down, Aqib turned to him and said:

"May you be prosperous. May those who seek refuge with you be honored and exalted, and may no one's hand of oppression reach those whom you grant safety. But, O Abu Sabrah! Every speech has an appropriate occasion, and bravery has its own time, and every person is a reflection of his present time regarding the days to come. The days of war are different; they destroy one generation and grant dominance to another tribe. But well-being is the best garment. There are causes for afflictions and pains, and the greatest cause is that a person himself chooses the path of calamity and suffering." Saying this, Aqib fell silent and lowered his head.

Statement of Sayyid, Ah'tam bin Nu'man

Then Sayyid turned towards him his name was Ah'tam bin Nu'man who was a scholar of the people of Najran and equal in rank to Aqib. He said:

"O Abu Wathilah (Aqib)! May your efforts bear fruit and may your star be high. Every shining thing has light, and every correct statement has a radiance. But, by God who grants intellect, only the one who is perceptive comprehends this radiant speech. Undoubtedly, you three gentlemen have taken a path in the ranks of speech that is sometimes smooth and sometimes rough. The opinion of each of you is pleasing according to his intellect, and sometimes a decisive matter settles in its proper place. Indeed, the great chief of Quraysh (the Messenger of Allah, PBUH) has invited to a great matter and an important purpose. So, whatever your opinion is regarding it, state it either agree upon his obedience or consult upon his opposition and denial."

Karz's Obstinacy

Upon hearing this, Karz again stood firm and steadfast in his position and spoke in a very harsh and severe tone: "Would we abandon our religion the religion upon which every nerve and fiber of ours has been strengthened while our forefathers have remained steadfast upon it? The

kings of the world recognize us because of this religion, and the Arabs also recognize us because of this religion? Would we agree to pay Jizya (protection tax) in humiliation and disgrace? No, by God! We cannot agree to either of these two options until we draw our swords from their scabbards and render countless women widows, or our blood is shed before Muhammad (PBUH). We will fight them until the Lord of the Worlds grants victory to whomever He wills."

Sayyid's Advice

Upon hearing this, Sayyid said: "O Abu Sabrah! Have mercy on yourself and on all of us, because if we draw even one sword against Muhammad (PBUH), countless swords will be drawn from his side, for all the Arabs have become his obedient followers and all the tribes have submitted to him. His rule has spread over all cities and jungles. The King of Persia and the Caesar of Rome are helpless before him, so what is your status that you would confront him? Soon you, and those who support you in fighting against him, will be destroyed to the extent that no one will even mention your name. You will become like a straw that is swept away in a flood, or a piece of meat thrown upon a stone."

Opinion of Juhayr bin Siraqah al-Baarqi

With them was a man from among the heretics of the Christians, Juhayr bin Siraqah al-Baarqi, who was highly respected among the Christian kings and lived in Najran. Sayyid said: "O Abu Sa'ad (the kunya – (filial appellation) of Juhayr)! You also express your opinion in this matter, for great decisions are being made in this assembly."

He said: "My opinion is that you should go to Muhammad (PBUH) and accept his obedience, and agree to give whatever he asks from you. Then correspond with the Christian kings, especially the greatest king, the Caesar of Rome, and also the king of Nuba, the king of Abyssinia (Ethiopia), the king of Alwah, the king of Ra'awat, the kings of Rahaat and

Maris, and the Copts for all of these are Christians. Similarly, send letters and messengers to the Christian kings of Syria and its surroundings, for they are also of your faith and your friends and sympathizers. Likewise, send to the worshippers of Hirah and other places, and to those who have inclined towards the religion of Muhammad (PBUH), such as the tribe of Taghlib, the tribe of Bint Wa'il, etc., and those from Rabi'ah bin Nizar invite all of them to support your religion. So that an army comes from Rome, and the black ones (military forces) advance like the companions of the elephant, and the Christian Arabs from the tribe of Rabi'ah who reside in Yemen come to you. When helpers come to you from all sides, then gather the people of your own tribe who are prepared to support you. Then all together, with whatever strength you possess for confrontation, turn towards Muhammad (PBUH). Then they will not have the ability to face you; they will all be defeated and subdued, and even the followers of their religion will enter your religion. You will seize control of their entire government. You will soon destroy and annihilate them, and the fire of discord will be extinguished. Then you will be considered the greatest among the people of the world, to the extent that people will revere this place of worship of yours and flock to it, just as people revere the Ka'bah which is in Tihamah, and people from all over the world go to perform Hajj towards it. This is my opinion; consider it a blessing, for further deliberation and opinion-making is not appropriate."

Opinion of Harithah bin Athal

The opinion of Juhayr bin Siraqah pleased everyone, and it was decided that they would act upon it. They were about to disperse when a man known as Harithah bin Athal who was from the descendants of Qays bin Tha'labah and belonged to the tribe of Rabi'ah bin Nizar stood up. He was also a Christian. He turned to Juhayr and recited a few verses as an example:

و إن قدت بالحق الرواسي تنقد

متى ما تقد بالباطل الحق بأبه

إذا ما أتيت الأمر من غير بابيه

ضللت و إن تقصد إلى الباب تهتدي

"How long will you keep striving to drive away the truth through falsehood?"

While if you wished to pull mountains through truth, they would come along.

And when one does not enter the house through the door, he will wander astray,

But when he enters through the door, he will find guidance."

Then he turned to Sayyid, Aqib, the scholars, the worshippers of the Christians, and all the Christians of Najran while at that time there was no one else present among them and said:

"Listen and understand, O inheritors of knowledge and wisdom! O establishers of proof and evidence! By God, fortunate is the one who accepts advice and does not deviate from the truth. Indeed, I remind you of God and remind you of the will of Prophet Jesus (PBUH)."

Then he described the will of Prophet Jesus (PBUH), his appointment of Yusha' bin Yunus (Joshua son of John) as his successor, and detailed the events that would occur in his nation that people would adopt false religions, etc. He said:

The Will of Prophet Jesus (PBUH)

The Almighty Lord revealed to Prophet Jesus (PBUH): "O son of My maidservant! Act upon My Book with all your strength and power, and interpret it for the people of Syria in their own language. Inform them that I am God; there is no god besides Me. I am Ever-Living; I will never die, and I am Self-Subsisting. I am the God who created all the worlds from nothing, without any origin or matter. I am the Eternal One who suffers no decline and does not pass from one state to another. Indeed, I sent My

messengers and revealed books through My mercy for the guidance of creation, to save them from misguidance. Then, certainly, I will send the most honored of the prophets Ahmad (PBUH) whom I have chosen from all of creation. I have selected Paraclete (Faraqleet/Farqalita) from all the worlds, who is My servant. I will send him at a time when the world will be devoid of a guide. I will raise him from his birthplace, the Mountain of Paran (Faran), which is in the Great Makkah, where his father Abraham (PBUH) has his station. I will send a light with him through which blind eyes, deaf ears, and ignorant hearts will gain illumination. Blessed is the one who is in his time, hears his words, believes in him, and follows his law and book." Then He said:

فإذا ذكرت يا عيسى ذلك النبي فصل عليه فأني و ملائكتي نصلي عليه.

"O Jesus! When you remember this Prophet (PBUH), send blessings upon him, for I and all My angels send blessings upon him." (Allahumma salli 'ala Muhammadin wa Aali Muhammad)

Aqib's Reaction

When Harithah bin Athal's speech reached this point, the world became dark in the eyes of Sayyid and Aqib, because they did not like that the will of Prophet Jesus (PBUH) be recited in this assembly. This was because both of them held great prestige among the Christians of Najran and also enjoyed high status and honor in the eyes of the kings, who would send them gifts and presents. Therefore, they feared that the people might turn away from them and no longer obey them. And if they became Muslims, their prestige and status would be lost. So Aqib said:

"O Harithah! Reflect and understand that the arguments refuting this speech are more abundant than the acceptable proofs. Many statements are greater than the one who utters them, and hearts become averse to revealing hidden wisdoms. Therefore, fear the aversion of hearts, for every statement has its people and every speech has its appropriate place. Not everything is said openly. At every occasion, one should say

only that which leads to salvation and in whose utterance there is no harm. I have fulfilled the right of advice, so now say nothing more and remain silent."

Sayyid's Reaction and Support for Aqib

Then Sayyid also wished to support Aqib and said to Harithah: "I have always considered you to be a man of knowledge and intellect, because the intellects of the learned and wise have been inclined towards you. So do not ever adopt obstinacy and stubbornness, nor show people water like a mirage. If someone considers you excused in this conversation, you are truly not excused. If Abu Wathilah (Aqib) has spoken harshly to you, he is not at fault indeed, his word and action are ours. He is our leader. If he has reproached you, act upon his advice. And you should know that the religion of the leader of Quraysh, Muhammad (PBUH), will have very little duration. It will soon come to an end, after which a century will pass. At the end of that century, there will be a prophet of wisdom, eloquence, and the sword of kingship, who will possess a great empire. His nation will bring the East and the West under their control, and from his progeny there will be a pure and holy king who will dominate all kings, and all the people of other religions will enter his religion. His rule will extend over everything upon which night and day pass. O Harithah! This period will be very long, the duration of which is unknown. Therefore, remain firmly upon whatever knowledge you have concerning your own religion, and do not enter another religion. For that (Muhammad's religion) will soon come to an end with time or be eliminated by some incident. Do not concern yourself with what will come in the future, because we are for today, and those worthy of tomorrow will be the people of tomorrow."

