

History's hidden facts

(A selection from authentic sources of history)

Research (Late) **Navvab Shaikh Ahmed Husain**

Abridged by **Dr. S. M. Hasan Rizvi**

English translation by **Sibt e Haider**



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عالی جناب نواب احمد حسین صاحب خان بہادر
او۔ بی۔ ای اعلی اللہ مقامہ

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Book name: History's hidden facts
Research: (Late) Navvab Shaikh Ahmed Husain
Selection: Dr. S. M. Hasan Rizvi
English Translation: Sibte Haider
Composer: Abu Suhail
Designer: Suhail Ansari
Pages: 81
Quantity: 1000
printed: September 2013
Price :
Printer: Taj ud Deen Printer,
Nazimabad No.2, Karachi

Academy of Quranic & Islamic Studies

285-B, FB Area, Karachi
Phones # 36364519 + 36340180

Note

This book is a selection from Tareekh e Ahmedi by (Late) Navvab Shaikh Ahmed Husain of Peryanvala, dist. Pertab Garh, India, published in 1920.

He disclosed the hidden facts of the history quoting the authentic references.

Dedicated to

Those who are interested in knowing the facts

The thirst for knowledge would suck my blood
The hunger for knowledge would devour me up

*(Yeh ilm ki pyaas khoon pee legi mera
yeh ilm ki bhook kha ke chorre gi mujhe)*

Josh Maleeh Abadi

Bismillah Ar-Rahman Ar-Raheem

Introduction

The late Navvab Shaikh Ahmed Husain wrote a research based book, named it Tareekh e Ahmedi and quoted authentic references. Not only he reproduced therein the original Arabic and Persian texts but provided its Urdu translation, as well.

He noted events from the days of the Apostle to Abbasid rule, more specifically those events that usually were concealed expediently. As such many secrets of Muslim history came into limelight and many hidden facts surfaced. Some faces were also unveiled therein.

Keeping in view its tremendous importance I selected 102 topics from the book and, for wider readership, changed them into easier Urdu.

This summary shall therefore offer easier comprehension of such sayings of the Apostle as: On the doomsday some people would come to me at the Kausar Pool but the angels would repel them. I (would greet them) saying "my companions" but I would get the reply "You know not what (innovations) they committed after you. Then I would say to them be off, be off. (Bukhari)

A poet said: In a short while people changed a lot as they put on many masks on their faces. Having published its Urdu version I requested Mr. Sibte Haider to translate it into English, who kindly accepted and as such the new version is in your hands. May Allah accept our endeavors.

Dr, S.M. Hasan Rizvi

Review

I have gone through completely the book "Tareekh e Ahmedi" compiled by Navvab Shaikh Ahmed Husain of Peryanvala (Dist Pertab Garh) printed on 374 pages.

He has already authored more than thirty intellectual and scholarly books. He, in addition to his daily estate business, is busy day and night in sage-like works as well. Tareekh e Ahmedi shall be a marvelous addition to his work since no history has so far been published in Urdu language with such a high profile. All the prominent incidents of Muslim History, right from the Holy Prophet (SAVAVS) to the Abbasid rule, have been covered therein, in a scholarly manner. The language is quite chaste and apprehensive. And above all every event described is authenticated by the credible books of tradition and history while the original texts have also been reproduced. It makes the book such a unique and tremendous effort that the reader shall know about many famous and unique Islamic books. As such it may be called a summary thereof or an encyclopedia of histories.

When I think of his lean physique, yellowish white color, clever and curious eyes, simple dress and cultured conversation, this book seems to be a complete picture of his physical characteristics and intellectual virtues.

The navvabs, including all other members of the elite class of today, do nothing but drink wine, attend the sessions of hearing love stories, enjoy lustful music and exchange obscene dialogues

with their cronies during the night vigils. And before dawn they go to sleep not to awake before midday. They have no work to do but to waste human energy. Either they bow before others forgetting the human dignity or oppress their subordinates like Pharaohs and Nimrod. In short they are like jinns. Seeing them, those people can easily believe who disbelieve in jinns.

But there are exceptions as well and Navvab Shaikh Ahmed Husain is on the top of them. His time is justly distributed for the duties of Allah and the responsibilities towards his subject. Most of the time he is busy in the welfare of his people. He never deprives a deserving person and never entertains an undeserving one.

People who love Urdu language do appreciate his efforts for promotion of this language. Had he spent this much time on his estate alone he would have made so many developments therein.

Tareekh e Ahmedi is such a simple yet a comprehensive book that, instead of buying so many books on History of Islam, it alone is sufficient.

Khawaja Hasan Nizami
Incharge Shrine Hazrat Nizam ud Deen Aulyaa,
Dehli

August 30, 1920

List

No.	Subject	page
1	Review	2
2	The Apostle's birth	8
3	Ameen	9
4	The first Muslim	10
5	The perfect women	11
6	Two woman whose hearts turned away	11
7	Services of Abd ul Muttalib,	12
8	Abu Talib's contribution	12
9	Mother Khadijah	13
10	Announcement of the prophethood	13
11	Announcement of Ali's Caliphate	14
12	The moon split apart	15
13	Migration to Habshah and permission of taqyyah	15
14	The incidence of ascension	15
15	Migration to Madinah	16
16	Ali's excellence, contribution & attributes	17
17	The Uhud War	18
18	Shahaban ran away	20
19	Hamzah's mourraing	20
20	The news of Imam Husain's martyrodom	20
21	The trench (Ahzaab) war	21
22	The Hudaibiah truce	22
23	The war of Khyber Fort	22
24	Return of the Sun	23
25	Nik'ah ul Muta'h	24
26	The conquest of Makkah	24
27	Surah Bar'at (Taubah)	25
28	Mubahilah (To curse)	25

29	Islam in Yemen	27
30	Two onerous obligations (Hadees Saqalayn)	27
31	The incident of Ghadeer	27
32	Pen and paper	29
33	The Apostle's will and departure	30
34	Shaikhayn don't attend funeral	31
35	The Apostle's conduct	31
36	Innovations emerged after the Apostle	31
37	Mother Khadijah's position	32
38	Abu Bakr becomes caliph	32
39	Faltah of fitnah	34
40	The misconduct with Lady Famtimah	34
41	The garden of Fadak	36
42	Fadak confiscated	36
43	Lady Fatimah passes away	38
44	Khalid's atrocity	39
45	The night prayers (<i>Qyam ul layl</i> or <i>Taraveeh</i>)	39
46	Usaman's rule Predictad	39
47	Condition for Caliphate	39
48	Abu Zer coerced	41
49	Ibn Mqsood bullied	43
50	Mother Aaishah calls Usman an infidal	43
51	Usman's assassination	43
52	Ali's fealty	44
53	Ali's caliphate	45
54	The Camal War and Mother Aaishah	45
55	Right of divorce	46
56	Naynava/Kerbela	46
57	Mu'avyyah's historical letter	47
58	Martyrdom of Ammar Yasir	47

59	The Secret of Mu'avyyah Success	48
60	Ali's Martyrdom	49
61	Hasan's caliphate	50
62	Hasan's will	51
63	Tabarra initiated/ Mu'avyyah abuses Ali	51
64	Hujar bin Adi's martyrdom	51
65	Yazeed's rule in offing	52
66	Yazeed's fealty	52
67	Mother Aaishah's confession	53
68	Yazeed wanted Husain's head	53
69	Husain leaves Madinah	53
70	Hasain leaves for Kufah	54
71	Imam Husain's love for peace	55
72	Yazeed's army	56
73	Abbas's martyrdom	57
74	The martyrdom of Ali Akber	57
75	The martyrdom of Ali Asgher	58
76	The martyrdom of Husain	58
77	Umm Salamah mourns Husain's Martyrdom	59
78	The Apostle was aggrieved	60
79	The state of the world	60
80	After the Kerbela	60
81	The core beliefs of Yazeed and Umayyad	61
82	Bibi Zainab in Yazeed's court	62
83	Imam Sajjad's conduct	63
84	Yazeed's atrocities in Madinah/ Incidence of Harrah	64
85	Slaughter of Madinites and Makhans	64
86	Attack on Ka'bah	65
87	Mukkar's revenge	65
88	Imam Sajjad's excellence	66
89	Hayya 'alaa Khayr il 'amal	67

90	Imam Muhammad Baqir and Jafar Sadiq	67
91	Khums	68
92	Umayyad's terror	68
93	Imam Abu Hanifah and Imam Jafar Sadiq	68
94	The character of Umayyad and Abbasid rulers	69
95	Imam Musa Kazim	70
96	Imam Musa Kazim's bravery	71
97	Imam Ali Reza	71
98	Imams Muhammad Taqi and Ali Naqi	73
99	The atrocities of Abbasid rulers	73
100	Truthfullness of Imam Ali Naqi	74
101	Imam Hasan Askari	74
102	Imam Mahdi	75

The Apostle's birth

The Prophet Mohammed (SAVAVS) was born on 10th or 12th, or 17th of Rabi' ul Awal. (Tareekh Khamees 1: 222)

Jabir bin Abdullah asked the Apostle: What was the foremost thing created by Allah? He replied: First HE created the light (*Noor*) of your prophet. (Mazahib ul Ladunnyyah by Qastalani 1: 5)

Ali narrated that the Apostle told him that Allah created his *Noor* 14 thousand years before Adam. (Mazahib ul Ladunnyyah)

Ali narrates that, the Apostle told him: First of all Allah separated a flame of light from HIS holy *Noor*, which remained hidden among particles and at last appeared in my shape. Addressing me (the Apostle) Allah said: You are chosen by ME. You are the treasure of my guidance and the trustee of my instructions. It is because you of that I spread the earth, made the water flow, uplifted the skies, created the paradise and hell. I shall depute you and your progeny to lead the mankind through the knowledge bestowed by ME so that there is nothing hidden or unclear for them. I shall make them MY incarnation for the people to apprise them of my Oneness and Might. (Muruj uz Zahab by Masoodi)

Note:

Adam also benefited from the same *Noor* (that of Muhammad SAVAVS) as he was its custodian. Then it proceeded through his generations to

appear in the Apostle's progeny. It is the cause of salvation for all mankind since due to it Allah's knowledge was revealed. Imam Mahdi is the last argument of the Apostle's progeny. He shall, on his appearance, implement all the commands decreed by Allah for the salvation of ummah.

Ibn Abbas narrates that the Apostle had said: I was the prophet at the time of Adam's creation. (Mu'jam Kabeer by Tabarani and Khasaa'is Kubra by Nasaai 1: 4)

On the night of the Apostle's birth an earthquake demolished 14 minarets of the king of Iran's palace. The fire extinguished that was being worshipped for many thousands of years and the sea Buhayrah became dry. (Tareekh Ab ul Fida p112)

Abd ul Muttalib said: On the night, when the Apostle was born, I was in Ka'bah and I saw it (Ka'bah) bending toward the Ibrahim's place and pronouncing Takbeer (*Allah u Akber*). It was saying that now Allah has got me rid of the filth of the idols and the idolaters. (Madarij un Nabuvvah by Shaikh Abd ul Haqq)

People asked and Abd ul Muttalib replied that the name of the newborn was Muhammad (SAVAVS). They asked why not a common name? He replied so that Allah may declare him the most praised one of all creatures. (Dalaail Nabuvvah by Baihqi)

Ameen

When the Apostle grew young he was famous as a brave, serene, wise, true and honest person. The Quraysh gave him the title of trustee (*Ameen*). (Ab ul Fida)

When the Quraysh reconstructed the Ka'bah and raised its walls up to the place of fixing the Black Stone (Hajr e Asvad), they disputed as to who should fix it on its place. Every tribe wanted to have that honor. At last they agreed that he would fix the stone who was the first to enter the compound the next day. Next day the Apostle was the first to enter. He, instead of keeping the privilege to himself, decreed that the stone may be put in a cloth sheet and all the chieftains should lift the sheet to the walls. Then he himself picked up the stone and fixed it at its place. (Ab ul Fida)

The first Muslim

The Quranic verse 56: 10 "And the foremost (in Faith) shall be foremost (in the hereafter) descended in Ali's favor. (Durr e Mansoor 6: 154 & Fath ul Qadeer)

Ibn Ishaq said: The first male who hugged Islam was Ali followed by Zayd bin Harisah and Abu Bakr. (Tareekh Kamil by Ibn Aseer 2: 117)

Most of the scholars believe that Ali was the first to embrace Islam since he was brought up by the Apostle and was never separated from him. (Al Asabah by Ibn Hajar Asqalani)

Once someone asked Muhammad bin Ka'b as to who was the first to embrace Islam. Ali or Abu Bakr? He replied Ali bin Abu Talib. Abd ul Birr added that we also endorse the above statement.

Salaman, Abu Zer, Miqdad, Jabir, Abu Saeed Khudari and Zayd bin Arqam also opined the same. As such they preferred Ali over all the Sahabah. (Isti'aab by Abd ul Birr Malikite 2: 470)

Afeef narrates that once, in the days of ignorance,

I came to Makkah for some shopping. It was after midday that I looked at Ka'bah. I saw a young man coming and standing facing it. Then a youngster came and stood by his right side followed by a woman who stood on his back. The young bowed and both followed him. When he prostrated both did the same. I said to Abbas bin Abd ul Muttalib it was great (gesture). He replied: "Yes it is. He is my nephew Ibn Abdullah. The youngster is my second nephew Ali ibn Abi Talib. The woman is Khadijah bint Khavailad and she is the wife of the young man. His God is the God of the earth and the heaven. His God has ordered him to act upon this religion. O Afeef! By God so far none has accepted this religion except these three. (Khasaais by Nasaai pp3-4)

Ali claimed that he found none but him who worshipped (Allah) nine years before the rest of Ummah. (Khasaais Nasaai pp3-4)

The perfect women

The Apostle said there were many perfect persons among males but among women the perfect ones are:

1. Aasyah wife of Pharaoh
2. Meryam bint Imran
3. Khadijah bint Khavaylad
4. Fatimah bint Muhammad (Ab ul Fida)

Two women whose hearts turned away

Ibn Abbas said I always wished to ask Umer about the two ladies about whom Quran said in verse 66: 4 meaning "Your hearts are indeed so inclined (turned away)".

Luckily once during a Hajj journey I helped Umer in ablution and then asked as to who were those

two ladies. He replied Ibn Abbas it is strange that you know not it. They are Aaishah and Hafsa. (Durr e Mansoor)

Services of Ab dul Muttalib

When Abd ul Muttalib died the Apostle was 8 and Abu Talib became his guardian. (Ab ul Fida 1:112)

Abd ul Muttalib bequeathed Abu Talib to take the Apostle in his custody after him. Thereafter he started loving the Apostle more. He slept with him and fed him better. Abu Talib considered wine as taboo (*haraam*) even in the days of ignorance. (Seerat un Nabuvvah by S. Ahmed Zayni Dahlaan)

Abu Talib's contribution

Once, when the Apostle was 13 Abu Talib took him on a business trip to Syria. In the way they met a monk naming Buhayra. He asked Abu Talib to take his nephew back to Makkah and protect him from Jews. Soon they will become his enemies due to his domain (in Madinah). Abu Talib immediately turned back. (Ab ul Fida)

Once the Quraysh said to Abu Talib: If you don't stop your nephew to preach Islam we shall fight hard against you till one party of us is killed. He told that to the Apostle. He said: O my uncle! I shall never stop even if they put the sun in my one hand and the moon on the other. He was very grieved. Seeing his state he said: By God I shall never leave you. Thereupon all the tribes started causing inconvenience to both but Abu Talib protected him with Allah's help. (Ab ul Fida 1:116)

Abu Talib composed some verses which meant: O Muhammad! You invited me to Islam and I understood that you are true and a custodian of

Allah. I believe that Muhammad's religion is the best. By Allah none can harm you till I am alive. (Ab ul Fida 1:117)

Mother Khadijah

Khadijah bint Khavaylad was the wealthiest lady of the Quraysh. Having known the qualities of the Apostle she offered him to take her franchise to Syria to sell. He accepted, went to Syria and exchanged the commodities. Mayserah, the slave of Khadijah, who accompanied him, not only confirmed his business acumen but also narrated some of the miracles of the Apostle i. e. the clouds cast shadow over the Apostle during the scorching sun. Deeply impressed by that she proposed him which was accepted. The Apostle never married a second woman in Khadijah's life. (Ab ul Fida)

Announcement of the Prophethood

His prophethood started with his true dreams. He mostly remained secluded and spent his time in Hira cave, sometimes for months. One night Allah bestowed him with the prophethood as the Gabriel came in the cave and said: Read with the name of thy Lord who created (all the things). He kept seeing Gabriel. When the angel disappeared the Apostle came to home and narrated the episode to Khadijah. She exclaimed: Congratulation! I hope that you are the Apostle of this Ummah. Then she took him to her cousin Verqah bin Naufil who was well versed with the heavenly books. Verqah declared: By the one Who possess my life! If you tell the truth then it was none but Gabriel who came to Moses as well. And definitely this person (Muhammad SAVAVS) is the Prophet of your

Ummah. (Ab ul Fida)

Ibn Abbas told that the Apostle said: There are three Siddiqs (the foremost believers), Hizqeel the Mu'min Aal e Firaun, Habib Najjar the Mu'min Aal e Yaseen and Ali ibn Abi Talib. (Tareekh Bukhari)

Ibn Layla narrates that there were three persons who never disbelieved even for a second and remained the foremost believers, Ali ibn Abi Talib, Mu'min Aal e Firaun and Mu'min Aal e Yaseen. That is why they were given this title. (Durr e Mansoor by Sayuti 5: 262)

Announcement of Ali's caliphate

Ali states: When the verse 26: 214 "And warn your nearest ones" descended the Apostle called me and said: I think when I invite my people, they would be rude. So I dared not but Gabriel came again to warn me that Allah may be unhappy. O Ali! Now you arrange two kilograms of food, one goat's lamb and a big bowl of milk. Then invite them so that I may pass on Allah's message to them. As ordered I (Ali) invited forty men from Abd ul Muttalib's descendants. The Apostle took a big piece of mutton and cut that into pieces with his teeth and put them back in the pans. Then he said to them: Bismillah, please start eating. They ate till they were satiated otherwise by Allah that was sufficient only for one person. Thereafter when the Apostle wanted to address them Abu Lahab shouted that your companion has been enchanted. Hearing it they dispersed.

Next day the Apostle again asked me to arrange the feast. After the feast the Apostle said: O the progeny of Abd ul Muttalib! I have brought some virtues (benefits) for your world and the hereafter. Allah has appointed me to call you towards HIM. Is there someone amongst you to share my burden to become my minister, brother and caliph? Ali continued: None replied but, although being

quite young, I said *labbayk* (present sir). Then the Apostle put his hand on my neck and said: Listen. This (Ali) is my legatee (Vasi) and my caliph among you. You obey him.

People laughed and said to Abu Talib: Now you obey your son. (Ab ul Fida 1: 116, Dalaail un Nabuvvah by Baihqi, Tareekh Kamil, Tafseer M'aalim, Kanz ul Ummal, Heroes' Worship by Carlyle and Decline of the Roman Umpire by Gibbon)

The moon split apart

In the 9th year of the prophethood a miracle occurred that the moon split apart into two pieces. (Tareekh Khamees by Dyar Bakri 1:337, Mavahib Ladunnyyah, Kitab e shifa by Qazi 'Ayaz)

Migration to Habshah and permission of taqyyah

When the hardships at the hands of Quraysh increased the Apostle ordered some of the Muslims to migrate to Habshah. (Ab ul Fida 1:118)

Some idolaters caught hold of Ammar bin Yasir and forced him to utter some words against the Apostle and some words favoring their idol. He did that and told the episode to the Apostle. He said: No problem if your heart is content with Islam. You may repeat it if they ever ask you again.

The incidence of ascension

Mother Aaishah states that on the night of ascension (*Mi'raaj*) the Apostle's body remained in his bed while his spirit was taken to the heavens. (Ibn Ishaq & Ibn Jareer Tabari)

The one who denies physical excursion (of the Apostle), he is misled and innovative. (Sharh Akber by Mulla Qaari)

The apostle said: During the ascension I was taken

to heavens and I saw inscribed on the Throne "There is no worth worshipping but Allah. Muhammad is HIS messenger and I aided him by Ali". (Durr e Mansoor)

Migration to Madinah

On the night of migration the Quraysh besieged the Apostle's house. He asked Ali to sleep in his bed under a green mantle assuring that he (Ali) would be harmed not the least. He handed over to him the deposits of people to be returned to their owners. Then he came out reciting the verse of Surah Yaseen ".... And then they are unable to see", and threw a fistful of dust at them. The besiegers could not see him and he went through. (Tareekh Kamil 2: 38, 39)

On the night of migration when Ali slept on the Apostle's bed Allah, in the heavens, asked Gabriel and Michael I have made you two brothers. Can anyone of you sacrifice his life for the other, he asked? None was ready. Allah asked why were you not like Ali? I made him Muhammad's brother and look that he has opted to sacrifice his life for his brother. Now you both go to the earth and give full protection to Ali. Gabriel recited some couplets at Ali's bedside meaning: Congratulations O the son of Abi Talib! There could be none like you as Allah is proud of HIS angels just because of you. Then descended the verse 2: 207 (in Ali's favor) saying: And there is a type of man who gives his life to earn the pleasure of Allah. And Allah is full of kindness to (HIS) devotees. (Usd ul Ghabbah, Ibn Aseer, Ahya ul Ulum, Tareekh Khamees 1: 367)

Thereafter Ali migrated to Madinah by travelling in the night and resting in the day. Reaching Madinah he was deadly exhausted and wounded as well. The Apostle called him but he extended his inability. He himself came to him and saw his feet bathed in blood. He applied his saliva there

and prayed for him. Ali became immediately well. (Usd ul Ghabbah, Ibn Aseer 4:19)

Once the Apostle challenged his companions to ride on his camel and make that stand. Abu Bakr tried and failed, Umer tried and failed. On Ali's turn he sat on it easily and it stood up. The Apostle asked Ali to leave its rein since it knew Allah's command. The camel took a round and the Apostle ordered the construction of Quba mosque within that circle and laid the foundations with his own hands. (Jazb ul Qulub by Shaikh A. Haqq)

Ali's excellence, contribution & attributes

In the beginning the doors of the Sahabah's chambers also opened in the Mohammadan mosque. Then the Apostle ordered to close all the doors except that of Ali. Some people objected. He replied I did so under the command of Allah only. With my own will neither I opened any nor closed any. (Khasaais by Nasaai)

The Apostle established brotherhood among Sahabah in Madinah as well like in Makkah. On both the occasions he declared Ali as his brother saying that he is my brother here as well as in the hereafter. (Al Isti'aab by Ibn Abd ul Birr 2:473)

Abdullah bin Umer states that in the Badr war Ali killed Talhah – the flag bearer of the idolaters. (Kanz 1: 102)

Ibn Abbas states that in the Badr war Ali was the bearer of the Apostle's flag and Sa'd bin Ubadah took the Ansaar's flag. (Kanz)

The Apostle said: I have been ordained to perform matrimonial rites (*Nikah*) of Ali with Fatimah. Every prophet has progeny from his own spine but my progeny has been put under Ali's spine. (Mu'jam ul Kabeer by Tabarani, Kanz 5: 100)

In the Hunayn war those who were steadfast and did not run away were Abbas, Ali, Abu Sufyan bin Haris, Aqeel (Ali's brother), Abdullah bin Zubayr and Usamah bin Zayd only. (Kanz)

In the Hunayn war when the Muslims (Sahabah) ran away the Makkans' envy reemerged as Abu Sufyan said: Now the Muslims will not stop at the beach but would keep running away. (Ab ul Fida 1: 146)

At the time of the Taaif besiege the Apostle called Ali and whispered for some time. People said he talked secrets for quite long. Hearing it the Apostle said: Not me but Allah talked something secret to Ali. (Tirmizi Abvaab Manaqib, Madarij un Nabuwah 4: 152)

Ibn Abbas said Ali had the following four characteristics which none else had.

1. He was the first ever, in the world, to offer prayers with the Apostle
2. He was the flag bearer of each and every war of the Apostle
3. He always stood steadfast when the Sahabah left the Apostle in the war and ran away
4. Ali was the person to bathe the Apostle's corpse and lay him in the grave (Isti'aab by Ibn Abd ul Birr: 470 herf ayn)

The Uhed war

Ali killed all the leaders and flag bearers of the idolaters in Uhed. Seeing a group the Apostle ordered Ali to combat. He killed many and many ran away. Gabriel pronounced it is called the loyalty. The Apostle said extempore: Why not. Ali is from me and I am from Ali. Gabriel said: I am

from both of you. An invisible voice pronounced "There is no sword like (Ali's) Zulfiqar and no youth like Ali". (Tareekh Kamil 2: 58, 73, 74)

In Uhed the idolaters' attacked furiously that most of the Muslims (Sahabah Kiraam) left the Apostle and ran away. The Apostle was highly perturbed. Later he asked Ali why not he ran away. He replied: "Would I have been a disbeliever after hugging Islam? I do nothing but follow you". In Uhed Ali fought a tough war killing so many idolaters and the rest ran away. He got sixteen injuries, each time he fell on the ground but Gabriel made him ride his horseback time and again. The Paradise janitor (Rizvan) pronounced "There is no sword like (Ali's) Zulfiqar and no youth like Ali". Obviously "Call Ali (for help)" (Naad e Ali) descended on the same occasion. (Madarij un Nabuvvah, Minhaj un Nabuvvah 2: 267)

After the war the Apostle came to the grave of Mus'ab bin Umayr, a martyr, and recited the verse meaning "Among the Mu'mins are those who fulfill their pledge made with Allah". He further said: O Allah these are the undefiled people who laid their lives in Your way. Then pronounced, "Visit (regularly, the graves of) the martyrs of Uhed and send salutation on them till the heavens and the earth exist. Whoever does so they reciprocate". Then he went to some other graves and said, "They are my companions and I shall testify about their complete belief". Abu Bakr asked: Are we not your companions? He replied yes but I know not what (innovations) you would commit after me. (Jazb ul Qulub by Shaikh A. Haqq, Chapter 13 p176)

Jabir bin Abdullah states that in the days of Mu'avyyah while digging a canal at Uhed some of the martyrs' bodies were shifted to some far off places. The people carrying them felt as if they were sleeping. During digging one mattock struck Hamzah's foot. Fresh blood oozed out. (Tabaqaat

by Ibn Sa'd 3:5, Jazb ul Qulub, referring to Kitab us Shifa)

Sahabah ran away

Umer states that after defeat (in the first spell) in Uhud I mounted on a mountain and there I jumped like a goat. (Tafseera Ibn Aseer, Durr e Mansoor 2: 88)

Usman was also among the fugitives and stopped at a village A'vaz. He came back to the Apostle after three days. (Tareekh Kamil 2: 60, 75) In Uhud when the Apostle was injured Ali brought water in his shield for cleaning wounds. When the blood did not stop Fatimah wept on his condition. Then she burnt a mat piece and put its ashes on the wounds. It stopped. (Tareekh Kamil 2: 60, 75)

Hamzah's mourning

After the Uhud when the Apostle reached Madinah he heard the women of Ansaar mourning on their martyrs. He said: Alas there is none to moan for Hamzah. Hearing it Sa'd bin Ma'aaz went to the women and brought them to him. Then they starting reciting elegiac verses for Hamzah. The Apostle prayed for them.