Harithah's Reaction

Upon hearing this, Harithah bin Athal replied: "O Abu Qurrah (Sayyid)! Be quiet. What benefit will one derive today if he does not care for tomorrow? Fear God, so that God may grant you refuge, for there is no

one in the worlds who can grant refuge except Him. You have said these things to strengthen Aqib's statement because he is your elder and leader, and the Christians turn to both of you in their affairs. If you reject the truth in order to maintain your eldership and leadership, then that is your choice. But words of wisdom are granted only to those, worthy of them. And you two are more deserving to heed advice because our hearts are inclined towards you, and you are our leaders in religion.

"O both elders! Make your intellect your guide, accept whatever your intellect commands, reflect upon what has come before you and its consequences, and do not delay. Seek the pleasure of the Most Generous and Exalted God, just as He bestows His grace and generosity upon you every day. Do not give way to humiliation, for one who lets go of the reins of his ego, it will lead him to destruction. One who keeps his eyes on his afterlife remains safe from destruction. One who uses his intellect takes heed and does not become a cause of heedlessness for others. And one who advises for the sake of God, the Lord of the worlds grants him honor and dignity in this worldly life, and he attains felicity in the Hereafter."

Then he turned towards Aqib with reproach and said: "O Abu Wathilah! You said that the refutation of your statements is greater than their acceptance. By God, you are more deserving that none should even narrate this statement of yours (meaning such a statement does not befit someone like you). Indeed, you know, and we also know all of us who are followers of the Gospel that all the statements that Prophet Jesus (PBUH) made to his disciples and to those of his nation who believed in him (AS) are true, and whatever I have narrated is correct. And whatever you say is false and erroneous a mistake that has occurred from you, which cannot be rectified except through repentance, confessing what you have denied, and nothing else."

Then he turned to Sayyid and said: "There is no sword that never errs, and no scholar who never slips. So, one who corrects his mistake is so fortunate that he has found the straight path. The real calamity is that a

person persists in his error. O Sayyid! You said that after Prophet Jesus (PBUH) there will be two prophets. Where is this mentioned in the books of God? Do you not know what Prophet Jesus (PBUH) said to the Children of Israel: 'When I go to my Father and your Father, after some time two persons will come to you one truthful and one liar. What will your condition be then?' The people asked: 'O Jesus! Who are they?' He replied: 'One prophet will be from the descendants of Ishmael (PBUH), and one liar will be from the Children of Israel. The truthful prophet will be sent with mercy, and he will have kingship and dominion for as long as the world remains. As for the liar, his time will be very short, and the Messiah (PBUH) called him the Dajjal (Antichrist). His rule will last for a short while.' And Prophet Jesus (PBUH) said: 'The Lord of the worlds will kill him by (His own) hand when Allah returns me to the world again.'

Harithah Advising His Own People

After stating this, Harithah said: "O my people! I warn you, lest the Jews before you become an example for you. When they were alerted to the fact that two Messiahs would come one the Messiah of mercy and guidance, and the other the Messiah of misguidance and error and the signs of each were described to them, the common Jews rejected the Messiah of guidance and denied him, while they believed in the Messiah of misguidance, who is in fact the Dajjal (Antichrist), and it is him they await. They created turmoil in all matters, cast the Book of God behind their backs, martyred the prophets of God, and killed those who stood up for justice by the command of God. So, the All-Holy and Exalted Truth (God Almighty), on account of their evil deeds, removed their insight, and because of their oppression and corruption, He abolished their kingdom, ordained humiliation and disgrace for them, and made the fire of Hell their abode."

What is the difference between Musaylimah the Liar and Muhammad e Mustafa (PBUH)?

Aqib said: "O Harithah! How do you know that this prophet who has been raised in Medina is the very same one mentioned in the Divine Book? It is possible that your cousin, Musaylimah of Yamamah, is that prophet, because he too claims prophethood just as Muhammad al-Qarashi (PBUH) does. Both are from the descendants of Ishmael (PBUH), and both have followers who bear witness to their prophethood and affirm their messengership. Do you perceive any difference between the two, and can you state it?"

Miracles of the Messenger of Allah (PBUH)

Harithah said: "Yes, yes! By God! There is a difference as great as between heaven and earth. And there are several proofs and signs through which the reality of the Divine proof i.e., the prophets and messengers of God is established in the hearts of the believing servants who take heed. Musaylimah had sent a group to Yathrib (Medina) to investigate and inquire about the condition of Ahmad (PBUH). Those people observed in Ahmad (PBUH) the qualities of the previous prophets. They returned and reported that Ahmad (PBUH) had come to Yathrib, despite the fact that all their wells had dried up, and those which had water were very brackish. When he (PBUH) arrived, he put his blessed saliva into some wells and rinsed his mouth in others, and all of them became sweet and filled with water. Some people said that those whose eyes hurt the Prophet (PBUH) applied his saliva to their eyes, and they were immediately cured. The Prophet (PBUH) applied his saliva to the wounds of some individuals, which caused them to heal and close. And they narrated many miracles of the Holy Prophet (PBUH). And they said to Musaylimah: 'You too should do as Ahmad (PBUH) has done.'

Musaylimah's Lie is Exposed

Musaylimah, compelled by the insistence of some, agreed and went with them to a well which actually had sweet water. When he gargled and rinsed his mouth in that well, its water became brackish. And in another well which had a little water, he put his saliva, and it became completely dry, not a single drop of water remained. A person had an eye infection; the people brought him to Musaylimah, who applied his saliva, and the man became blind. A person had a wound on his body; he applied his saliva to it, and that person became afflicted with leprosy. When the people witnessed these contrary outcomes and said, 'Show us a real miracle,' he replied: 'You are a bad nation for your prophet, and you are very bad relatives for your own cousin. You insisted to me and demanded certain things before revelation came to me. Now I have been granted permission by God concerning your bodies, but not concerning your wells. Come, so that I may heal you. Whoever believes in me will be healed, and whoever has doubt in my messengership will become worse than before. Now let whoever wishes come, so that I may apply so much of my saliva to his eye and body that he is healed.' The people said: 'We do not want you to do anything for us that would cause the people of Yathrib to mock us.'"

Upon hearing this, Sayyid and Aqib began to laugh, to the extent that due to excessive laughter, they started stamping their feet on the ground, and they said: "What connection does light have with darkness, and truth with falsehood? And the difference between truth and falsehood, light and darkness, is not as great as the difference between the truthfulness of these two (Muhammad and Musaylimah) and their falsehood."

The narrator states that when Aqib saw that Musaylimah's affair had proven to be false and invalid, he wished in order to preserve his own status and prestige among the people to rectify the matter by saying that Musaylimah had made a false claim of prophethood, and that it was his mistake to claim that the Generous Lord had raised him (as a prophet).

But he did one good thing: that he moved his people away from idolatry and brought them towards faith in the Merciful God.

Harithah's Reminder

Harithah said: "I adjure you by that God who expanded the earth and illuminated the sun and the moon: Is it not mentioned in the revealed heavenly books that the All-Holy and Exalted Truth (God Almighty) says: 'I am God, there is no god besides Me, and I alone am the Recompenser of deeds on the Day of Resurrection. I sent My books and raised My prophets so that through them I might deliver My servants from the plots and deceptions of the devils. I made those prophets shine like stars among the creatures on the earth, so that they might guide people according to My revelation and command. Whoever obeyed them obeyed Me, and whoever opposed them opposed Me. Indeed, I, all the angels of the earth, and all of creation have cursed whoever denies My divinity, or makes any of My creatures a partner with Me, or denies any of My prophets, or says that revelation comes to him while I have sent no revelation upon him, or tries to conceal My divinity, or claims godhood, or misguides My servants, or blinds them from the straight path.' Then He said:

إنما يعبدني من عرف ما أريد من عبادتي و طاعتي من خلقي فمن لم يقصد إلي من السبل التي
نهيته برسلي لم يزد في عبادته مني إلا بعدا.

'Indeed, among all My creation, only that person worships Me who knows what My purpose is in worship and obedience. So, whoever does not adopt these paths that I have explained through My prophets, his worship does nothing but increase his distance from Me.'

Aqib said: "Stop. I bear witness that you have spoken the truth." Upon this, Harithah said: "There is no recourse except the truth, and no refuge except in truthfulness."

Sayyid's Slyness

Sayyid, who was very skilled in argumentation and debate, said: "My belief regarding this Qarashi (Muhammad PBUH) is that he is a prophet for his own people, who are from the descendants of Ishmael (PBUH). But he claims to be a prophet for all of creation."

Harithah said: "O Sayyid! Do you know that he has been raised by God for his people?" Sayyid replied: "Yes." Harithah asked: "Do you then bear witness to his messengership in this regard?" Sayyid said: "When his proofs are clear, what room remains for denial? Indeed, I bear witness and have no doubt in this. This is found in all the heavenly books, and all the prophets have given news of his advent."

Upon hearing this, Harithah lowered his head, began to laugh, and started drawing lines on the ground with his fingers. Sayyid asked: "Why are you laughing?" He replied: "Yes, is it not a matter of wonder that a person who claims knowledge and wisdom, and says that the Great and Exalted God has chosen him with prophethood, distinguished him with His messengership, and supports him with His spirit and wisdom that such a person should be a liar, saying that revelation has come to him while no revelation has come upon him, and that he mixes falsehood with truth like soothsayers (Kahin), who sometimes speak the truth and sometimes falsehood?" Upon hearing this, Sayyid became ashamed and remorseful, and realized that he had spoken incorrectly and had become liable to blame.

Aqib's Reprimand to Harithah

Then Aqib turned to Harithah and said: "O brother! Be quiet and do not be outspoken, for many words lead the speaker to the depths of a well, and many words turn enemies into friends. Therefore, abandon such words that hearts do not accept, even if you are excused in saying them. Listen and understand that everything has a form, and the form of a

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PUNJATAN TABARRUKAT CENTRE

HOUSE OF LARGEST QUALITY TABARRUKAT WITH
WORLDWIDE DELIVERY

 /PUNJANTABARRUKAT  /OFFICIAL.PUNJATAN  WWW.PUNJATAN.COM  +92333-2352775

السَّلَامُ عَلَيْكَ
يَا عَبْدَ اللَّهِ
يَا أَحْسَنَ

السَّلَامُ عَلَيْكَ
يَا عَبْدَ اللَّهِ
يَا أَحْسَنَ

يَا أَحْسَنَ اللَّهِ أَحْسَنَ

PREMIUM RINGS



AQEEQ RING

FEROKA RING

YEMENI AQEEQ RING

SULAIMANI AQEEQ RING

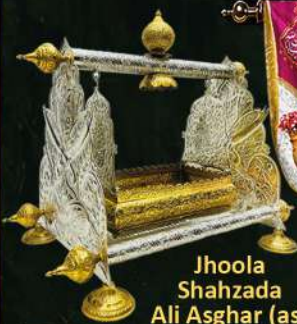
ALAM PANJA



ALAM PANJA

ALAM PANJA

ALAM PANJA



Jhoola
Shahzada
Ali Asghar (as)



SACRED
BANNER



ALAM PATKA



ALAM PATKA



SACRED TAJ



IMAMZAMIN



ROZA MUBARAK



SACRED TABOOT



100% ORIGINAL
TABARRUKAT



WORLDWIDE
DELIVERY



SECURE
PACKAGING



TRUSTED BY
THOUSANDS

 PUNJATAN TABARRUKAT CENTRE, SOLDIER BAZAAR KARACHI  +92333-2352775

تمام مومنین کو معیاری اور مستند تبرکات فراہم کرنا ہمارا مقصد ہے



مَحْرَمُ الْحَرَامِ

Special
Niaz
Packages
at discounted Prizes

Customize your Niaz package & experience the true taste of tradition. Our Niaz Packages are thoughtfully prepared to honor the sanctity of Muharram.

Beef Haleem | Chicken Haleem | Beef Biryani | Beef Pulao
Chicken Biryani/Chicken Pulao | Masoor Pulao
Chana Pulao | Masoor Biryani | Chana Biryani | Okhai Daal
Zeera Rice | Beef Qorma | Chicken Qorma



CALL FOR INFORMATION

- ☎ MUHAMMAD ABBAS BHOJANI
0311-3911052
- ☎ SHARAFAT HUSSAIN BHOJANI
0300-3004710



📍 BEHIND BANK AL-HABIB LIMITED,
SOLDIER BAZAR NO.3, KARACHI.

📱 /PRINCECATERERS&BBQ

ORDER
NOW

person is his intellect, and the form of the intellect is etiquette (adab). And etiquette is of two types: one is natural, the other is acquired. And the best of etiquettes are those commanded by the Creator of the world. Among these is that one should observe respect of one's king, for this is his right that no one else has in the world, because the king is the intermediary between God and His servants. And there are also two types of kings: one who possesses force and dominance, and the other, a king of wisdom and sacred law and his right is much greater. O Harithah! You know that God has granted us superiority and authority over the Christian kings, and after that, preference over all human beings. Therefore, you should understand the right of every person, and this alone is sufficient for your condemnation that you do not observe the rights of the kings of wisdom."

Aqib's Slyness

Then Aqib said: "You mentioned the brother from Quraysh, Muhammad (PBUH), and that he has brought miracles. You have spoken very correctly and well. We also know this, and we believe in him and his messengership, and we bear witness that he possesses the miracles and clear signs of the former and latter peoples, except for one sign which is the greatest and most manifest, which is like the head, while the signs he possesses are like the body. And what value does a body without a head have? Be patient so that we may investigate his condition and reflect upon his signs and miracles. That sign, which is like the head and superior to all other signs if it becomes manifest, we will enter his religion before you and obey him before you."

Harithah said: "Whatever you have said and narrated, you have spoken the truth, and we too are ready to listen and obey. What is that sign whose absence has created anxiety after intimacy, and after the purpose became clear and evident, has again cast us into doubt?"

Aqib said: "Sayyid had explained it, but you did not pay attention and rendered all these discussions futile." Harithah said: "May my parents be sacrificed for you! Then tell me, what is that matter?" Aqib said: "Salvation is attained by the one who, after recognizing the truth, accepts it and does not turn away from it. Indeed, you and we know, and besides us, the scholars of the Divine Books also know, whatever is in this Book the knowledge of the past and whatever is to occur. Indeed, in the language of every nation, with complete clarity, this glad tiding has been made manifest that Ahmad (PBUH), a prophet, will come who will be the last of all prophets. His nation will possess the East and the West. He and the people of his nation will rule for a long period. Then they will oppress a king who, among the followers of this prophet (PBUH), in terms of lineage and virtue, and in the nation, will be the closest to this prophet (PBUH). They will abandon the will of their prophet (PBUH) by committing oppression and rebellion. Then, for years, the caliphate will turn into kingship, and their kingdom will become great, to the extent that there will be no house in the Arabian Peninsula whose inhabitants are not either inclined towards them or fearful of them. Then their kingdom will be removed, and other people will rule over them who were their servants and slaves, and they will spread evil ways and evil traits in the world. Their rule will be with oppression and force. Then their rule will diminish from all sides, and the disbelievers will dominate them. Then afflictions will become severe upon them, and calamities will surround them from every side, to the extent that, due to the excess of oppression and tyranny before them, death will become better than life. Their elders and leaders will be such people who are not worthy of leadership and greatness. Eventually, the religion will slip from their hands, and nothing will remain of religion except its name. In that time, the believers will be poor, and the religious will remain very few, to the extent that all except a few will become despairing of God. And some people, due to the boundless turmoil and evil in which they will be trapped, will begin to think that God will no longer help His religion. Eventually, after their

despair, the All-Holy and Exalted Truth (Almighty God) will compensate them through a person from the progeny of their prophet (PBUH), and will manifest him from a place that those people will not know. The angels of heaven will send blessings upon him. The earth and whatever is in it will become prosperous with his advent, and the earth will reveal its blessings, adornment, and treasures, until it becomes as it was in the time of Adam (PBUH). In the time of that person, poverty, affliction, and diseases that descended upon previous nations will be eliminated, peace will be established in all cities, and the venom and sting of every poisonous creature, and the claws of beasts, etc., will become harmless, to the extent that young girls will play with baby snakes and they will cause them no harm. And the Lord of the worlds will make that person dominant over all the religions of the world. He will rule over all countries to the furthest reaches of China, until no person remains except that he will be upon the true religion the religion that God loves and for which He raised all prophets, from Adam (PBUH) to the Seal of the Prophets (PBUH)."

So what is that sign?

When Aqib's speech reached this point, Harithah said: "I bear witness, by the God who created all things, that O honorable one! O wise elder! The truth has been made manifest by your speech, and the world has been illuminated by your truthful words. Whatever you have said is in accordance with what God has revealed in His books that He sent for the guidance of His servants. Everything you have said is truth and correct, and not a single letter contradicts the Divine Book. But what is that matter which you wished to explain?"