Thereafter it became their practice to bemoan first on Hamzah and then on their dead ones. (Tabaqaat by Ibn Sa'd 3:5))

The news of Imam Husain's martyrdom

Once Gabriel, came when the Apostle was kissing his throat, and said: This throat shall be cut mercilessly at Karbala. (Ab ul Fida)

The news of Imam Husain's martyrdom is a successive (unbroken) transmission. Ibn Sa'd and Tabarani noted that Mother Aaishah said: The Apostle told that Gabriel told him that my son

Husain shall be assassinated in Taff. He gave some dust of that land as well. (Sirr us Shahadatayn by Shah Abd ul Aziz)

Mother Umm e Salamah narrates that the Apostle said, "An angel visited me who never came to me before and said your son (Husain) shall be martyred. I can show you some dust of that land as well, if you feel like". (Musnad Ahmed chapter Umm Salamah)

The same narration had also been noted by Baghvi, Abu Tameem and Baihqī stated by Umm Fazl.

The trench (Ahzaab) war

In the Ahzaab war the Apostle sent Ali to fight against 'Amr ibn Vadd, who said: My nephew I dislike to slay you. Ali replied: By God I wish to kill you (since you were rude to strike mohspear against the Apostle's tent). He flew into rage and fought a tough fight. Both were covered by the dust. Suddenly the Muslims heard Ali proclaiming Allah u Akber. When the dust settled down they saw Ali riding on his chest and killing him. (Ab ul Fida)

Ali did not loot 'Amr's belongings. On seeing the body intact his sister said the killer must be from the gentlest family. Then people informed her that it was Ali. She composed some couplets saying: I would have wept for my brother the whole life if the killer was not Ali. But I am content that the killer is a flawless person. (Al Khamees 1:548) In the trench war Ali fought so bravely that the Apostle said: Today Ali's blow was better than all the virtues, till the last day, of the Ummah. Then he prayed for Ali and awarded him the (sword naming) Zulfiqar. (Madarij un Nabuvvah, Shavahid un Nabuvvah)

The Apostle said: The verse meaning "Allah suffices the mu'mins for fighting the war" descended in

praise of Ali. HE sufficed for the fight by Ali. (Durr e Mansoor)

The Hdaybiah truce

For writing down the Hdaybiah truce the Apostle called Ali. He asked him to write that this truce was from Muhammad Rasul Allah. Suhail, a Makkan idolater, objected that why they would fight if they believed that Muhammad was Rasul Allah. He asked to write just the name followed by the father's name. The Apostle, accepting the objection asked Ali to undo the word "Rasul Allah". Ali said I can't dare so. So the Apostle took the parchment and wrote Muhammad bin Abdullah. Then he said to Ali: You also will face the same situation one day. (Tareekh Kamil 2:77, Rauza tul Ahbab by Muhaddis Jamal Deen 1:356, Ma'aarij un Nabuvvah 2:111, Al Khamees 2:23)

Umer stated that on the day of Hdaybiah truce many great suspicions came to my mind. I debated with the Apostle as I never did before. (Umda tul Qaari by Allamah Mahmud Ayni)

Umer said by God I never suspected, ever since I hugged Islam, but on the day of Hdaybiah truce. I went to the Apostle and asked: Are you not a true Prophet? He said yes but I do not disobey HIM. And HE only is my helper. (Al Khamees 2:24, Durr e Mansoor 6:77)

Umer said what I did on the day of Hdaybiah truce, I was so scared that I always give charity as ransom and I also offer prayers and keep fasts for that. (Seerat Ibn Hishaam)

The war of Khyber fort

The Apostle set out for the Khyber war in the mid of Muharram. He had painful sciatica. There, Abu Bakr took the flag and went to conquer the fort

but came back unsuccessful. Umer also tied but he too, was unsuccessful. Then the Apostle said: Tomorrow I shall give the flag to the one who loves Allah and HIS Apostle while Allah and HIS Apostle love him, too. He would be an attacker and not a fugitive. He would be victorious. Everybody longed the flag. Next day Ali came. He had some problem in eyes. The Apostle applied his saliva in his eyes and the problem was gone. Then he handed over the flag to Ali. (Seerat Ibn Hishaam)

Ali reached the fort Qamus with the flag and mounted that on a hillock. Someone from the fort cried: Who are you? He replied Ali ibn Abi Talib. Hearing it a Jew scholar said: By Torah! Jews shall be defeated. This man shall not return without victory. (Tareekh Kamil 2:83, Madarij un Nabuvvah, Minhaj un Nabuvvah 2: 495)

Marhab, a great Jew warrior, came out of the fort when Haris, his brother, was killed by Ali. He carried two swords, two shields and an iron helmet. Ali moved forward to combat him reciting some poetical meter. He attacked Marhab before he could do so. His sword cut his helmet, both the shields and reached the earth dividing him into two pieces. He killed seven more warriors present there. Then the Jews flew into the fort. But suddenly a warrior attacked Ali's hand and his shield dropped. He ran away with the shield. Ali got furious. He followed him swiftly but could not reach him. Then he pulled out a gate of the fort and used it as a shield. (Madarij un Nabuvvah, Minhaj un Nabuvvah 2: 492)

The gate was so heavy that even eight persons could not lift it collectively. (Ab ul Fida 1:140)

Return of the sun

While returning from Khyber when the Apostle reached Sahba he slept on Ali's knee. The revelation

started descending during his sleep. It took quite long and the sun set. Thereafter he asked Ali whether he had offered 'Asr prayer. He said: No. The Apostle solicited to Allah to return the sun since Ali was busy in serving Allah and HIS Apostle. Allah accepted his supplication and the sun reappeared. All observed this miracle. Ali performed ablution and offered the prayer. (Madarij un Nabuvvah, Minhaj un Nabuvvah 2: 508, Shifa by Mulla Qaari 2: 9)

Nik'ah ul Muta'h

Hafiz Abd ul Birr says that it is wrong to say that Nikah ul Muta'h, with the women, was made unlawful (haraam) on the Khyber day. Suhaili said that no expert historian knew it.

Sufyan bin 'Uyanyyah said that during the Khyber days the Apostle forbade the flesh of wild rabbit only and not Nikah ul Muta'h. (Zaad ul Ma'aaz by Ibn Qayyim 1: 443)

'Amr bin Abd ul Aziz also said as above.

The conquest of Makkah

Jabir bin Abdullah narrates that when the Apostle, along with his army of Sahabah Kiraam, travelled to conquer Makkah, he stationed at Karaa' Ghameem and asked for a bowl of water to undo his fast (Iftaar). Someone said that many of us have not done so. He replied those who do so (keep fast in journey) are sinful and disobedient. (Muslim)

When the Apostle reached Makkah his uncle Abbas presented Abu Sufyan before him for immunity. The Apostle allowed asking him as to whether the time was not ripe to believe in monotheism. He replied why not. The Apostle asked that could he do so then and there. He replied: Still there is some doubt in my mind. On it Abbas admonished Abu Sufyan asking him to testify before the Apostle or

he will be killed. Thus he recited the Kalimah and hugged Islam. (Rauza tul Manazir by Ibn Shu'bah)

On the occasion the Apostle asked Abbas to take Abu Sufyan to the valley of Mazeeq to show the army of Islam. Abbas said: Sir he is fond of being prominent so better if you give him some special position so that he may be proud among the Quraysh. The Apostle said ok! The one would enjoy immunity who takes refuge in Abu Sufyan's house or sanctuary (*haram*) of Ka'bah or in the house of Hakeem bin Kharaam or closes his own door. Abbas took him around. Abu Sufyan said: Really your nephew has attained a big state. He replied it was not his state but his prophethood. (Ab ul Fida 1:144)

On the day the Apostle made lawful killing four women. Hindah, Abu Sufyan's wife and Mu'avyyah's mother, was one of them who chewed the liver of Hamzah at Uhud. She also came to the Apostle hiding her face and took the fealty. When he recognised her she requested pardon and he did so. (Ab ul Fida 1:144)

Surah Bar'at (Taubah)

In 9 Hijrah the Apostle handed over Surah Bar'at to Abu Bakr and sent him to Makkah for recitation to the idolaters. But thereafter he called him back and told that Allah had ordered that none can deliver it but me (the Apostle) or someone from my progeny. Then he called Ali and gave him the same for deliverance. (Khasaa'is Nasaai, Tareekh Ibn ul Vard 1: 135)

Mubahilah (To curse)

The Apostle wrote a letter to the Christians of Najran inviting them to hug Islam. They selected their top fourteen monks to go to Madinah and probe regarding the new prophet. When they

entered the Mohammadan Mosque they were dressed in heavy and precious cloaks with big and precious rings in their hands. They offered salutations to the Apostle but he did not reciprocate and turned his face away. They came out and went to Usman and Abd ur Rahman bin Auf asking that what the matter was. They both brought him to Ali, who suggested them to take off their rings and put on simple clothes since pomp and show did not suit the monks. They did so and came back to the Apostle.

This time he reciprocated their salutations as well and said: By God when you came to me before, the Satan accompanied you. They asked what he said about the Jesus. He asked them to give him some time for the reply since he needed revelation for that. Next day the verse 3: 59 was revealed saying: The similitude of Jesus before Allah is that of Adam. HE created him from dust. It means that Allah did not take Adam, who was created without a father and a mother, as HIS son, then how the Jesus could be HIS son who was without a father only.

Then Allah revealed the verse of Mubahilah (3: 61) meaning: If even then they argue you say ok! You bring your sons we bring our sons, you bring your daughters we bring our daughters, you bring your selves (souls) and we bring our souls. Then we curse each other that Allah may curse the liars. On it they wanted a day's leave. During their consultation Aqib, the biggest scholar among them, said: By God you know it well that Muhammad (SAVAVS) is HIS true Prophet and he has presented a plain argument about the Jesus. Never confront with him or you will be killed. If you want to retain your religion, it is better to make a truce with them by paying ransom.

Next day the Apostle came out with Husain in his arm, Hasan walked holding his finger, Lady Fatimah followed him and Ali followed them all. He asked all of them to endorse (saying Aameen) when he cursed. But when the monks saw these five

undefiled persons (*panjtan pak*) and thought of their cursing and endorsement, they trembled. Ab ul Haris, one of their chiefs, said: O my people! I see the faces who may move the mountains if they supplicate so. Never dare to confront with them otherwise no Christian will be left on the face of this earth.

So they said to the Apostle: O Ab ul Qasim! We are not at all interested in 'Mubahilah' but want a truce. We agree to give you two thousand precious clocks (*hullahs*), costing forty dirhams each, annually as ransom. Apart from it we will also give thirty horses, thirty shields and thirty spears. It was agreed and the truce came into being. (Madarij un Nabuvvah, Minhaj un Nabuvvah 2: 220 to 233)

Islam in Yemen

The Apostle sent Khalid bin Valeed on a preaching mission to Yemen so that the Yemenites may embrace Islam. He returned unsuccessful. Then Ali was sent and on the first day the Hamadan tribe became Muslim, followed by so many other tribes. Knowing it the Apostle was too happy and thanked Allah. (Tareekh Tabarani 3: 159 – events of 10 H)

Two onerous obligations (Hadees Saqalayn)

At the death bed the Apostle said: I have been called by Allah and I have accepted the call. I leave behind two most valuable things. One is Allah's book and the other is my progeny. They will never part each other till they reach me at Kausar pool. Beware of them, behave with them and keep in close contact with them both. (Musnad Ahmed 4: 281, Khasaais Nasaai p70)

The incident of Ghadeer

While returning from the last pilgrim the Apostle stopped at a place called Ghadeer Khum. There

he proclaimed Allah is my Lord and Master. I am the lord and master of all the mu'mins. Then he raised Ali's hand and said: He (Ali) is the protector of everyone whom I am the master of. One who befriends Allah must befriend Ali and have enmity with the one who has enmity with Ali. (Tabari 1:169, Tafseer Razi 3: 63, Tazhira tul Khavas p29 Durr e Mansoor 1: 112)

Sa'd bin Vaqqaas (the conqueror of Iran) narrated that we were with the Apostle during the last pilgrim. On our way back when we reached Ghadeer Khum he ordered to stop. The people gone ahead came back and the people behind joined us. When all gathered he asked the people: Who is your Maula (master)? They replied: Allah and HIS Apostle. Then he raised Ali's hand and announced: He (Ali) is the protector of everyone whom I am the master of. O Allah! Please befriend the one who befriends Ali and have enmity with the one who has enmity with Ali. (Savaaiq ul Muharriqah, Rauza tul Ahbab 1: 535 – events of 10 H)

Abu Saeed Khudari states that the verse 5: 67 was descended in favor of Ali, that says: O the Apostle! Proclaim (the message) sent to you from your Lord. If you did not do so (it means) that you have not fulfilled HIS mission. And Allah shall save you from (the mischief) of men. (Asbaab un Nuzul by Vahidi: 59, Durr e Mansoor 2: 298, Tafseer Fath ul Qadeer by Shokani, Tafseer Fath ul Bayan by Siddiq Hasan Khan)

When the verse 5: 67 descended the Apostle raised Ali's hand and said: Man Kunt-u Maula ... meaning "He is the master of everyone whom I am the master of". (Sharh Bukhari by Mahmud Ayni 8: 584, Gharaaib ul Quran by Nayshapuri 1: 33) It is proven by the above true traditions that the verse 5: 3 was descended at Ghadeer Khum, which says: ... This day I have perfected your religion for you, completed my favor upon you and have chosen for you Islam as your religion. It was the last verse of Surah Maaidah that descended at Ghadeer

Khum. (Tareekh Ibn Vazih 2: 32)

Baraa bin Aazib and Zayd bin Arqam narrate that we accompanied the Apostle in the journey (back from the last Hajj). At Ghadeer Khum a proclaimer asked us to stop. A piece of land was cleaned for the Apostle and there he asked the people: Didn't you know that I am preferred over the lives of all the mu'mins? They replied yes. He repeated the question and the same reply came back. Then he said, "He (Ali) is the Maula (master) of everyone whom I am the master of. O Allah! Please befriend the one who befriends Ali and have enmity with the one who has enmity with Ali". Umer said to Ali: Congratulation O the son of Abi Talib! From today onward you are the master of every Mu'min man and woman. (Musnad Ahmed 4: 281, Bidayah Nihayah 5: 212, Madarij un Nabuvvah, Minhaj un Nabuvvah 2: 792)