Aqib said: "You assume that the final prophet is this same Ahmad al-Qarashi (PBUH), but this is absolutely incorrect." Harithah asked: "Why? Have you not acknowledged that the people have testified to his prophethood, messengership, and miracles?" Aqib said: "Indeed, I acknowledge, but between Prophet Jesus (PBUH) and the Day of

Resurrection, there are two prophets, one of whose name is derived from the other. One is Muhammad (PBUH) and the other is Ahmad (PBUH). The first was foretold by Prophet Musa (PBUH), and the second by Prophet Jesus (PBUH). This Qarashi has been raised for his own people. After him, that prophet will come whose kingdom will be great and duration long. The Lord of the worlds will send him, and religion will be completed with him, and he will be the proof for all of creation. Then after Muhammad (PBUH), a period of interval (fatrat) will come in which all the foundations of religion will be uprooted. Then God will send him who will again strengthen the roots of religion, and God will make his religion dominant over all religions. So, he and, after him, the righteous monarchs (will possess all things over which night and day dawn. And the earth of Allah will be their inheritance, just as Adam and Noah (peace be upon them) were the inheritors and owners of the earth. They will be great kings in the garments of the poor, with humility and servitude. So those are the best of creation, and it is through that prophet that the people of his city and all the servants of God will receive guidance. And after a long period, Prophet Jesus (PBUH) will descend upon their final king. After them (that final king and Prophet Jesus), no goodness will remain in life. After them, a group of foolish people will remain like sparrows, and upon that worst of groups, the Day of Resurrection will come. And this is the promise of mercy that the Lord of the worlds will send upon Ahmad (PBUH) with numerous miracles, just as He sent upon Ibrahim al-Khalil (PBUH), as is written in the books of God."

Then Harithah said: "O Aqib! Is it settled in your view that these two names (Ahmad and Muhammad) belong to two persons who will exist in two different eras?" Aqib said: "Yes." Harithah asked: "Is there any doubt or suspicion in your heart regarding this matter?" He said: "No. By God! This is clearer and more manifest to me than the sun." Upon hearing this, Harithah lowered his head and, in amazement, began drawing lines on the ground. Then he said: "O elder! The defect is that wealth should be with the one who accumulates and preserves it, not with the one who

spends it; the sword remains with the one who keeps it as an ornament, not with the one who fights with it; and opinion remains with the one who does not seek help from it nor act upon it."

Aqib said: "O Harithah! You have spoken very harshly. Who is that?" He said: "I swear by that God by whose power the heavens and earth are established, and all oppressors and tyrants are subdued by Him, that these two names belong to one person, one prophet, and one messenger the one foretold by Musa bin Imran (PBUH), given glad tidings by Isa bin Maryam (PBUH), and before them, described by Prophet Ibrahim (PBUH) in his scriptures."

Sayyid laughing and mocking Harithah

Upon hearing this, Sayyid began to smile, in order to show the audience that he was mocking Harithah and expressing amazement at his words. Then Aqib said to Harithah by way of reprimand: "Thinking that Sayyid is laughing without reason is wrong; rather, he is laughing at your words." Harithah said: "If he is laughing, then it is a disgrace and shame that he has imposed upon himself, and an ugly act committed by him. Have you not read in inherited wisdom that God has forbidden you that it is not befitting for a wise person to make frivolous faces or laugh without something astonishing? Has not news reached you from your master and lord, the Messiah (PBUH), that meaningless laughter of a person is the negligence that manifests from his heart, or intoxication that has made him heedless of the concern for the Hereafter?"

Upon hearing this, Sayyid said: "O Harithah! No one is arrogant about his intellect except one who has ill thoughts about others. If I am in need of your narration in my knowledge, then I am not a scholar. Has it not reached you from our leader, the Messiah (PBUH), that there are some servants of God who, due to the vastness of Divine mercy, apparently laugh, while their hearts secretly weep from the fear of God?" Harithah said: "When such is the condition, then this is a good deed." Sayyid said:

"Then besides this, what else is it? Therefore, you should not think ill of the righteous servants of your Creator. Now conclude your speech, for the dispute and quarrel between us has become prolonged."

The Third Day of The Assembly

The narrators of traditions state that this was the third day of debate among them, and this was the third session of their assembly for reflecting upon their matter. Sayyid said: "O Harithah! Has Abu Wathilah (Aqib) not given you this news in the most eloquent words, which all the people heard, and did he not inform you again, but there was no effect upon you and your companions?"

What is written in the book "Zajirah"?

Sayyid said: "Now I will explain in another manner. I adjure you by God, and by that which He revealed to Jesus (PBUH): Have you seen in the book 'Zajirah' (The Repeller), which was translated from Syriac into Arabic i.e., the scripture of Sham'un bin Hamun al-Safa (Simon son of John the Pure), which has reached us through successive transmission in which, after many matters, it is stated: 'When a period has passed and people become misguided, sever family ties, and the traces of the prophets are effaced, then the All-Holy and Exalted Truth (God Almighty) will raise His servant Farqaleeta (Paraclete) with mercy, justice, and equity.' The people asked Prophet Jesus (PBUH): 'O Messiah of the age! Who is Farqaleeta (Paraclete)?' Prophet Jesus (PBUH) replied:

أحمد النبي الخاتم الوارث ذلك الذي يصلى عليه حيا و يصلى عليه بعد ما يقبضه إليه بانه الطاهر الخابر ينشره الله في آخر الزمان بعد ما انفصمت عرى الدين و خبت مصابيح الناموس و أفلت نجومه فلا يلبث ذلك العبد الصالح إلا أمما حتى يعود الدين به كما بدأ و يقر الله عز و جل سلطانه في عبده ثم في الصالحين من عقبه و ينشر منه حتى يبلغ ملكه منقطع التراب.
'Farqaleeta (Paraclete) is Ahmad (PBUH), who is a prophet and the seal of the chain of prophets, and the inheritor of the knowledge of the

prophets. The Lord of the worlds will send blessings upon him during his life and will also send blessings upon him after his death. Because of him (PBUH), He will raise his son (ATFS), who is pure and utterly purified, and the inheritor of all the knowledge of the prophets. He will raise him in the end times when the rope of religion has been uprooted, all the guiding traces of the prophets have been erased, the lamps of the prophets have been extinguished, and their stars have set. Then that righteous servant will establish the religion of Islam as before in a short period. And the All-Holy and Exalted Truth (God Almighty) will establish his kingdom and will send other righteous servants after him so that his rule may be established over the entire world."

Harithah said: "Whatever you have said is correct. There is no unease in the truth, and the heart is not satisfied with anything other than the truth. Who is the one whose attributes you have described?" Sayyid said: "The truth is that that person will not be without offspring." Harithah said: "Yes, that is so, and that person is Muhammad (PBUH)." Sayyid said: "O Harithah! Your persistence is based on obstinacy and argumentation. Did not those whom we sent to investigate and inquire about his condition return and report that Muhammad (PBUH) had two sons one, Qasim, from a Qurashi woman named Khadijah, and the other, Ibrahim, from the womb of a Copt woman and both passed away, and Muhammad (PBUH) became without children, like a broken-horned sheep on the verge of destruction (God forbid). Therefore, if Muhammad (PBUH) had a son, your statement would be acceptable, because in the scripture of Sham'un it is written that his son will be the owner of the entire world. Since he does not have a son, he cannot be the Muhammad (PBUH) foretold by Jesus (PBUH)."

The Argument (Truth) has been Conclusively brought Against You

Harithah said: "By God! There is much to take heed from, but few are those who consider. The proofs are clear, if only the insight were seeing. Just as sore eyes cannot see the sun due to pain, similarly, weak insights are incapable of perceiving the lights of wisdom due to feebleness of perception."

Then he turned to Sayyid and Aqib and said: "If it is the case that you will not follow and obey Muhammad (PBUH) because he has no son, then [know that] by God! Due to the knowledge that God has granted you, and due to the proofs from God that are in your possession, the proof has been conclusively brought against you. And along with this, that the Lord of the worlds has granted you honor and status over the common people and the kings, and has made every great one subservient to you, so that in religious matters, people turn to you, and you are not in need of them, and whatever you command, they act upon it. Therefore, one whom the Creator of the world grants some honor and status should, in gratitude for divine blessings, adopt humility and modesty for the pleasure of God. Because God has elevated him, and it is incumbent upon him to be a well-wisher for God's servants and not to distort God's commands.