Pen and paper

Ibn Abbas said that when the death of the Apostle dawned near, Umer and other companions were present there. The Apostle said: Let me write something for you so that you may not be misled after me. Umer said: This person is grumbling due to the disease's intensity. You have Quran with you that suffices all of us. On it people differed. Some said obeying the Apostle's order is a must. He may write for you whatever he likes. Some endorsed Umer's view. When the scuffle and noise increased the Apostle said: Be off (all of you). Ibn Abbas said it was a day of a great distress. It was Thursday when the Apostle could not write due to difference and noise of the people. (Musnad Ahmed 1: 7-13, Bukhari Bab merz un Nabi, Muslim 2: 15, Tabarani)

The Apostle's will and departure

The Apostle asked Lady Fatimah to bring Hasan

and Husain to him. They came and offered salutations, sat by his side and started weeping due to his condition. Then they put their heads on his chest. He opened his eyes and kissed them. He also advised them to have patience. Then he said: Please call my brother Ali. He came and sat by his head side. The Apostle raised his head and Ali took it in his arms. He asked Ali to pay his debts and informed him that he would be the first to meet him at the Kausar pool. He advised him to be patient since he would suffer hardships and distress after him. He said: O Ali! Please opt the hereafter when you see people opting this world. (Rauza Ahbab by Muhaddis Jamal Deen 1: 559)

Ali stated that the Apostle bequeathed to me to bathe his corpse. None else should do so otherwise he would be blind, he added. (Tabaqaat 2: 61)

When the Apostle breathed last his head was in Ali's lap. Ibn Abbas said his head was stuck with Ali's chest. Mother Aaishah said his head was in Ali's lap and he bathed his corpse. (Tabaqaat 2: 51)

On his death bed the Apostle asked to call Ali and repeated it thrice. When he came he whispered some secrets. Ali was the last person with him. (Khasaais Nasaai # 154)

The Apostle whispered some secrets with Ali and breathed his last. (Mustadrak 3: 139 Kitab M'arifa tus Sahabah)

In Umer's rule Ka'b ul Ahbaar asked him about the last words of the Apostle. He asked him to contact Ali. When he asked Ali, he replied his last words were "The prayer, the prayer". (Rauza tul Ahbab 1: 560)

Lady Fatimah took a little dust of the Apostle's grave smelled it and composed some verses meaning: The one who smells the dust of the

Apostle's grave needs nothing else to smell. I got that much distress that the days would have turned into nights, had that fallen on them. (Sabt us Sunnah by Dehlvi: 590)

Shaikhayn don't attend the funeral

At the time of the Apostle's funeral Abu Bakr and Umer were not present there. (Kanz 3: 140 – Kitab Khilafah)

The Apostle's conduct

- He was the most intellectual person
- He loved, the most, the poor and needy ones and never looked down upon them
- He was never scared of any king
- He always valued the sentiments of others
- While shaking hand he never left the other's hand until he did so
- He would milk his goats and perform other duties at home
- He would sit on the floor without any formality
- He would mend his slippers and clothes
- He never beat his wife, slave or maid

Innovations emerged after the Apostle

'Alaa bin Musayyab narrates he met Beraa bin 'Aazib and said: Congratulation on being the Apostle's companion and taking fealty beneath the tree. He replied My nephew you know not what innovations (bid'aat) we committed after the Apostle. (Bukhari Kitab ul Maghazi)

Mother Khadijah's position

Mother Aaishah narrated I was not as jealous of the Apostle's wives as of Khadijah although I never saw her. He would mention her a lot. Whenever he would slaughter a goat he never forgot to send the mutton to her friends. Sometime I would say: Is there no other woman (dearer) to you in the world except her. He would reply: She was like that, like that, like that. My all kids were borne out of her. (Bukhari 2: 194 printed in Egypt)

Mother Aaishah sates: Once the Apostle was very much appreciative of Khadijah. I said why you remember an old, and toothless woman. He became furious and said that by Allah there is no wife better than Khadijah. She believed in me when people belied me. And Allah gave me all the kids out of her. (Seerat ul Halbyyah 3: 313 & 536)

Abu Bakr becomes caliph

Abu Bakr went to Saqifah bani Saa'idah and said, "We are the companions and tribe fellows of the Apostle. As such we deserve, the most, the caliphate". (Tareekh Ibn Khaldun 12: 64)

Umer asked Abu Bakr to stretch his hand so that he could take his fealty. He said: No, instead you do so because you are stronger than me. This tussle prevailed for some time. At last Umer pulled Abu Bakr's hand and took his fealty saying: Please add my strength into yours. (Tabari 3: 199)

Following Umer some people also took Abu Bakr's fealty but Ansaar said: We would take Ali's fealty only and of none else. (Tareekh Kamil 2: 123 - Hadees e Saqifah)

After the fealty Abu Bakr came to the mosque and sat on the pulpit. Here too, people carried on taking his fealty the whole day. As such people did not participate in the Apostle's funeral. (Al Khamees

2: 188)

A group of Hashemites and some Sahabah like Zubayr, Miqdad, Salman, Abu Zer, Ammar and Baraa refused to take Abu Bakr's allegiance. (Ab ul Fida 1: 156)

Ali and the Hashemites kept themselves aloof from the oath of allegiance. (Kamil 1: 123, Khamees)

On the day when oath of Abu Bakr's allegiance was taken Ali went to him and said: You ruined us and did not consult us. You did not favor our right at all. Abu Bakr replied: You are quite right but I did so due to the fear of mischief. (Isti'aab 1: 345 – herf ayn, Muruj uz Zahab)

After his fealty taking ceremony Abu Bakr sent some Ansaar and Muhajirs to bring Ali. He asked them why he had been called. Umer said for taking oath of allegiance as others have done so. Ali said: I put before you the same argument that you put before the Ansaar (that we are the companions and tribe fellows of the Apostle). As such we deserve, the most, the caliphate. Be truthful and tell me who is nearest kin to the Apostle. Umer said: I will not leave you until you take the fealty. Ali said: First reply my question then ask for fealty. Abu Ubaydah bin Jarrah said: O Ab ul Hasan! You were the first ever to hug Islam and also the nearest kin to the Apostle. As such you deserved, the most, the caliphate and the govt. But since Sahabah have agreed so it is better if you agree, too. Ali replied: O Abu Ubaydah! Do you want to transfer to others, the position and bounties Almighty Allah has blessed the progeny of the Apostle with? We are those people where the revelations descended, where his commandants were received. All the virtues including knowledge, grace, wisdom and clemency are combined in us. Basheer bin Sa'd said: O Ab ul Hasan! Due to your confinement to the house we thought you were not interested in

caliphate. Ali replied: O Basheer! Was it wise for me to indulge in the dispute of caliphate leaving the Apostle's body without funeral? (Rauza tul Ahbab 2: 33, 34 – Saqifah Bani Saaidah) Ali narrates that the Apostle said to him: O Ali! You are like Ka'bah, which goes to none but people come to him. Accept the peoples' fealty if and when they approach you otherwise not. (Usd ul Ghabbah 4: 1 printed in Egypt)

Faltah or fitnah

Umer said the fealty of Abu Bakr was a sudden and dangerous mischief (*Faltah* or *fitnah*). But Allah saved us from its evil (sher). (Nihayah by Ibn Aseer, Milal Nahal by Shehristani 1: 22)

The misconduct with Lady Fatimah

The people who denied Abu Bakr's fealty included Ali, Abbas, Zubayr and Sa'd bin Ubadah. They confined to the house of Fatimah. Abu Bakr ordered Umer to get them out from there. He directed him to fight with them if they refuse. Umer reached with fire producing items to set her house on fire. Lady Fatimah cried: O the son of Khattab! Do you want to set my house on fire? Yes, he said, or you take oath of Abu Bakr's allegiance. (Iqd ul Fareed 2: 253, Ab ul Fida – Egypt print)

When the persons confined in Lady Fatimah's house refused to come out, Umer called for wooden blocks to set fire and said: By Allah I shall set all of you on fire if you don't come out. They reminded that Fatimah was therein as well. He said let her be. On it all, but Ali, came out and went for taking fealty. Ali said: I deserve caliphate more than anyone, so I shall not obey. Rather you should obey me since you got the caliphate claiming nearness with the Apostle. It is strange that you are snatching caliphate from the Apostle's progeny claiming that you have preference over Ansaar

because the Apostle was from your nation and tribe. I put before you the same argument that you put before the Ansaar (that we are the companions and tribe fellows of the Apostle). Now do justice if you believe in Allah and fear HIM too. O the Muhajirs! Remember Allah and see that aren't you taking leadership to you home from the house of the Apostle. Then he said at the gate of Lady Fatimah: O the nation! You left the Apostle's body with us and settled the affairs of caliphate by yourselves and you ignored our right. (Al Imamah vas Syasah by Ibn Qutaybah 1: 30)

Lady Fatimah said: You forgot the Apostle's saying at the Ghadeer Khum that "Ali is the master of everyone whom I am the master of". He also said that Ali enjoyed the same position to him what Haroon enjoyed with Musa. (Hasn Huseen & Asnal Matalib: 50)

Umer asked Abu Bakr: Why don't you arrest Ali when he does not obey you? On it he sent his slave Qandaf to Ali. He said to Ali: The Apostle's caliph calls you. Ali said you belied the Apostle very soon (after him). Qandaf communicated the same to Abu Bakr. He wept for sometime but Umer insisted not to spare Ali.

Abu Bakr sent his slave again. He said to Ali: O Ali! Ameer ul Mu'mineen calls you for fealty. Ali pronounced Subhan Allah. Your master has claimed this title, which he has no concern with. Qandaf communicated the same to Abu Bakr and he wept again.

Then Umer got up and reached Lady Fatimah's house with a group of people. Due to noise she started weeping and cried for assistance saying: O the Apostle! What a distress we experience after you at the hands of Ibn Khattab and Abu Qahafah. Hearing it many people left the scene but some remained there with Umer. Ali came out and accompanied them to Abu Bakr. He was asked for fealty. He asked: What if he did not do so. People

said by Allah we would kill you.

Ali asked would you kill a slave of Allah and the Apostle's brother? Umer said it is ok to be Allah's slave but we don't consider you the Apostle's brother.

Umer asked Abu Bakr: Why do you keep quiet and don't pass order of his killing? He replied: I shall not force him (for fealty) till Fatimah is there. Ali got up and went to the Apostle's grave and wept there for some time. He cried for assistance saying: O my brother! Your nation debased me and I was nearly killed. (Al Imamah vas Syasah by Ibn Qutaybah Dinavari 1: 14)

The garden of Fadak

Khyber was conquered in Hijrah and the Jews had agreed to give to Muslims half of their fruit produce. The same was the the case with Fadak people. Khyber,s income was for all the Muslims but Fadak's income was exclusively for the Apostle, since it was conquered without any fight.

Ibn Abi Hatim and Abu Saeed Khudari state that when the Quranic verse 17: 26 descended meaning "And give the close relatives their due ..." the Apostle gave Fadak to Fatimah.

Ibn Abbas also said that just after the above verse the Apostle gave Fadak to Fatimah. (Durr e Mansoor a: 176)

When the Apostle came back from Khyber, Jafar bin Abi Talib also came back from Habshah. Seeing him the Apostle said, "I know not whether I am happier on Khyber conquest or on return of Jafar". (Ab ul Fida 1: 140)

Fadak confiscated

The property of Fadak was reserved for the Apostle since he obtained it without any war. Lady Fatimah went to Abu Bakr when he became

caliph and demanded her property (Fadak) she got out of the Apostle's inheritance. He said: The Apostle said that we the prophets leave no inheritance and what we leave behind is charity. She said how come you get your father's inheritance but not I, while the Apostle said that everyone must protect his children. On it Abu Bakr wept a lot. (Tareekh Ibn Vazih 2: 106 – Fadak)

Mother Aaishah narrates that after the Apostle, Fatimah demanded back her forfeited property awarded to her by the Apostle. He said: The Apostle said that we the prophets have no inheritance and what we leave behind is charity. On it she was so much angry with him that she never talked to him till her death. (Bukhari – Kitab farz ul Khamees & Muslim – Kitab ul Jihad)

Lady Fatimah sent someone to Abu Bakr demanding back her property that was given to her by the Apostle as Khums of Fadak and Khyber. He flatly refused. She became that angry that she never talked to him till her death. When she died after six months, Ali buried her in the night and did not allow Abu Bakr to participate in her funeral. (Bukhari Baab Fazaail Fatimah)

aalik bin Ja'unah narrates that after the Apostle Lady Fatimah demanded back the Fadak garden given to her by the Apostle. She presented Ali as a witness. Abu Bakr demanded one witness more. She presented Umm Ayman – the Apostle's maid slave. He said the witness of one man and one woman does not suffice, two men or one man and two women are a must. (Fatuh ul Baldaan by Balazuri: 36-38)

At last Abu Bakr gave Fadak t Lady Fatimah in writing. Incidentally Umer approached on that time and asked what the writing was about. Abu Bakr said: The inheritance of the Apostle is for Fatimah so I wrote it. Umer asked where from would you

give the money to the Muslims? The Arabs would fight against you on it. Then Umer took away the paper from her and tore it off. (Seerat Halbyyah 3: 608 Egypt print)

Lady Fatimah passes away

When Ali buried her in the night he composed the couplet meaning "I see a lot of grief and sorrow descending on me enough to keep a person sick till his death. The passing away of a friend is a great distress. Passing away of Fatimah, after the Apostle, is a plea that no friend remains forever". (Tareekh Ibn Vazih 2: 95)

Mother Aaishah narrates that Ali enjoyed full honor and dignity till Fatimah was alive but after her death people turned away from him. (Bukhari 3: 202, Tabarani)

No Hashemite took Abu Bakr's fealty till Lady Fatimah's death. (Muruj uz Zahab)

Once Hasan passed by Abu Bakr when he was sitting on the pulpit and said, "Get down from my father's pulpit". Abu Bakr said, "You are right. It is your father's pulpit". Ali said to Abu Bakr, "By Allah I didn't ask him to say so". Abu Bakr replied by Allah I don't blame you for that. (Tareekh Khulafa: 59)

Some historians opine that Lady Fatimah is buried in Jannat ul Baqee, where other Ahl Bayt are buried. But Imam Jafar Sadiq says that she was buried in chamber, which was included in the Mohammadan Mosque by Umer bin Abd ul Aziz. (Jazb ul Qulub Chapter 12 p158)

Khalid's atrocity

Before being killed at the hands of Khalid bin Valeed, Maalik bin Navirah, a Sahaabi, looked at

her wife and said, "Due to your beauty I am being killed". Khalid said, "Your apostasy is the cause of your death". Then he ordered Zarrar to kill Maalik and usurped her wife (by marrying her same night).

When Umer knew it he said to Abu Bakr the caliph, "Undoubtedly Khalid has committed adultery. So you stone him to death (as the penalty)". He replied I shall not do so since he wrongly misinterpreted it.

Umer said, "Then you kill him as he killed a Muslim wrongly". He replied no, he wrongly misinterpreted it. (Ab ul Fida 1: 158)

The night prayers (*Qyam ul layl* or *Taraveeh*)

In 14 H, Umer ordered the people to start offering, in Ramazan, night prayers (*Taraveeh*) in congregation. (Muruj uz Zahab)

Usman's rule predicted

In his last days Umer asked the people that whom they wanted to be the caliph after him. One said Zubayr bin Avvam. He replied he is a miser and ill mannered person. The other said Talhah. He replied that did he want him to be the caliph who mortgaged his land, given by the Apostle, with a Zionist woman. The other said Ali. He replied by Allah you would never choose Ali as the caliph since he is bent upon setting you on the right path whether you like it or not.

Valeed bin Uqbah said, "I got that who is the next caliph". Umer got up and asked, "Who is he". Usman, he replied. (Kanz 2: 158 # 2447)

Condition for caliphate

After Umer's death the "Consultation committee" constituted by him held its meeting wherein all the members gave Abd ur Rahman the authority to appoint the caliph. He held Ali's hand and asked,

“ Will you follow Allah’s book, the way of the Apostle and the ways of Abu Bakr and Umer?”. He said I am bound to act upon Quran and Sunnah but not the ways of Abu Bakr and Umer. Instead I shall exercise my own judgment (Ijtihad).

Then Abd ur Rahman put the same condition before Usman and he agreed. Immediately Abd ur Rahman took his fealty and people followed him. (Ab ul Fida 1: 165 & Sharh Fiqh Akber by Mulla Qaari p80 Dehli print)

Just after Usman’s fealty Ali said, “It is not the first time that you overpowered us. But patience is better (for us)”.

Miqdad said, “Alas! You people left Ali. By Allah he is the man who enjoins with truth (haqq) and does justice with truth. I never saw any nation treating (misbehaving) like it with its prophet’s progeny. I wonder that the Quraysh left the person who is the best master and the best to do justice. By Allah had I got helpers ...”. Here Abd ur Rahman intercepted him and said, “O Miqdad! I fear that you may not cause disruption (fitnah)”. (Ab ul Fida 1: 166 & Kamil 3: 27)

When people were taking oath of Usman’s allegiance Ali said, “O people! I ask you if there is anyone whom the Apostle had declared his brother? Is there anyone else about whom the Apostle had said that Ali is the master of everyone whom I am the master of? Is there anyone else about whom he had said that you are to me as was Haroon to Musa? Is there anyone else who was sent to preach Surah Bar’at/Taubah saying that only he or his kin could perform the prophetic affairs? Do you know that in all the wars I was made the chief of army and none was appointed over me? Do you know that about me he said I am the city of knowledge and Ali is its gate”? All the time people endorsed his viewpoint.

Ali continued that at many dangerous occasions Sahabah left the Apostle but I always remained

with him putting my life in danger. I was the first to hug Islam and I was the nearest to the Apostle. People endorsed it, too. (Rauza tul Ahbab) Abd ur Rahman bin Auf said, "O Ali! None can deny your excellence but since people have obeyed Usman I hope you will be with us". Ali said: By Allah you all know well that who deserved caliphate more but alas you are turning away from the truth knowingly. (Rauza tul Ahbab)

Abu Zer coerced

People told Usman that Abu Zer, an illustrious Sahabi, (continuously) criticized him while sitting in the Mohammadan Mosque. He used to say that Allah had chosen and preferred Adam, Nuh, Aal Ibrahim and Aal Imran over the worlds while Muhammad (SAVAVS) is heir to the knowledge and excellence of Adam. And Ali is the legatee (Vasi) and heir of Muhammad (SAVAVS).

O the confused and bewildered nation! Had you, after the Apostle, preferred the one whom Allah preferred and given the govt to the Ahl Bayt of the Apostle then Allah would have bestowed HIS countless bounties over your heads and beneath your feet and there would be no poor and needy person. No two persons had differed since all the answers available with Ahl Bayt would have been from Quran.

Now taste the (bitter) taste for what you did. And it is near that people know where they are proceeding.

People also told that he alleged Usman to have changed the Sunnah of the Apostle as well as that of Abu Bakr and Umer.

On it Usman expelled Abu Zer to Mu'avyyah in Syria. (Tareekh Ibn Vazih)

Mu'avyyah sent Abu Zer, one of the elite of Sahabah, from Syria to Madinah on bare back of a camel. During this journey his thighs' flesh was lost. On his arrival Usman said, "I have been told that you

narrate the tradition of the Apostle that when the Umayyad's numbers reach forty they would devour the war booty, possess all the slaves/maids and would adopt Islam in deceit".

Abu Zer said he heard himself the Apostle saying so. Usman asked the others for confirmation and also called Ali. Ali endorsed. Usman wanted further proof. Ali said, "It is quite famous saying of the Apostle that there is no more truthful person on the face of this earth than Abu Zer". (Tareekh Ibn Vazih 2: 149)

After sometime Usman asked Abu Zer to leave Madinah again. He asked that did he want him to expel from the sanctuary (haram). He said yes. Abu Zer asked as to where he would like him to expel to, Basrah? No, he replied. To Kufah, asked Abu Zer. Usman said, "I will send you to Rabzah, where you came from. Go and die there". Then Usman passed the orders of his expulsion and till then he forbade everybody to have any contact with him. Marvaan, a minister, made Abu Zer and his daughter ride on one camel and expelled them from Madinah. (Tareekh Ibn Vazih 2: 149)

At the time of Abu Zer's expulsion Ali came to bid farewell to him. Marvaan objected saying that Usman has forbidden so. Ali whipped his horse's neck and said: Be off you damned person. Then he accompanied Abu Zer to a long distance. Abu Zer said, "O Ali! Whenever I see you and your sons I remember the Apostle". (Muruj uz Zahab)

Later when Ali met Usman he said, "O Ali! How dared you to stop my messenger (Marvaan)". He replied I stopped him since he wanted to stop me. He asked did he not know that he had ordered everyone not to contact Abu Zes. Ali said, "How come I can obey you if your order is against Allah's enjoinder. By Allah I shall never do so". (Muruj uz Zahab)

Usman complained that Ali whipped the head of Marvaan's horse. Ali said, "Here is my camel Marvaan may whip its head if he likes so. But mind you! If Marvaan used foul language about me I'll do so against you while my words shall not be wrong as well. I would utter truthful words". Usman replied, "If you use foul language against Marvaan he would reciprocate. You are not preferred over Marvaan before me". Ali became furious and said, "You compare me with Marvaan. By Allah I am better than you, my father was better than your father and my mother was better than your mother". Usman entered his home in rage. (Muruj uz Zahab)

Ibn Masood bullied

During Usman's rule Abdullah bin 'Aamir, the governor of Kufah, asked Abdullah bin Masood, the famous Sahabi, to give him his self written Quran (Mushaf). He refused. Usman wrote to Abdullah to arrest and send Ibn Masood to Madinah. When he came Usman stopped his address (Khutbah) and said "a very wild animal has come". Ibn Masood reciprocated the foul language. Usman ordered to throw him out and he was dragged out resulting in fracture of his two ribs. (Tareekh Ibn Vazih 2: 147)

Mother Aaishah calls Usman an infidel

When mother Aaishah got angry with Usman she left Madinah for Makkah. She would call him Na'sal (a long bearded Jew) and asked people to kill Usman saying he was infidel. May Allah kill him. (Majma' ul Bihar Baab noon & Bidayah Nihayah)

Usman's assassination

At last people got angry with Usman. Among many reasons one was that he not only called Marvaan back to Madinah, whom the Apostle has expelled

in his life, he also gave him the whole lot of Africa's booty – five lakhs dinars and also gave Fadak to him. (Ab ul Fida 1: 168)

On insistence of people Usman appointed Muhammad bin Abi Bakr as governor of Egypt and he set out with a group of Muhajirs and Ansaar. In the way they saw a very speedy camel rider passing by them. They suspected and got hold of him. On searching a sealed letter of Usman was also recovered from him. The letter addressed the Egypt governor saying: When Muhammad bin Abi Bakr and his companions reach you and hand over to you your termination letter, you do not accept that. Instead you kill them under some pretext. Please consider your termination letter as invalid and continue with your job.

Reading it Muhammad bin Abi Bakr and his companions came back to Madinah and showed Usman's letter to the Sahabah Kiraam. When they questioned Usman he said it is not my letter but that of my secretary Marvaan. No doubt the seal is mine but by Allah it was without my consent. People said: Then handover him to us but he flatly refused. On it people became furious and started planning his assassination. (Ab ul Fida p170)

Ali's fealty

People took Ali's fealty on the day when Usman was killed. Ali was born in Ka'bah and his honorific name was Ab ul Hasan. (Murooj uz Zahab)

In 35 H, Salman Farisi the famous and grandeur companion died when Usman's rule was on its last leg. About him the Apostle said, "Had the religion (Deen) been at Pleiades (Surayya) Salman would have attained it there". He also said, "Salman is from within my progeny". Ali said about him that Salman was like Luqman. (Isti'aab: 572, 576)

Ali's caliphate

Ali was a great divine scholar and matchless brave person. He was famous for his rhetoric. He was the first ever to compile Quran and presented it before the Apostle. (Tareekh ul Khulafa 117)

Once an Arabic scholar visited Ali and said, "Ya Ali by God it was not the caliphate that adorned you but you adorned it. It was not the caliphate that exalted you but you exalted it by accepting it. You did not need it but it needed you". (Savaaiq ul Muharriqah 76)

After the caliphate the first sentence of Ali's address was: Praise be for Allah for HIS blessings that the right (Haqq) has returned to its place. (Khamees 2: 308)

A group of Usman's supporters did not take Ali's fealty including Abdullah bin Umer and Sa'd bin Vaqqaas. But they took Yazeed's fealty in 60 H. (Muruj uz Zahab)

The Camal War and Mother Aaishah

Mother Umm Salaah reminded Mother Aaishah the Apostle's saying that Ali is master of every Mu'min and Mu'minah. Ibn Zubayr said I never heard him saying so. Mother Umm Salamah replied please ask your aunty (Mother Aaishah) if you have not heard. I have also heard him saying that Ali is my caliph in my life as well as after me and the one who disobeyed him (Ali) he disobeyed me (the Apostle), she added. Mother Aaishah confirmed that she heard both the traditions. (Ahya ul Ulum by Ghazali)

Mother Umm Salamah asked Mother Aaishah that had she not heard the Apostle's saying that soon dogs would bark at one of my wives at the Huaab spring and she would be busy in rebellion and

mischievous at that time. Then he asked smilingly, "O Aaishah I think you would be that wife". Mother Aaishah confirmed it to be true. (Ahya ul Ulum by Ghazali)

Mother Umm Salamah advised Mother Aaishah not to be misled by Talhah and Zubayr thinking that both could save her from (Allah's) grasp. (Ahya ul Ulum by Ghazali)

When Mother Aaishah set out to fight against Ali and reached Huaab, the dogs started barking. She asked the name of the spring. People told Huaab. She said now no option is left but to return to Madinah since I have heard the Apostle saying, "What would be the condition of one of my wives when dogs would bark at her at Huaab?" (Mustadrak 3: 120, Kamil 3: 82)

Ali said to Zubayr that he came to him to avenge Usman's killing whereas he himself killed him. Then he said to Talhah that he brought the Apostle's wife to war field keeping his own wife at home. (Tabari 5: 204 – Events of 36H)

Right of divorce

Mother Aaishah narrates that the Apostle said, "(O Ali!) I give you the right to divorce my wives. You are my attorney. She would be out of my conjugality (wedlock) whom you divorce. He gave this authority unconditionally. He did not put the condition of his life or death even. So I am afraid that if I disobeyed Ali (by not going to Madinah from Basrah), he would divorce and then no option would be left". (Rauza tul Ahbab 3: 65-67)

Naynava/Kerbela

Abu Nuaym narrates that while travelling with Ali (for Siffeen war) when we reached the land of Naynava or Kerbela. He said to his son Husain,

"O my son! Please show patience at the Euphrates (river Al Furat)". I asked him what did he mean. He said the Apostle had informed him, referring to Gabriel, that his son Husain would be martyred at the Euphrates side. Then he told us in detail that this place would be for animals, here the martyrs' blood would be shed and a group of the Apostle's progeny would be martyred here. And the earth and the heaven would mourn on them". (Savaaiq ul Muharriqah, Sirr us Shahadatayn)

Mu'avyyah's historical letter

Mu'avyyah wrote a letter to Mohammad bin Abu Bakr wherein he said, "We all, including your father Abu Bakr, considered a must the excellence and rights (on us) of Ali. But when Allah called the Apostle to him after completing HIS love (blessings) for him, it were your father and Umer the first who usurped Ali's right (of caliphate) jointly. They opposed Ali in getting caliphate. Then they called Ali for the fealty. But he remained aloof for quite long. So, if the affair (of caliphate) that we are discussing now is correct then this cruel way was initiated by your father. We were with him. Had your father not done so we too, would not have opposed Ali rather we have obeyed him. We are following what we would saw your father doing. Now allege your father first if you, at all need to do so. Or you leave this conception (that Ali is oppressed one)". (Muruj uz Zahab 2: 398 Egypt print)

Abu Saeed Khudari states that the Apostle said, "O Ali! You would fight against the deniers of the interpretation of Quran (*Ta'veel*) just I fought on its descending (*Tanzeel*)". (Musnad 3: 123, Mustadrak 3: 123 - Kitab Ma'rifat Sahabah)

Martyrdom of Ammar Yasir

The Apostle said alas! A rebel group would martyr

Ammar. He would be calling them to the Paradise while they would be calling him to the hell. (Bukhari 2: 87- Kitab ul Jihad)

When Ammar was martyred at Siffeen, 'Amr bin 'Aas stopped war and so did Ali. Mu'avyyah asked his men why so? They said: We heard the Apostle saying that a rebel group would martyr Ammar. It proves that we are rebels (and Ali is right). He said we are not the killers of Ammar rather Ali did so since he brought him to war.