"You yourselves mentioned Muhammad (PBUH) and described the testimonies concerning him that occur in the books of God, and you know that he has been raised. Then you say that he has been raised only for his own people, not for all of creation. Then you say that he is not the prophet who is the Seal of the Messengers, the inheritor of all the prophets, and the one who came after all, because you claim that he is without offspring. Is this not your statement?" Sayyid and Aqib said: "Yes, that is it." Then Harithah said: "If it becomes manifest that he does have offspring, then will you still doubt that he is the inheritor of all the prophets and that his religion will dominate over all the religions of the



AIZA FOOD CENTRE

PROVIDES YOU HOME COOK HYGIENIC FOOD



NIAZ

MENU LIST

2026

Frozen

	Pcs / Dz
Beef Shami Kabab	Rs. 75 / 900
Chicken Shami Kabab	Rs. 65 / 750
Beef Bohra Cutles	Rs. 120 / 1250
Chicken Bohra Cutles	Rs. 75 / 850
Chicken Aalo Cutles	Rs. 50 / 600
Chapli Kabab	Rs. 85 / 1000
Seekh Kabab	Rs. 70 / 800

Fried

	Pcs / Dz
Beef Shami Kabab	Rs. 85 / 1000
Chicken Shami Kabab	Rs. 75 / 900
Beef Bohra Cutles	Rs. 135 / 1600
Chicken Bohra Cutles	Rs. 90 / 1050
Chicken Aalo Cutles	Rs. 60 / 700
Chapli Kabab	Rs. 90 / 1100
Seekh Kabab	Rs. 75 / 900

Dawn Bun

	Pcs
Beef Shami Kabab	Rs. 120
Chicken Shami Kabab	Rs. 110
Chicken Aalo Cutles	Rs. 95
Chapli Kabab	Rs. 130
Beef Behari	Rs. 135
Chicken Behari	Rs. 110

Chapati/ Home Made Roti

	Chapati / Roti
Beef Shami Kabab	Rs. 110 / 115
Chicken Shami Kabab	Rs. 100 / 105
Chicken Aalo Cutles	Rs. 85 / 90
Chapli Kabab	Rs. 120 / 125
Seekh Kabab - 2 pcs	Rs. 160 / 165
Beef Behari	Rs. 180 / 185
Chicken Behari	Rs. 160 / 165

Sheermal Taaftan

	Pcs
Beef Shami Kabab	Rs. 165
Chicken Shami Kabab	Rs. 155
Chapli Kabab	Rs. 175
Beef Behari	Rs. 200
Chicken Behari	Rs. 195

Kulcha

	Pcs
Beef Shami Kabab	Rs. 155
Chicken Shami Kabab	Rs. 145
Chapli Kabab	Rs. 155
Beef Behari	Rs. 195
Chicken Behari	Rs. 190

SPECIAL DISCOUNT ON ORDER MORE THAN 100 PCS

RATES MAY VARY BASED ON MARKET CONDITIONS



HOME DELIVERY AVAILABLE

DC FREE

CONTACT US



foodpanda

AIZA FOOD CENTRE

0323-2103948 0322-2824928



AFSHAN ARCADE TIME MEDICAL STORE
SOLDIER BAZAR #3, KARACHI



Green Island
Youth Forum
(A Project of GIT)



ADMISSION OPEN

COACHING CLASSES

Class III to X XI & XII Year O' & A' Levels

COMPUTER COURSES

Microsoft Office - Canva - Shopify - Amazon
Advance Excel - Data Analytics - Python
WordPress - Website & Graphic Designing
Video Editing - Digital Marketing

CO-CURRICULAR ACTIVITIES

SUMMER CAMP

WINTER CAMP

ENGLISH LANGUAGE

NOHA/MANQABAT

Phone: 32253606 | Whatsapp: 0336-2783491

GIYF, Basement, Amtul Apartment, Near Masjid e Ayesha,
Parsi Colony, Soldier Bazar No. 1, Karachi, Pakistan.

world?" Harithah said: "Do you still hold this belief despite this debate and repetition?" Sayyid and Aqib said: "Yes."

At that moment, Harithah said: "Allahu Akbar (God is the Greatest)!" They said: "What happened that you said Allahu Akbar?" Harithah said: "The truth is manifest and falsehood is rejected, and the soul becomes restless to hear it. Indeed, diverting the course of a river and breaking mountains is easier than erasing that which the Exalted Truth (God Almighty) has established as living, because it is the truth. And bringing to life that which God has caused to die is impossible, because it is falsehood.

"Now know that Muhammad (PBUH) is not without offspring. He is indeed the Seal of the Messengers, the inheritor of the prophets, and the last messenger. There is no prophet after him. The Day of Resurrection will occur during the time of his nation. Then God alone will inherit the earth, and all that is in it will perish. From his progeny, there will be a righteous person who will be a king, as you have described, who will own the entire East and West, and the Exalted Truth (God Almighty) will make him dominant over all religions with the upright religion of Abraham (PBUH), which rejects polytheism."

Bring the Book "Jami'ah" (The Comprehensive Book)

Hearing this, both scholars (Sayyid and Aqib) said: "O Harithah! If it is true that he has offspring, then the truth is with you. But your example is like that of a fox's jumping about, and you do not desist from this claim. Alright, prove it so that we may also understand." Harithah said: "I bring you proof from your own side that will deliver you from doubt and suspicion, and will be a cure for the diseases of hearts." Then he turned to Abu Harithah Haseen bin Alqamah, who was their greatest scholar and elder, and said: "O venerable father! Have the books 'Jami'ah' (The Comprehensive) and 'Zajirah' (The Repeller) brought here, and make our hearts joyful and satisfied."

The narrators of traditions state that this situation occurred in the fourth session, and this debate continued until noon, while there was intense heat. Sayyid and Aqib said: "Now postpone the discussion until tomorrow, for we have spoken a great deal today and our souls are at our lips." In short, it was decided that the next day, the books 'Zajirah' and 'Jami'ah' would be brought, and they would examine them and act accordingly. Then the assembly was dismissed.

The Fourth Day of the Assembly

The next day, the people of Najran gathered all their worshippers and scholars so that they could witness, along with Aqib and Sayyid, the debate with Harithah and the manifestation of the truth from the books 'Jami'ah'. When Sayyid and Aqib saw that all the people had gathered to hear the evidence from the book 'Jami'ah', they became remorseful, because they knew that the truth was with Harithah. Therefore, they tried to prevent this debate from taking place before the people. These two, Sayyid and Aqib, were devils among humans in their cunning and deceit. In short, Sayyid said to Harithah: "You have spoken grandly and have annoyed every person with your talk, and you do not want the truth to manifest." Harithah said: "The truth is that you and Aqib are the ones who do not let the truth manifest. Now say whatever you wish to say."

Aqib's Obstinacy

Aqib said: "Whatever needed to be said has all been delivered. Now I repeat it again. Indeed, we inform you and do not wish to conceal the Divine proof, nor do we deny the signs of God, nor do we fabricate lies against the Lord of the Worlds that we would say a person whom the Lord of the Worlds has raised with messengership is not a messenger. O Harithah! We acknowledge that among the descendants of Ishmael (PBUH), Muhammad (PBUH) is the Messenger of Allah to his own people. But for the Arabs and non-Arabs and others, we do not consider it obligatory to obey him or to abandon our religion and adopt his religion.

However, it must be acknowledged that he is a messenger to his own people." Harithah asked: "On what basis and for what reason do you make this acknowledgment?" They replied: "Because we have heard in the Gospels and all the books of God, and it has become manifest to us."

How can Muhammad (PBUH) not be the Seal of the Prophets?

Harithah said: "When it is proven and clear from the books of God that Muhammad (PBUH) is a messenger whether it appears in summary or in detail then how can you say that he is not the inheritor prophet and the gatherer (the one upon whose nation the Resurrection will occur), and that he has not been raised for all the worlds?" They answered: "You know and we know, and we have absolutely no doubt, that the proof of God is never removed. This is the command that Allah has always maintained. The world is never devoid of the proof (hujjat) of God as long as night and day remain. And as long as two persons remain in the world, one of them will be the proof of God over the other. Previously, we used to think that the proof would be Muhammad (PBUH) and that he would establish this religion. But since Allah did not keep his male offspring and made him without children, we now understand that this is not that Muhammad (PBUH), because he is without progeny, and the Divine proof, the prophet, and the Seal of the Messengers will not be without offspring. This matter is present, by the testimony of God, in His revealed books. Therefore, we understood that after Muhammad (PBUH), another prophet will come and remain whose name will be Ahmad, derived from Muhammad whose prophethood, messengership, and seal (finality) the Messiah (PBUH) foretold. And that his pure son will be the king of the entire world and will establish all of creation upon the greatest religion of God. These matters will manifest not by his hand, but from his progeny, who, after him, will own all cities and everything dry and wet within them. The scholars who have preserved the Gospel are agreed upon this matter,

and we have discussed this completely before, and have now stated it again. So, what need do you have for this repetition?"

By God, this is the same Ahmad (PBUH)

Harithah said: "You have stated that after the Messiah (PBUH), two prophets will be raised, and that both will be from the descendants of Ishmael (PBUH). Among them, the first messenger will be raised in Medina, and after him, the second is Ahmad. But this Muhammad (PBUH) who is from the Quraysh and lives in Medina by God! He is the same Ahmad (PBUH) that the books of God and their verses indicate. He is the proof of God, the Seal of the Messengers, and the inheritor of the prophets. Apart from him or after him, there will be no other messenger or prophet between the Messiah (PBUH) and the Day of Resurrection. Yes, from his righteous, truthful, and infallible daughter, there will be a son who will invite the entire world to the true religion, and the East and West will be under his control. So, you have said what is needed to be said, and you believe in the prophethood of Muhammad (PBUH). And if his lineage continues, will you then have no doubt that he is the one who surpasses all prophets in perfection and is the last messenger?" They replied: "Yes, in our view, this is the greatest proof." Harithah said: "You have doubt in your belief regarding the other prophet. Therefore, let the book 'Jami'ah' be the judge between us and you in this matter."