When Ali heard it he said, "It means Hamzah was killed by the Apostle since he took him to war against the idolaters". (Al Khamess 2: 309)

The secret of Mu'avyyah success

Mu'avyyah got power over Ali just because he achieved his targets by hook or crook. He never cared about the means—whether lawful (halal) or unlawful (haram). He had no fear of God. On the contrary Ali never indulged in any unlawful means (like bribing or senseless killing). (Al Muhaziraat by Allamah Raghib)

Note

Imam Ali endorsed the above statement in Nahj ul Balaghah saying, "By God Mu'avyyah is not cleverer or more intelligent than me. The difference is that he is a cheater and cunning whereas I hate cheating and treachery, otherwise I would have been far more cheater and treacherous". The fact is that treachery and going back to one's words are such big sins that makes Allah angry. On the doomsday every treacherous person shall be carrying a flag and he would be recognised by that".

Abu Qays Azadi said, "I find three types of persons.

1. Religious and honest people loving Ali since the Apostle said that Ali's love

was religion (Deen)".

2. Worldly people love Mu'avyyah
3. The Kharjiites (who hate Ali) (Isti'aab 2: 479 – herf Ayn)

Ali's Martyrdom

Normally Ali would accept gifts but he did not accept Abd ur Rahman ibn Muljim's precious sword. He asked why? Ali replied how I can accept it since you will achieve your object by it (by killing me). He wept and said, "May Allah never let me think so. I have come to you from my hometown out of your love only". Ali said what I said would definitely happen. Soon you would abandon my love and become a hypocrite. He said I am before you ask someone to cut my hands. Ali replied how come I could punish you while the crime has not been committed. But what I said to you was told to me by the Apostle and no word of his can be wrong. When Ali found him totally lost he asked, "Were not you brought up by a Zionist woman in your childhood?" He said yes. Then Ali turned his face. (Rauza tul Ahbab by Muhaddis Jamal Deen)

Abd ur Rahman ibn Muljim came to Kufah again and fell in love with a very beautiful woman Quttamah. She said she would marry him only if he agrees to kill Ali. He said he had come to Kufah with the same intention. (Rauza tul Ahbab)

Ali said: The most wretched person of the Ummah shall be the one who would color my beard red with my blood. One day he said to his daughter Umm e Kulsum: These sweet meetings of mine are coming to an end since I am to leave this world soon. She started weeping. He said my life! No soul can escape the death. During morning prayer when he was in prostration Ibn Muljim hit his sword on his head. Ali said: By the Lord of Ka'bah I am successful". (Rauza tul Ahbab)

Hasan delivered his address after Ali's martyrdom saying, "You martyred such a person that none could excel his virtues and none shall be equal to him in future. The night you killed him was the same wherein the Quran descended, Isa was uplifted to the heaven and Ushe' was killed. Whenever the Apostle sent him on a war he was flanked by Gabriel and Michael". (Khasaais by Nasaai p20)

On the day of Ali's martyrdom in Bayt ul Muqaddas every stone, when lifted, had blood beneath it. (Mustadrak & Riaz un Nazarah 2: 247)

Imran bin Hattan, a Kharjiite, composed a eulogy for Ibn Muljim. A couplet means, "What a hit by him that meant only to please God. Whenever I remember him I think that his hit would be heavier in scale of virtues than all the virtues of the world". (Ab ul Fida: 180)

Ismaeel Bukhari noted in his book a tradition from Imran bin Hattan (the wretched person). (Asabah 3. 178 by Ibn Hajar)

Hasan's caliphate

Hasan became the caliph after Ali. (Vaseela tun Nijaat by Mulla Mubeen Farangimahalli)

In his first address after being caliph Imam Hasan said: We are Allah's party and Quran says that Allah's party shall get the complete success. We are the Apostle's progeny and the purified (*Pak*) Ahl e Bayt. The Apostle left behind two heavy weights behind him one Quran and the other Ahl e Bayt. The Quran explains everything therein plainly and we the Ahl e Bayt never commit any mistake in interpreting it, because we see its meaning with knowledge and certainty (*Ayn ul yaqeen*). So you ought to obey us since it has been

made mandatory for you by Allah. Our obedience is the obedience of Allah and the Apostle. (Marooj uz Zahab 2: 386, 387)

Abdullah bin Abbas said, "O the people! He (Hasan) is the son of your Prophet (SAVAVS) and the legatee (Vasi) of your Imam (Ali). Take oath of his allegiance". And people did so. (Rauza tul Ahbab)

Hasan's will

Imam Hasan bequeathed for his burial near the Apostle. But Mother Aaishah forbade it. (Kamil p11 & Rauza tul Manazir by ibn Shahnyyah p133)

Tabarra initiated/Mu'avyyah abuses Ali

Mu'avyyah kept quite during the life of Sa'd bin Vaqqaas but just after him he started Tabarra on Ali from the pulpit. He wrote to all his governors and ordered to abuse Ali. It became in vogue throughout the Islamic world. (Iqd ul Fareed 2:305)

The Umayyad rulers abused Ali from the pulpits till Umer bin Abd ul Aziz banned the practice. He wrote to his governors to discontinue that. (Kamil 5:16 - event of 99H)

Hujr bin Adi's martyrdom

In the Jum'ah congregation Mu'avyyah and all his governors would praise Usman in their sermons and abused Ali. When Mughirah bin Shu'bah, the Kufah's governor, would do so Hujr bin Adi with his companions stopped him. Zyad, who replaced Mughirah, also abused Ali and Hujr, in return, started praising Ali. Zyad arrested him and his companions and sent them to Mu'avyyah in Syria, who killed them at 'Azra (a place). Hujr was a famous Sahabi, a brave warrior, an honest person and a great worshipper. (Abu ul Fida 188)

Mother Aaishah narrates that the Apostle said, "Soon some people shall be killed at 'Azra. Allah, as well as all the inhabitants of the heaven, would curse the killers". (Kanz 5: 270 – Zikr e Mu'avyyah)

Yazeed's rule in offing

Mu'avyyah thought of making Yazeed his successor and to take his fealty from all the chieftains during his life. But he knew well that it would not be possible in Hasan's life. So he started planning his removal. (Rauza tul Ahbab)

Mu'avyyah conspired through Ju'dah bint Ash'as, Imam Hasan's wife, and promised her to give .1 million dirhams and her marriage with Yazeed if she poisoned her husband. She agreed and did so. (Marooj uz Zahab 2: 381 & Isti'aab p144)

When Mu'avyyah heard the news of Hasan's death he fell into thanksgiving prostration. (Ab ul Fida p183)

Yazeed's fealty

In 56 H, Mu'avyyah took the fealty of Yazeed as his successor from the Syrians and Iraqis. (Ab ul Fida 187)

Mu'avyyah entered Madinah, for Yazeed's fealty, along with one thousand riders. Incidentally he met first Husain bin Ali in the way. Mu'avyyah said (satirically), "There may not be happiness and betterment for the camel who is ready for sacrifice". Husain replied O Mu'avyyah! By Allah I do not deserve such words. He replied that he deserved worse than those. Then he went to the pulpit of the Mohammadan Mosque and praised Yazeed a lot.. He said that none deserved the caliphate more than Yazeed (after him)". (Kamil 3: 200)

Mother Aaishah's confession

Mother Aaishah died in 58 H. At the death bed she was asked that would she like be buried by the Apostle's side. She said no, since I committed certain inappropriate deeds after him. So please do not bury me there but in Baqee' with my sisters. (Ma'arif by Ibn Qutaybah – the wives of the Apostle. Egypt print)

Yazeed wanted Husain's head

Yazeed wrote to Valeed, the governor of Madinah: Do not worry about Ibn Zubayr since he cannot escape my terror. But send me Husain's head in reply to this letter. Be a candidate of my bounties. I shall give you higher position. (Rauza tul Ahbab)

Husain leaves Madinah

Before leaving Madinah for Makkah, Husain visited the grave of the Apostle and wept saying, "O the Apostle! My parents be sacrificed on you, I leave you under compulsion. Please accept my last salutations". Meanwhile he slept and dreamt the Apostle saying, "My son! Your father and your brother have reached me. Now please hurry to come to me. A chamber made of light (*Noor*) is ready in the Paradise. But you cannot get it till you attain martyrdom". He got up and left Madinah in a state of fear saying O Allah please save me from the mischief (sher) of the cruel ones. (Maqatal Abu Mikhnaf pp8, 9)

While leaving Madinah people advised Husain not to use the known route for journey, for safety sake but to use the one, which Abdullah bin Zubayr used. He said by God I would not leave the main route till Allah accomplishes his work (martyrdom) that he likes most. (Tabari 6: 196)

When Husain reached Makkah he received so

many letters from Kufah calling him there but he kept quite. At last they complained in a letter giving him an oath to come and promising him to help him (against Yazeed). They added that if he did not come they would complain before Allah on the doomsday saying O Allah! Husain committed wrong (*zulm*) with us by accepting our oppression. Then it is up to him to reply.

Having read that his hair stood on roots. He was moved by the oath and their oppression. He replied, "Since I am convinced of your oppression so I shall reach you soon. I send this letter by Muslim bin Aqeel who would lead your prayers and do justice between you, till I come". Let Nu'man, Yazeed's governor, rule you as unusual.

In Kufah when Muslim bin Aqeel came to know that Ibn Ziyad, the new governor, had killed Hani bin Urvah he sent his two sons to Qazi Shurayh's house and attacked the governor house with his twenty thousand supporters and besieged it. Muslim fought very well but when he was about to succeed Ibn Ziyad ordered his army chiefs to frighten Muslim's army from the fort walls. They horrified them saying that a big army was due from Syria and none of them would be spared from being killed whether the participant or the absentee. Kufiites really got frightened and ran away leaving twenty people only with Muslim. He came to the mosque and after Isha prayer those twenty men also fled. He was astonished on Kufiites' infidelity. (Rauza Shuhada)

Husain leaves for Kufah

When Husain was ready to go to Kufah people tried to stop him. He replied that the Apostle ordered him to do so in his dream so it is mandatory for him. (Tabari 4: 217, Kamil 2: 21, Khamees) Farazdaq, the famous Arab poet, met Imam Husain out of Makkah when he set out to Kufah. When he saw armed men with Husain he asked why so

hurry that he was missing the pilgrimage. He replied I feared my (murder or) arrest in Makkah. (Tabari 4: 218)

Husain told that he saw the Apostle in dream who ordered him to accomplish job, which was compulsory and of top priority for him to do. And he was going to Kufah for its accomplishment. He said he could never tolerate to be killed in Makkah as it shall be its desecration. By Allah! They will drag me out to kill even if I took refuge in an animal's hole (Tabari 6: 218, Kamil 4: 217)

While on the way to Kufah Imam Husain asked the name of a place. Knowing its name Karbala he said: It is the place of pain (*Karb*) and trial (*Bala*). He said, "When my father passed by this place he pinpointed the places for goods offload, for camels and my (Husain's) bloodshed". (Hayat ul Hayavan by Dameeri 1: 51- Khilafat e Yazeed)

Husain's love for peace

Zuhayr bin Qayn said to Husain, "It is easier to fight with the enemy just now as later they will increase in numbers". He replied it was true, but he did not want to initiate the war. (Kamil 4: 21)

Tabari added that the very next day Umer bin Sa'd came with four thousand army.

Umer bin Sa'd asked Husain about reason of his coming there. He said the Kufiites invited him by writing letters. Now if they dislike he was ready to go back.

But Ibn Zyad wrote to Umer to either take fealty from Husain or close the means of water for him. He deputed five hundred men to guard the water source. It was the third day before his martyrdom. (Kamil 4: 23)

Ibn Husain Azadi cried, "O Husain! Do you see the

river that is as clear as sky? By God you will not get even a drop out of that to drink may be you die of thirst". The Imam prayed, "O Allah! Please do not forgive and give him a death of thirst". After a few days he fell ill. He drank pitchers of water but his thirst did not quench. Whenever he drank water he vomited that out, till he died of thirst. (Tabari 6: 234)

Yazeed's army

The army against Husain counted from seventeen thousand to thirty thousand but most of the historians opine that it was twenty two thousand. (Tareekh Habib us Sear 2: 29, 30)

Husain addressed the enemy army and said, "By Allah there is no other son of the Apostle on the face of this earth except me. Then why do you want to kill me? Did I cause any loss to your wealth? Did I injure anyone of you? No reply came. When he felt the height of enmity he recited the Quranic verse "I take refuge of Allah against every arrogant who disbelieve in Qyamah". (Kamil 4: 25)

Maalik bin Urvah, an army officer of Yazeed, came before Imam Husain and said, "You have opted the fire for you in this world. He meant the fire, which Husain lit in the defensive trenches around his tents. Muslim bin Ausajah sought permission to break his skull but the Imam said he did not want to initiate the war. Then he turned to Qiblah and prayed O Allah please inflict him with a torment. Suddenly Maalik's horse got scared and took a flight. He lost his balance, one foot entangled in the stirrup and the rein went out of his hand. The horse dragged him to the fire side, Maalik's foot became free and he fell in the fire to roast". (Kamil 4: 27 & Rauza tush Shuhada 1: 257)

Abbas's martyrdom

Abbas bin Ali came to the battlefield and said, "Imam Husain says that you have killed my friends and brothers now save my children from thirst by giving some water. If not then let me go and take the women and kid to Rome or India".