The Book "Jami'ah" (Comprehensive) is summoned

When the people heard Harithah's words, they began to make an uproar, saying: "O Abu Harithah! Bring Jami'ah! Bring Jami'ah!" Because the people had grown weary of the debate and argumentation, and they assumed that when the book was brought, it would become manifest that the truth was on the side of Sayyid and Aqib, since they had made great claims in these assemblies. Hearing the people's insistence, Abu Harithah (Haseen bin Alqamah) said to his slave, who was standing behind him: "Go and bring the Book Jami'ah." He went immediately and was returning

with the book placed on his head, but due to its weight, he could barely manage to hold it.

The Reaction of Sayyid and Aqib Upon Hearing of the Jami'ah Book

The narrator says: A truthful man from among the people of Najran informed me one who always remained in the service of Sayyid and Aqib, carried out their affairs, and was well acquainted with many of their matters. He said that when the Jami'ah Book was brought forth, Sayyid and Aqib were almost destroyed by anger, for they knew that within this book was the mention of the Messenger of Allah (PBUH), the conditions of his Ahl al-Bayt (A.S), the events of the Prophet's era, all that would occur within his Ummah, the conditions of his Companions, and the happenings until the Day of Judgment.

Then one of them looked toward the other and said:

“Today is such a day that the rising of the sun has brought us no blessing. For all the people are present, and we shall lose our worth in the eyes of the masses. Never again will such a gathering occur in this manner, nor such a discussion take place, except that they will prevail over us.”

The other replied:

“To be overcome before the common people is the gravest ruin, for afterward their correction becomes exceedingly difficult. Corrupting the masses is like demolishing a building, while reforming them is like reconstructing it. The corruption caused by a single statement among them cannot be repaired even within an entire year.”

The narrator says that meanwhile Harithah found an opportunity and secretly sent a man to summon the group that had come from among the Companions of the Messenger of Allah (PBUH), calling them cautiously so that Aqib and Sayyid might not disrupt the gathering or postpone the

matter until the next day. Since all the Christians of Najran had gathered, and all wished to learn of the descriptions of the Messenger of Allah (PBUH) written in the Jami'ah Book, and since the delegates sent by the Prophet (PBUH) were also present, along with Abu Harithah the chief among the Christians who inclined toward Harithah's side.

The narrator says that the truthful and trustworthy Christian man related to me that those scholars mutually agreed that they should neither reject nor object to whatever Harithah said to them or whatever matter he invited them toward, lest the people should imagine that they stood upon falsehood. Thus they outwardly showed that they desired to examine the Jami'ah Book and to act upon whatever true judgment was contained within it, so that they might not lose honor in the eyes of the public.

Thus Sayyid and Aqib arose and came toward the Jami'ah, which was in the possession of Abu Harithah. Harithah ibn Athal also stepped forward. The people present stretched their necks forward in anticipation, and the Companions of the Prophet (PBUH) gathered around the book.

Abu Harithah ordered that the Jami'ah be opened from one side, and a great scroll of Hazrat Adam (AS) was brought forth, containing the knowledge of the Divine Kingdom and all that the Truth, Glorious and Exalted (God Almighty), had created in the heavens and the earth, as well as the commands relating to worldly and otherworldly matters. This was the very scroll that had passed from Hazrat Adam (AS) to Hazrat Sheeth (AS), containing all branches of knowledge.

Sayyid and Aqib began reading it so that the descriptions of the Prophet (PBUH) concerning which there had been dispute among them might become manifest. All the people listened attentively and turned toward it with complete concentration, waiting to see what would emerge from it.

Thereafter they began reading the second lamp (Misbah al-Thani) from among the chapters of that book, and afterward the scrolls of various prophets were read, in which glad tidings and descriptions concerning the

Seal of Prophethood, Hazrat Muhammad e Mustafa (PBUH) had been mentioned.

In short, when all the people heard the descriptions of the Messenger of Allah (PBUH) those that Allah had conveyed through Hazrat Jesus (AS) along with the praises of the Prophet (PBUH), the mention of the dominion of his Ummah, and the conditions of his Ahl al-Bayt and progeny (AS), Sayyid and Aqib became ashamed and remorseful, and the debate came to an end.

The narrator says: Since Harithah had prevailed over Sayyid and Aqib in the debate by means of the Jami'ah Book and the scrolls of the prophets and because they were unable to carry out the alterations they had intended in their hearts regarding those books, nor could they devise any interpretation by which to deceive the masses they withdrew from argumentation and realized that they had strayed from the path of truth and erred in their schemes and deception.

Thus both of them departed sorrowfully and regretfully to their church so that they might devise some plan for themselves. But all the Christians of Najran came to them and asked:

“What opinion have you formed now, and which religion do you consider to be true?”

They replied: “We shall not abandon our religion, and you too should remain firm upon your faith until the reality of the religion of Muhammad (PBUH) becomes manifest. Now we shall go to the Prophet of Quraysh and see what he has brought and toward what matter he calls us.”

The Christians Depart for Madinah

The narrator says that when Sayyid and Aqib resolved to travel to Madinah Munawwarah to present themselves before the Holy Prophet

(PBUH), fourteen distinguished personalities of Najran and seventy chiefs from Banu Harith ibn Ka'b departed with them.

The narrator further says that Qays ibn Haseen and Yazid ibn 'Abd al-Madan, who were among the scholars of Hadramawt, came to Najran and accompanied them on the journey.

Thus, they all mounted their camels and proceeded toward Madinah al-Munawwarah, leading their horses without riders.

Since news of the Companions of the Prophet (PBUH) who had gone to Najran was delayed in reaching Madinah, the Messenger of Allah (PBUH) dispatched Khalid ibn al-Walid with a contingent to investigate the matter and learn what occupied them. On the way, Khalid and his companions encountered that delegation.

The Christians said: "We have come to the Messenger of Allah (PBUH) in order to investigate the true religion."

The Christians Camp Near Madinah

When they approached the outskirts of Madinah, Sayyid and Aqib desired to display their grandeur and magnificence before the Muslims along with their retinue. Therefore, they instructed their companions:

"Dismount from your rides, remove the clothes of travel, bathe yourselves, and then proceed onward."

So, they halted there, adorned themselves in exceedingly precious Yemeni silk garments, perfumed themselves with musk, mounted their horses, took spears into their hands, and advanced in the utmost order and discipline.

The Arrival of the Christians in Madinah

These people were among the most handsome and robust of the inhabitants of Madinah. When the people of Madinah saw them, they said among themselves: "We have never seen a delegation finer than these people."

Eventually they came into the presence of the Messenger of Allah (PBUH). At that time the Prophet (PBUH) was seated in the mosque.

When the time of their worship arrived, they turned toward the east and began offering their prayers. The Companions of the Prophet (PBUH) wished to stop them, but the Prophet (PBUH) restrained his companions and said: "Leave them to their state."

For three days they remained there in this manner. During those days, the Messenger of Allah (PBUH) did not invite them to Islam, nor did they question the Prophet (PBUH) regarding anything.

Rather, the Prophet (PBUH) granted them three days so that they might observe his manners, conduct, character, and way of life the very qualities they had read about in their scriptures.

Debate regarding Prophet Jesus (AS)

After three days, the Holy Prophet (PBUH) invited them to Islam. They said: "All those attributes of the prophet who will come after Prophet Jesus (AS) that we have seen in the books of God—we see them all in your person (PBUH), except for one attribute, which is the most important and whose indication of his truthfulness is the strongest. We do not find that in you (PBUH)." The Holy Prophet (PBUH) asked: "What is that attribute?" They replied: "We have seen in the Gospel that the prophet who will come after the Messiah (PBUH) will confirm him and believe in his prophethood. But you (PBUH) consider him false and hold the belief that he is a servant (of God, not divine)."

The narrator states that their dispute and contention with the Holy Prophet (PBUH) was about none other than Prophet Jesus (AS). The Holy Prophet (PBUH) said:

لَا بَلَّ أَصَدِقُهُ وَ أَصَدِّقُ بِهِ وَ أُؤْمِنُ بِهِ وَ أَشْهَدُ أَنَّهُ النَّبِيُّ الْمُرْسَلُ مِنْ رَبِّهِ عَزَّ وَ جَلَّ وَ أَقُولُ إِنَّهُ عَبْدٌ لَا يَمْلِكُ لِنَفْسِهِ نَفْعًا وَ لَا ضَرًّا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا

"It is not as you say. Rather, I confirm the prophethood of Prophet Jesus (PBUH), believe in him, and bear witness that he is a prophet sent by God and is a servant of the Lord of the Worlds. He has no power over his own benefit or harm, nor over his life or death, nor does he himself have the authority to be raised after his death. Rather, all these matters are under God's control."

They said: "Can a servant do all those things that he did? Or did any prophet manifest the things that he manifested with his perfect power? Did he not raise the dead, heal the leper, and inform people of what was in their hearts and what they stored in their houses? Is the power for these things in anyone other than the Exalted Truth (God Almighty) or His son?" And they narrated many such absurd and exaggerated things about Prophet Jesus (AS), from which the Lord of the Worlds is exalted and pure.

The Holy Prophet (PBUH) said:

قَدْ كَانَ عَيْسَى أَخِي كَمَا قُلْتُمْ يُحْيِي الْمَوْتَى وَ يُبْرِئُ الْأَكْمَةَ وَ الْأَبْرَصَ وَ يُخْرِقُ قَوْمَهُ بِمَا فِي نُفُوسِهِمْ وَ بِمَا يَدْخُرُونَ فِي بُيُوتِهِمْ وَ كُلُّ ذَلِكَ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ لِلَّهِ عَزَّ وَ جَلَّ عَبْدٌ وَ ذَلِكَ عَلَيْهِ غَيْرُ عَارٍ وَ هُوَ مِنْهُ غَيْرُ مُسْتَنْكِفٍ فَقَدْ كَانَ لَحْمًا وَ دَمًا وَ شَعْرًا وَ عَظْمًا وَ عَصَبًا وَ أَمْسَاجًا يَأْكُلُ الطَّعَامَ وَ يَظْمَأُ وَ يَنْصَبُ وَ اللَّهُ بِأَرْبِهِ وَ رَبُّهُ الْأَخْذُ الْحَقُّ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ لَيْسَ لَهُ نِد

"Whatever you have said that my brother Jesus (AS) used to raise the dead, heal the blind and the leper, and inform his people of what was in their hearts or what they stored in their houses all of this is correct and true. But he used to do all these things by the command of God. He is a

servant of God and was not ashamed of being a servant of God, nor did he rebel against being His servant. Jesus (AS) had flesh, blood, veins, and muscles. He used to eat food, drink water, and relieve himself. All these are attributes of created beings. Their Lord is One and Unique. The truth is that nothing is like Him; there is no likeness to Him."

They said: "Tell us about any person who was born without a father." The Holy Prophet (PBUH) said: "The creation of Adam (AS) is more wondrous than that of Jesus (AS), for he was created without a father or mother. For God, the creation of anyone is neither easy nor difficult, because His power is at such a level that He creates whatever He wills. He says, 'Be,' and it comes into being." Then the Holy Prophet (PBUH) recited this noble verse:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ.¹

"Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, 'Be,' and he was."

Proposal of Mubahila (Mutual Invocation of Divine Curse)

They said: "We remain steadfast upon our belief regarding Jesus (AS) and cannot turn away from it, and we do not accept your statements concerning Jesus (AS). Come, let you and us perform Mubahila (mutual cursing). May the curse of Allah be upon the liar among us and you. For Mubahila and cursing is a means of hastening divine punishment, and the truth soon becomes manifest." At that moment, the Verse of Mubahila was revealed:

¹. سورة آل عمران، آيت ٥٩.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ.¹

"So whoever argues with you concerning him after knowledge has come to you, say: 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then we supplicate earnestly and invoke the curse of Allah upon the liars.'"

The Messenger of Allah (PBUH) recited this verse to them and said: "The Exalted Truth (God Almighty) has commanded me to accept your desire regarding Mubahila. If you are willing, then act upon your word." These people said: "Let this be a sign between us and you. Tomorrow we will gather with you and perform Mubahila with you."

Mutual Consultation Among the Christians

Sayyid, Aqib, and their companions got up and went away to a distance. They had camped outside Medina at a place called Harrah. Some of them said to others: "Muhammad has settled the matter by which your case and his will become evident. We must see which people he brings to perform Mubahila. Will he bring all his companions, or his special companions, or the poor who are humble and the chosen ones of the religion? Because such a group is always small. If he comes with a large number or with prominent worldly people to show grandeur and power, as kings do, then understand that you will prevail. But if he brings a small group of righteous individuals and God-fearing people, which is the way of prophets and God's chosen ones, then do not perform Mubahila with them at all, because this will be a sign between you and them. So, watch what he (PBUH) does. Indeed, they have fully disclosed their excuse if they have any fear." Then, by the order of the Holy Prophet (PBUH), a path was cleared between two trees.

¹. سورة آل عمران، آيت ٦١.

Both Groups Depart for Mubahila

When the next day arrived, the Holy Prophet (PBUH) brought a black, light cloak and spread it over the two trees. Aqib and Sayyid saw that the Holy Prophet (PBUH) had arrived, so they also brought two boys with them one named Al-Muhsin and the other Abdul-Mun'im and brought two women, Sarah and Maryam. The Christians of Najran and the horsemen of Banu Harith bin Ka'b also came out wearing their best clothes. The residents of Medina the Muhajirun, the Ansar, and the scholars also came adorned and decorated to see what the outcome would be.

The Holy Prophet (PBUH) remained in his chamber until the sun had risen high. Then, in such a manner that he was holding the hand of Ali (peace be upon him), with Imam Hasan and Imam Husayn (peace be upon them) in front of him and Lady Fatimah Zahra (peace be upon her) behind him, he proceeded and came under those two trees, and standing in that manner, he stood under the cloak. He (PBUH) then sent a person to Sayyid and Aqib, saying: "Come for the Mubahila for which you used to summon me." Those people came and asked: "With which people are you performing Mubahila with us?" The Holy Prophet (PBUH) replied:

بخير أهل الأرض و أكرمهم على الله عز و جل بمؤلاء و أشار لهما إلى علي و فاطمة و الحسن و الحسين صلوات الله عليهم.

"With the best of the people of the earth and the most exalted and honored personalities before God." The Messenger of Allah (PBUH) pointed towards his Ahl al-Bayt Ali, Fatimah, Hasan, and Husayn (peace be upon them).

Will you perform Mubahila with us along with them?

Sayyid and Aqib said: "You did not bring those elders and distinguished personalities who have believed in you? With you are only this young man, one lady, and two children? Will you perform Mubahila with us along with them?"

The Holy Prophet (PBUH) replied:

نعم أو لم أخبركم بذلك آنفا نعم بمؤلاء أمرت و الذي بعثني بالحق أن أباهلكم

"Yes. Did I not inform you before? And I have been commanded to do so with these very people. By God who raised me as a prophet, I will perform Mubahila with you."

Upon hearing this, their faces turned pale, and they returned to their companions. The people asked: "What happened?" They tried to maintain composure and said they would explain later. Among them, a young man who was one of their good scholars said:

ويحكم لا تفعلوا و اذكروا ما عثتم عليه في الجامعة من صفاته فو الله إنكم لتعلمون حق العلم أنه لصادق و إنما عهدكم بإخوانكم حديث قد مسخوا قرده و خنازير فعلموا أنه قد نصح لهم فأمسكو.

"Woe to you! Do not perform Mubahila with them at all. Remember the attributes of Muhammad (PBUH) that you have seen in the book Jami'ah. By God! As you know that he (PBUH) is truthful, before you can return, your companions will be transformed into the shapes of monkeys and pigs. Fear God." They understood that the man was advising them sincerely, so they fell silent.

Conversation of Mundhir bin Alqamah

The narrator states that Mundhir bin Alqamah, who was the brother of Abu Harithah, the greatest scholar of the Christians, and was himself among their scholars and men of wisdom and intellect, and the people of Najran also had great faith in him, was not present when the debates were taking place among the people of Najran. He arrived at the time when those people had gathered and wished to go to the Messenger of Allah (PBUH) for the Mubahila. He also set out with these people. When he saw the disagreement in their opinions, he took the hands of Sayyid and Aqib and said to their companions: "Wait a while, for I wish to speak

privately with these elders." Saying this, he took both of them aside to a distance and said: "A sincere advisor does not lie to those who listen to him. I am a friend and well-wisher to both of you. So, if you desire your own well-being, reflect; you will attain salvation. Otherwise, you will be destroyed and will also destroy a whole world along with yourselves." They said: "We consider you our well-wisher and are satisfied with you. Say whatever you know." He said: "Do you not know that every nation that performed Mubahila with its prophet was destroyed and annihilated in the blink of an eye? While you know from the Divine Book that Muhammad Abul Qasim (PBUH) is the same prophet whose glad tidings were given by all the prophets, and the attributes of him and his Ahl al-Bayt (AS) have been described by our leaders. The second thing with which I wish to warn you is to open your eyes and see the signs of divine wrath."