Hearing it most of the army men wept but Shimr said O Ali's son! Go and tell the Apostle's son that he would not get even a drop of water until he takes Yazeed's fealty.

On it Abbas attacked the army deputed at water. He asked them whether they were Muslims. They said yes. He said, "In Islam you cannot refuse water to a dog or swine even, while you have deprived the grandson of the Apostle, of water. Don't you have any fear of the doomsday's thirst"? Hearing it they started throwing arrows at him but they could not bear his attack and ran away. Abbas took his horse in the river and filled his water-skin with water. Meanwhile the army came back and deceitfully cut his both hands. He held the water-skin with his teeth but Hurmalah tore it with an arrow and the water fell on earth. Later he was martyred. (Rauza tul Ahbab)

The martyrdom of Ali Akber

When Ali Akber, 18, came out to war, the enemy army astonished to see his beauty. Everyone asked who he was. Umer bin Sa'd, the commander, told that he was Husain's son and resembled very much with the Apostle not only in appearance but also in serenity and nature. He pronounced the martial metre (rajaz), "I am Ali bin Husain bin Ali. By Allah we are the nearest to the Apostle".

He pushed the enemy army many a time. At last when he felt deadly thirst he came to Husain and asked for some water to go back and fight. The Imam wept and gave his ring to keep in his mouth. He was relaxed a little bit and went back to fight. Eventually he was martyred. (Rauza Shuhada p32)

The martyrdom of Ali Asgher

Then Imam Husain came out with his little son Asgher in his arms and said, "O my nation! If you opine that I did anything wrong then please tell me what his fault is"? He is about to die of thirst. Please give him a little water. They replied they could not do so without Ibn Zyad's permission. Hurmalah shot an arrow which was fixed in Husain's arm piercing Asgher's throat". (Rauza tush Shuhada p33)

Imam Husain took out the arrow from Asgher's dry throat and spread the blood on his body saying, "Your status is much higher than that of the Salih's camel just as your grandpa's position is far higher than Salih (the prophet)". (Ibn Vazih 2: 291 London print)

The martyrdom of Husain

According to Imam Ahmed bin Hanbal, Imam Husain said, "Allah shall award the Paradise to the one who is sad on our grief or shed even a single tear on our woes". (Murqaat Sharh Mishkaat by Mulla Qaari - Baab Manaqib Ahl Bayt, Egypt print)

Going to the battlefield for the last time Husain put on a worn out shirt and tore it at many places so that the enemy may not loot it after his martyrdom. Then he attacked so heavily that according to the narrator he never saw a braver person than him- specifically when his army including his friends, brother, nephews and other relatives was finished. His attacks were so severe that people fled as goats flee to save them saves from a wolf. (Kamil 4: 32)

When Shimr wanted to cut the Imam's throat he rode on his chest. The Imam asked what day was that. He said it was Jum'ah. He asked about the time. He replied the time was for the Jum'ah's

sermon. The Imam said, "At the moment the prayer leaders of the Apostle's Ummah must be busy in praising my grandpa while you are slaughtering his grandson. O Shimr! The chest you are riding on was the rest place for the Apostle's head. He used to kiss this throat. Allah is observing you the prophets' spirits are present here. Look! At my right is Zakaryya's spirit, and on my left is that of his son Yahya. O Shimr! Please set aside your shamelessness for a while and let me offer the Asr prayer. He did so but cut his neck during the first prostration". (Rauza tul Ahbab by Muhaddis Jamal Deen)

Apart from hundreds of arrows' injuries Imam Husain's body had thirty wounds of the swords. (Tabari 6: 207)

The Yazeed army entered the Imam's tents just after his martyrdom and looted the belongings therein. They even snatched head sheets of the ladies. (Kamil 4: 32)

After his martyrdom Umer bin Sa'd ordered to topple the Imam's body. (Ab ul Fida p191, Al-Khamees 2: 333, Habib us Sear 2: 32)

Umm Salamah mourns Husain's martyrdom

The first person to recite an elegy on Husain was Mother Umm Salamah in Madinah since the dust given to her by the Apostle turned into fresh blood. He told her to preserve it till it became fresh blood meaning Husain's martyrdom. She cried "Va Husaina" – my son has been killed. (Tareekh Ibn Vazih 2: 218, 219)

Mother Umm Salamah states that on the day of Husain's martyrdom she heard a heavenly voice crying that Husain was killed, which asked to give the tiding of the hell to the killers and also said that curse be upon them from the prophets

Sulaiman, Musa and Isa. She continued that she immediately took out the glass bottle from the cupboard and found fresh blood boiling therein (instead of dust). (Savaaiq Muharriqah' p155)

The Apostle was aggrieved

Mother Umm Salamah narrates that (on 10th of Muharram 61 H) she saw the Apostle in dream. He was bare headed and the terribly weeping,. She asked why so. He replied he had just visited the place where Husain was martyred. (Mustadrak 2: 19 & Dalaail Baihq)

Ibn Abbas narrates that, in Muharram 61 H, he dreamt of the Apostle at midday on 10th of Muharram 61 H. His hairs were scattered and full of dust and he had a small bottle filled with blood in his hand. He asked as to what was therein. The Apostle replied it was the blood of Husain and his companions. Ibn Abbas added that (on calculation) it was the same day when Husain was martyred. (Musnad Ahmed 1: 242, Dalaail Nabuvvah)

The state of the world

After the martyrdom of Husain, for 2-3 months, people felt as if the blood was oozing out of their walls. (Kamil 4: 37)

On the day of the martyrdom of Husain blood was found beneath every stone, when turned, of Bayt ul Muqaddas. Ali bin Sihri said that the sky remained red for four months. (Sirr us Shahadatayn & Hilya tul Aulyaa by Abu Nuaym pp 33, 34)

After the Kerbela

Umer bin Sa'd fetched the Husain's head to Ibn Ziyad in Kufah. It was night and the gate of the governor house was closed so Khauli, an army officer, took the head to his home in a pan. He told

his wife that he had collected the whole world's wealth in shape of Husain's head. She said woe be to him because people brought home gold and silver while he brought the head of the Apostle's grandson. She refused to live with her and went to the head. She narrates that there was a light (Noor) spread from the head to the sky glittering like a pillar. A white bird was also moving around the head.

Next morning Khauli took the head to the court of Ibn Zyad. He touched that with his stick. Zayd bi Arqam, a courtier and a famous Sahabi, cried that he himself saw the Apostle kissing this head and teeth. (Kamil 4: 33)

Ibn Asaaker states that on reaching Damascus the Imam's head was taken, on a spear's head, around the city markets. That time a person was reciting the verse of Surah Kahf meaning: Do you know that the companions of the cave and Rafeem are the strange signs of Allah? At the same time the head of Husain pronounced "My assassination and carrying my head is stranger than that". (Sirr us Shahadatayn)

In his court Yazeed gathered the audience and hit the Imam's head with his stick. Abu Zarah Aslami, a courtier and a Sahabi, cried, "Please keep your stick away from his head as I have seen the Apostle kissing it. O Yazeed on the doomsday in Allah's court your intercessor shall be Ibn Zyad while Husain's intercessor and that of his companions shall be the Apostle. (Kamil 4: 35)

The core belief of Yazeed and Umayyads

Yazeed recited some extempore couplets while hitting Imam Husain's head with his stick. The verses meant "Would that my ancestors (the idolaters) were alive today who were killed in the Badr War. They would have been happy to see the excellent revenge I took and would have praised

me. I badly killed the Hashemites. I were not a descendant of Utbah if I had not avenged Ahmed and his progeny for the acts they did (killed his ancestors to establish Islam). The core truth is that the Hashemites put up a hoax in the name of Islam otherwise there descended no angel and no revelation". (Vaseela tun Nijaat by Mulla Mubeen p300)

Hajjaj bin Usuf, the Umayyad governor said, in his sermon of Jum'ah congregation, that woe be to the people who go around the old bones of the Apostle and do not go around the palace of Abd ul Malik bin Marvaan – the Umayyad ruler. (Hujjat ul Karamah by Navab Siddiq Hasan Khan)

Hajjaj also said in his address, "You must wash your feet in ablution since they are nearer to defilement". Anas bin Maalik, a famous Sahabi, said that Hajjaj lied while Allah and his Apostle spoke truth. (Kanz)

Bibi Zainab in Yazeed's court

When Bibi Zainab saw the Imam's head raised in Yazeed's court she cried "Vaa Jaddaah Vaa Muhammada" meaning O my grandpa O Muhammad (please come to our rescue). Then she addressed Yazeed saying, "You brought the daughters of your Prophet (SAVAVS) in the court". He trembled and asked who she was. He was told that she was Bibi Zainab.

Next day Imam Sajjad delivered a terrific address in the court to stun bound the audience. He said, "I am the son of Mohammad (SAVAVS) I am the son of Yasrib and Bathaa (Madinah and Makkah)". The audience wept bitterly and cried. Yazeed got scared and he ordered the prayer call shouter to recite the call (Azaan). When he pronounced (Mu'azzin) 'I testify that Muhammad is Allah's messenger', Imam Sajjad said to the pronouncer, "I administer Mohammad's oath to you please stop.

Then he addressed Yazeed and said: O the son of Mu'avyyah! Is Muhammad your grandpa or mine? If you claim he was your grandpa then you are a liar. But if you admit he was my grandpa then tell me why did you martyr my innocent father? Why you made his women prisoners and got them around city to city? He also tore his collar (in anger and anguish). Then he addressed the audience: Tell me the truth: Is there anyone else to claim to be the Apostle's grandson? The audience wept so much that many lost consciousness. Yazeed got more upset and asked for Aqaamah and all became busy in prayers".

At last Yazeed was forced to free the Ahl Bayt and Nu'man bin Basheer was deputed to take them to Madinah. Imam Sajjad joined (buried) the heads with their bodies. (Rauza tul Ahbab)

Imam Sajjad's conduct

Someone asked Imam Sajjad that how he was. He replied, "Our state is the same as was that of the children of Israel among the children of Pharaoh. People kill our men and leave our women. They abuse our ancestors and deprive us of our rights". (Tabaqaat 5: 62 – Zikr Ali bin Husain)

He (Imam Sajjad) offered, till his death, one thousand units of prayers daily. (Tazkirah by Zahabi 1: 60)

Imam Sajjad's face turned pale while abluting. People asked why so. He said: Do not you know whom I am going to stand before. (Ahya ul Ulum) Imam Zuhri opined that he found no Islamic scholar like Imam Sajjad. He always gave charity secretly. (Tazkirah by Zahabi 1: 62)

He carried breads on his back in the night, and distributed to poor people door to door. Ibn Ishaq said that when Imam Sajjad died, many people did not receive breads. In his life none knew who

gave them the breads. (Hilyah by Abu Nuaym 3: 163)

Once, his minor son Imam Baqir fell into a well while Imam Sajjad was busy in prayers. People made a noise but he was unmoved since he was fully attentive to Allah. (Jazb ul Qulub by Shaikh Abd ul Haqq p68)

Yazeed's atrocities in Madinah Incidence of Harrah

After Karbala the Madinites broke their fealty with Yazeed. When he knew that, he sent Muslim bin Uqbah with an army and made their blood lawful (halal) for him. He ordered to loot their belongings and to take the fealty that they were Yazeed's slaves. He also ordered to attack Makkah thereafter. (Ab ul Fida 1: 191, 192)

Mu'avyyah advised Yazeed to appoint Muslim bin Uqbah as the army commander, if he ever fought against the Madinites. He acted upon that. (Jazb ul Qulub by Shaikh Abd ul Haqq 2: 39)

Slaughter of Madinites and Makkans

Muslim bin Uqbah led an army of ten thousand. The Madinites fought with him at Harrah – a place outside the city. A large number of chieftains of Madinah (including Sahabah) were killed. He slaughtered the Madinites for three days (after entering the city) and looted their belongings. He declared adultery with the women as lawful. Imam Zuhri says that ten thousand people were slaughtered including seven hundred Muhajirs and Ansaar. The rest accepted Yazeed's slavery under compulsion. (Ab ul Fida 1: 192)

Yazeed's army killed ten thousand Madinites including women and kids. 1700 Muhajirs, 700 Quran-conners (huffaz), and 97 Quraishis were

also martyred. Horses urinated (and defecated) in Riaz ul Jannah – the inner portion of the Mohammadan Mosque. Adultery was made lawful so one thousand women gave birth to illicit children. People accepted Yazeed's slavery under compulsion and it was Yazeed's option to let them obey Allah or force them to disobey. (Jazb ul Qulub by Shaikh A Haqq 2: 34, 35)

Except Imam Sajjad all the Madinites accepted Yazeed's slavery. When Muslim bin Uqbah called him and he reached there, Muslim was abusing the Imam's ancestors but started shivering. He stood in his honor and made him sit by his side but could utter nothing. When the Imam went back people asked why that all so. He replied that was not intentional but I had to honor him due to his awe. (Muruj uz Zahab)

Attack on Ka'bah

In early 64 H Muslim bin Uqbah (after desecrating and playing havoc in Madinah) went to attack Makkah, but died in the way. He appointed Husain bin Nameer as the new commander who besieged Makkah. First he threw stones on Ka'bah by machine followed by fire producing material. The Ka'bah's cover caught fire. After forty days Husain ran away hearing the news of Yazeed's death. (Ab ul Fida 1: 192)

Mukhtar's revenge

In 65H, Marvaan, the Umayyad ruler, died and his son Abd ul Malik became the new ruler. Mukhtar Saqafi attacked Kufah to take revenge of Imam Husain in 66 H and conquered it. He pronounced that his objective was to avenge only. He killed Umer bin Sa'd, Ibn Zyad, Shimr and Khauli and burnt them since they maltreated the Imam. He also trampled Shmr's body as he did the same with the Imam. (Ab ul Fida 1: 193)

Imam Sajjad's excellence

Imam Zuhri, a tabi'ee and a great scholar, narrates that he asked permission of the ruler to see Imam Zayn ul Abideen who was imprisoned in chains. When he met him he said would that he was in chain in the Imam's place. The Imam replied he could be free if he willed so and he took off the chains and handcuffs quite easily. He also said that they (the sepoys) would not be able to take him from there. Zuhri saw that in a while the sepoys were searching for him (since he disappeared).