Signs of Divine Wrath

They asked: "What are they?" Mundhir said:

انظروا إلى النجم قد استطلع على الأرض و إلى خشوع الشجر و تساقط الطير بإزائكما لوجوهها قد نشرت على الأرض أجنحتها و قاءت ما في حواصلها و ما عليها لله عز و جل من تبة ليس ذلك إلا لما قد أظلم من العذاب و انظروا إلى اقشعرار الجبال و إلى الدخان المنتشر و قزع السحاب هذا و نحن في حمارة القيظ و إبان الهجير و انظروا إلى محمد ص رافعا يده و الأربعة من أهله معه إنما ينتظر ما تجيبان به ثم اعلموا أنه إن نطق فوه بكلمة من بمله لم تدارك هلاكا و لم نرجع إلى أهل و لا مال.

"Look at the sun, how it is changing. Look at the trees, how all of them have bowed their heads. The birds have placed their heads on the ground and spread their wings, and out of fear of divine punishment, their innermost contents have melted. Also, see the trembling and quaking of the mountains, the smoke that has enveloped the entire atmosphere, and the black clouds despite it being summer and not the season of clouds.

And now look at Muhammad (PBUH) and his Ahl al-Bayt (AS), how they have raised their hands in supplication, waiting for you to accept the invocation of curse. Therefore, understand that if a single word of curse leaves their tongues, we will all be destroyed and annihilated and will not be able to return to our homes and families."

When Sayyid and Aqib raised their gaze and witnessed the signs of punishment and became certain that the Holy Prophet (PBUH) was upon the truth, their legs began to tremble, and they nearly lost their minds. When Mundhir saw their terrified state, he said: "If you become Muslims, you will be successful in this world and the Hereafter. And if you desire only this world and cannot give up the grandeur, splendor, and authority you possess among your people, then I have no concern with that. But you have done badly by agreeing to Mubahila with Muhammad (PBUH), making Mubahila a sign of truth between you and him, and coming out of your city. This happened because of the weakness of your intellects. Muhammad (PBUH) accepted your challenge, and when prophets resolve to do something, they do not turn back until they have accomplished it. So, if you wish to be rid of this Mubahila and save yourselves from divine punishment, then make peace with Muhammad (PBUH) very quickly and appease him. Do not delay at all, so that your affair may end well like that of the people of Jonah, who repented when they saw divine punishment."

Sayyid and Aqib said: "Now you go to Muhammad (PBUH) and settle whatever you wish; we agree. But make his brother Ali (AS) the intermediary and request him to set right this covenant and agreement, because Muhammad (PBUH) greatly listens to him and does not delay acting upon his words. Then return quickly so that our hearts may find rest and satisfaction."

Ali's (AS) Opinion is the Opinion of Messenger of Allah (PBUH)

Mundhir proceeded to the service of the Messenger of Allah (PBUH) and, presenting himself, said: "Peace be upon you, O Messenger of Allah (PBUH). I bear witness that there is no god besides the Lord of the Worlds, and that you and Jesus (peace be upon him) are both His servants and messengers." And he became a Muslim. Then he delivered the message of Sayyid and Aqib. The Holy Prophet (PBUH) sent Amir al-Mumineen Ali ibn Abi Talib (peace be upon him) to them for a peace agreement. Amir al-Mumineen (AS) submitted:

بِأبي أنت على ما أصالحهم

"O Messenger of Allah (PBUH)! May my father and mother be sacrificed for you. On what terms should I make peace with them?" The Holy Prophet (PBUH) said:

رَأَيْكَ يَا أَبَا الْحَسَنِ فِيمَا تُبْرِمُ مَعَهُمْ رَأْيِي

"O Abul Hasan! Make peace with them on whatever you consider better and appropriate, for your word and action are my word and action."

Amir al-Mumineen (AS) made peace with them on the condition that they would pay two thousand fine garments and one thousand mithqals every year, half in the month of Muharram and the remainder in the month of Rajab. Then Amir al-Mumineen (AS) brought both of them (Sayyid and Aqib) to the service of the Holy Prophet (PBUH), informed him of the terms of the peace agreement, and both of them acknowledged their humiliation and disgrace. The Holy Prophet (PBUH) accepted and approved it.

What would have happened if the Mubahila had taken place?

The Messenger of Allah (PBUH) said:

أَمَا إِنَّكُمْ لَوِ بَاهَلْتُمُونِي بِمَنْ تَحْتَ الْكِسَاءِ لَأَضْرَمَ اللَّهُ عَلَيْكُمُ الْوَادِيَّ نَارًا تَأْتِجُ ثُمَّ لَسَاقَهَا اللَّهُ عَزَّ وَجَلَّ فِي أَسْرَعٍ مِنْ طَرْفِ الْعَيْنِ إِلَى مَنْ وَرَاءَكُمْ فَحَرَقَهُمْ تَأْتِجًا.

"If you people had performed Mubahila with me and those who are under the cloak, then surely the All-Holy and Exalted Truth (God Almighty) would have filled this valley with fire for you, and before the blink of an eye, that fire would have reached those people whom you left behind among your families and your people, and the fire would have burned them all to ashes."

When the Holy Prophet (PBUH) returned to his mosque with his People of the House (AS), Gabriel (AS) descended and said:

يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ عَبْدِي مُوسَى عَلَيْهِ السَّلَامُ بَاهَلَ عَدُوَّهُ قَارُونَ بِأَخِيهِ هَارُونَ وَ بَيْنِهِ فَحَسَفْتُ بِقَارُونَ وَ أَهْلِهِ وَ مَالِهِ وَ بِمَنْ آزَرَهُ مِنْ قَوْمِهِ وَ بَعْرِي أَقْسِمُ وَ بِجَلَالِي يَا أَحْمَدُ لَوْ بَاهَلْتْ بِكَ وَ بِمَنْ تَحْتَ الْكِسَاءِ مِنْ أَهْلِ الْأَرْضِ وَالْخَلَائِقِ جَمِيعًا لَتَقَطَّعَتِ السَّمَاءُ كِسْفًا وَ الْجِبَالُ زُبْرًا وَ لَسَاخَتِ الْأَرْضُ فَلَمْ تَسْتَقِرَّ أَبَدًا إِلَّا أَنْ أَشَاءَ ذَلِكَ

"O Muhammad (PBUH)! The All-Holy and Exalted Truth (God Almighty) conveys greetings to you and says: 'My servants Moses and Aaron, and the two sons of Aaron, performed Mubahila with their enemy Korah, so God caused Korah to sink into the earth along with his family and those who supported him. O Ahmad (PBUH)! I swear by My own Majesty and Glory that if you and your People of the House were to perform Mubahila with all the people of the earth, surely the sky would be torn apart, the mountains would be crushed to pieces, and the earth would sink and cease to exist. However, My will was contrary to that.'"

Upon hearing this, the Holy Prophet (PBUH) prostrated in gratitude, placing his face on the ground. Then he (PBUH) raised his hands so high that the whiteness of his armpits became visible, and three times he (PBUH) said: "Thanks be to the Bestower of blessings! Thanks be to the Bestower of blessings!"

Why was gratitude expressed?

The people asked the Holy Prophet (PBUH) about the prostration of gratitude and the joy that was apparent on his sacred and radiant face. The Holy Prophet (PBUH) said:

شُكْرًا لِلَّهِ عَزَّ وَجَلَّ لِمَا أُنْبِئَنِي مِنَ الْكِرَامَةِ فِي أَهْلِ بَيْتِي ثُمَّ حَدَّثَهُمْ بِمَا جَاءَ بِهِ جِبْرِئِيلُ عَلَيْهِ
السلام.

"I offered thanks to the Lord of the Worlds for the blessing that He manifested concerning my People of the House (AS)." Then he (PBUH) related to the people whatever message Gabriel (AS) had conveyed¹.

¹. بحار الأنوار (ط- بيروت)، ج ۲۱، ص ۲۸۶-۳۲۵.

نوٹ: سید ابن طاووس کی نقل کردہ یہ روایت انتہائی طویل ہے جس کو یہاں نقل کرنے میں اختصار سے کام لیا گیا ہے اور ترجمہ کو ممکن حد تک سلیس کرنے کی کوشش بھی کی گئی ہے اور کئی مقامات پر محاورتی ترجمہ کیا گیا ہے۔

Alham

Swiss Collection

EXCLUSIVE PERFUMES



BUY 1 GET 1 FREE
50ML + 5ML (10% EXTRA)

BUY

LOUD AL FATIMA

RS. 3500/-



LIMITED TIME
OFFER

GET

LOUD AL ALI

FREE



Please visit our website www.ilhamperfumes.com
to view complete product range.

Order Now! 0092-301-1131550 / 0092-301-1131549

HEMANI

Live Natural

Skin Care | Hair Care | Health Care | Fragrances | Herbal Oils

A NATURAL Lifestyle Solution



Scan Me For 20% OFF



www.hemaniherbals.com info@hemanitrading.ae



ISO 9001:2015, ISO 22000:2018 & ISO 6031:2018 Certified Company