Zuhri continued that after some days he met Abd ul Malik in Damascus and enquired about Imam Sajjad. He disclosed that the same day when his men arrested him, he was present before him and asked why I importuned him. He replied that he wished him a comfortable life near him. The Imam replied it was impossible and went out. Abd Malik stated that he was terribly awful, his hair stood on roots and he could utter not even a single word. (Rauza tul Ahbab by Muhaddis Jamaal Deen)

Hashaam bin Abd ul Malik, later an Umayyad ruler, came to perform Hajj during his father's rule. Due to the great rush he could not kiss the black stone and sat aside encircled by his guards. Meanwhile Imam Sajjad came and people gave him the way to kiss the black stone. He did so quite easily. The guards were perplexed and enquired Hishaam who he was. He replied fearfully that he knew not. Farazdaq, the most famous poet of the time and his own courtier, could not resist and composed forty eulogy couplets for the Imam, which remains masterpiece as yet. (Hilyah by Abu Nuaym 3: 139, Vafyat ul A'yaan p199 & Savaaiq Muharriqah p119)

He had already informed his son Baqir that his promise would be fulfilled that night. The same night Imam Sajjad died due to poison given by

Valeed bin Abd ul Malik – the Umayyad ruler.
(Shawahid un Nabuvvah by Mulla Jami p179)

Hayya 'alaa khayr il 'amal

Imam Sajjad used to recite Hayya 'alaa khayr il 'amal after Hayya 'ala-l falaah in Azaan. He would say that it is the Azaan of the old.

Imams Muhammad Baqir and Jafar Sadiq

Imam Baqir was a Hashemite chieftain. He was called Baqir due to his immense knowledge. Baqir means the one who digs out new dimensions of knowledge and understands reality of things. (Tazkirah by Zahabi 1: 11)

Imam Baqir narrates once he met Jabir bin Abdullah, the famous Sahabi, who pulled him close and enquired his name. He kissed the Imam's hands and wanted to kiss his feet as well but he separated himself. Then he told that the Apostle had conveyed his 'salaam' for the Imam through him. The Apostle had told him, "O Jabir! You would be alive till you meet my son Muhammad the son of Ali bin Husain. Allah shall bestow upon him wisdom's light (Noor). Please convey my salaam when you meet him". (Tabari, Rauza tul Ahbab)

Abdullah narrates that the Apostle said, "Husain shall have a son naming Ali. On the doomsday someone will pronounce and ask the one to stand up who was adornment for the worshippers (Zayn ul Abideen). None shall stand up but Ali bin Husain. O Jabir! Please convey him my salutations when you meet him". (Savaaiq Muharriqah p120)
The Umayyad rulers abused Ali on the pulpits in Jum'ah congregations from 41 H to 99H. Umer bin Abd ul Aziz, a soft ruler, stopped this bad practice through his order. (Ab ul Fida 1: 199)

Khums

Umer bin Abd ul Aziz started paying Khums – the due share of the Apostle's progeny and the Hashemites (Sihm of the Apostle and Sihm of the Hashemites). (Kitab ul Khiraaj by Qazi Abu Usuf 021 Egypt print)

Umayyds' terror

People asked Hasan Basri, born 20H, how come he narrated traditions from the Apostle whereas he never met him. He replied what he narrated was from Ali bin Abi Talib. But he was not strong enough to mention his name. (Tehzeeb Kamal: Foot note p77)

Imam Abu Hanifah and Imam Jafar Sadiq

Imam Abu Hanifah said he never saw an Islamic scholar like Imam Jafar Sadiq. (Tazkirah by Zahabi 2: 150)

Imam Jafar Sadiq said to Imam Abu Hanifah, "Fear Allah and do not involve your opinion (Qyas) in HIS religion (Deen) since the first to use his opinion was the Satan who opined so and said to God: O Allah! You created me out of fire and created Adam out of dust (So I am better)". This opinion of him was wrong and resultantly he was misled, the Imam added. (Hayat ul Hayavan by Dameeri 2: 83)

Imam Jafar was told that a person naming Hakeem Ibn 'Ayash Kalbi used to abuse him. He also composed a couplet meaning, "We crucified Zayn bin Zayn ul Abideen on palm tree and we never saw any Mahdi being crucified. It is foolishness of you people when you thought the Ali and Usman were equal. Usman is far better and undefiled than Ali". The Imam prayed O Allah! Kalbi (Kalbi means the owner of a dog) is a liar. Please impose a dog

on him. A lion tore Kalbi in his way. When the Imam knew it he said, "Thank God who fulfilled HIS promise with us. (The promise of accepting the prayers and intercession) (Asaabah by Hajr 'Asqalani 1: 395, Shavahid un Nabuvvah)

The character of Umayyad and Abbasid rulers

Salih bin Sulaiman claimed that once Valeed, an Umayyad ruler, decided to drink wine of Ka'bah's roof during the Hajj. (Khamees 2: 357)

One day Valeed lost the virginity of his own daughter while he was drunk and composed a couplet meaning: The one who minds others' admonishing he dies of grief but a brave man spends a life full of pleasure.

Once Valeed took an omen from Quran, which meant "Every rebellious, cruel and oppressor is got to be ruined". He flew into rage and threw arrows to turn Quran into pieces. Then he composed a verse meaning: O Quran! You warn every rebellious, cruel and oppressor one but listen I am a rebellious, a cruel and an oppressor. You tell Allah on the doomsday that Valeed tore me and threw away. (Al-Khamees 2: 357 and Habib us Sear 2: 44)

Once Valeed was with her maid slave and Azaan was pronounced. He immediately copulated with her and swore that today that very maid would lead the prayer. She got up, put on Valeed's clothes and led the prayer, in the state of frenzy, in the mosque.

He also enjoyed sex with his father's maids. (Sahih ul Karamah by Navab Siddiq Hasan Khan)

Mansoor, the famous Abbasid ruler, said, "I killed a lot many Alvis but their chief is still at large". People asked who, he replied Jafar bin Muhammad. They said he was the one who was always busy in

prayers and Allah's remembrance having no concern with the world. He said he knew that (since he confessed his Imamate in the heart). Once he called Imam Jafar and told his executioner to kill him when he (Mansur) kept his hand on the head. When he entered the court he was reciting something. Mansur saw him and shivered; he stood in his honor and made him sit by his side. He asked that why did he bother to come. He said he was summoned. He asked if the Imam needed something. He replied he may not be summoned again and went back. (Shavahid un Nabuvvah by Mulla Jami)

Ibn Mubarak states that once Haroon Rasheed, the Abbasid ruler, fell in love with a maid slave. She told him that she was unlawful (*haraam*) for him since his father used her. He called Qazi Abu Usuf the same night for consultation, who advised not to bother about the maid slave since she might not be true. Ibn Mubarak said he knew not on whom to wonder – the ruler or the Qazi. Then Haroon ordered to pay one lakh dirhams to the Qazi. The Qazi wanted the money then and there. When he was told that the treasurer had slept shutting his doors. He replied when his (Qazi's) door and that of the palace could be opened late night then treasurer's home could also be opened. (Tareekh ul Khulafa by Sayuti pp101-102)

Imam Musa Kazim

The seventh Imam of the Apostle's progeny Musa Kazim was the true successor of his father's knowledge, excellence and gnosis. He got the title of Kazim because of his utmost tolerance, patience and forbearance. People of Iraq still call him "*Bab ul Havaaij ind Allah*" meaning Allah's gate for fulfillment of people's needs. He was a great worshipper, scholar and generous. (Savaaiq p121) Imam Musa Kazim was called '*Abd Salih*' meaning a righteous person because of his knowledge,

worship and exertion. (Tareekh Ibn Khallakan – Vafyat ul A'yaan)

Imam Musa Kazim's bravery

Once Haroon Rasheed, the Abbasid ruler, met Imam Musa near the Ka'bah and asked, "Are you the same person with whom people take oath of allegiance secretly during the nights?" He replied, "You rule the physiquess and we rule the hearts". He asked, "How come you claim to be the Apostle's progeny". The Imam replied, "Allah's says in Quran that Isa was from the progeny of Ibrahim while he was created without a father. Isa became Ibrahim's progeny due to his mother. Same way we are the Apostle's progeny due to our grandma Lady Fatimah". He added that the verse of Mubahilah (3: 61) says, "O the Apostle! Say (to the Christians) that come ye, let us summon our sons, and (ye summon) your sons, (we summon) our women and (ye) your women, and (we summon) our selves and (ye) your selves". Thereafter the Apostle took with him Hasan and Husain only. It proves that both were the Apostle's sons". (Savaaiq p122)

Once Haroon Rasheed visited the Apostle's grave after the Hajj and boastfully said, "Salaam! O my uncle's son". Incidentally Imam Musa Kazim was also present there, he immediately reciprocated, "Salaam! O my Grandpa". Haroon was totally lost and took the Imam to Baghdad with him and imprisoned there. (Vafyat ul A'yaan by Ibn Khallakan 2: 131)

Imam Ali Reza

Imam Ali Reza had the knowledge of all the world affairs – what had happened in the past and what would happen till the last day (*Maa kaan-a Maa yakoon*). (Vaseela tun Nijaat by Mulla Mubeen) Imam Reza knew every language and its lexicon. He replied in the same language wherein a question

was asked. (Rauza tul Ahbab)

Imam Ali Reza was the Mujaddid (revivalist) of the second century Hijrah. (Vaseela tun Nijaat by Mulla Mubeen, Jami' ul Usul by Ibn Aseer)

Haroon Rasheed, the Abbasid ruler, ordered to return Fadak, with all its boundaries and rights, to the descendants of Lady Fatimah. (Fatuh ul Baldaan by Balazuri 40)

Haroon Rasheed pronounced he was free from obligation if someone praised Mu'avyyah (meaning he may be killed). And he declared that after the Apostle, Ali is better than everyone. (Tareekh ul Khulafa by Sayuti p214)

Mamun Rasheed, the Abbasid ruler, said to Imam Reza that he wanted to return the caliphate to him. He replied, "If it was given to you by Allah then you have no right to give to others and it was not given to you by Allah then you had no right to sit on this position or to give to others". He begged: O the son of the Apostle! Please accept my request. He replied I shall not do so willingly. It went on quite long. At last he said, "Please accept the position of crown prince/heir-apparent if you decline the caliphate. He replied that his father Imam Musa had already informed him that he would die due to poison before him (Mamun)". When he insisted a lot the Imam said, "I shall accept the position on the condition that I shall not interfere in the govt affairs but just oversee them. Neither I shall appoint nor terminate anyone". Then he looked upward and said O Allah! YOU know well that I have been compelled for it, so I accept it. O Allah! Please do not reckon me for it just as you did not recon Usuf and Zulaykha". (Vaseela tun Nijaat by Mulla Mubeen: 379-382)

Note:

Factually Mamun did so under a plan to soothe Iranis as they were not ready to accept him as the

ruler. They loved Ahl Bayt. So, when this was stage over, he poisoned the Imam (Dr. Hasan Rizvi).

When Imam Reza accepted Mamun's offer quite reluctantly on his great insistence, he wrote to him, "I have accepted the offer just because you (Mamun) accepted all my rights, which your forefathers denied. But I know through Jafar (science of numerical symbolism) and Jami' (Name of Ali's book) that the affair shall not last long". (Sharh Muvafiq p342)

Imams Muhammad Taqi and Ali Naqi

Once, Imam Taqi, 9, was standing in the way wherefrom Mamun's conveyance passed. All the children ran away fearfully except him. Mamun asked why he not ran away. He replied neither the way was too narrow due to me nor it was too wide by my going away.

While he came back both came across again. Mamun asked, "What is in my hand". He replied, "Allah has created small fishes by HIS absolute power. The rulers prey them and try us - the Ahl Bayt". Mamun said that really he was the son of Imam Reza. Then he took him along with and gave him full protocol. After sometime he married his daughter Umm Fazl to the Imam. (Savaaiq Muharriqah p123)

The atrocities of Abbasid rulers

In 219 H Mu'tasim, an Abbasid ruler, summoned Imam Ahmed bin Hanbal and enquired about the issue of 'Quran's creation'. He tried to convince him that Quran was a creation. Imam Ahmed denied. On it he flogged him. His skin was cut and he lost senses. (Ab ul Fida 2: 31, 32)

In 236 H Mutavakkil, an Abbasid ruler, ordered to fell the tomb of Imam Husain including the buildings in the vicinity apparently for agriculture

reason but actually to stop people from the pious pilgrimage (*Ziarat*) to the tomb. He ordered to arrest anyone found near the tomb. (Kamil 7: 18)

In 244 H Mutavakkil summoned Ibn Sukayt, a great poet of his time, and asked, "Do you like more my two sons or Imams Hasan and Husain". He relied by Allah! Even Qanber, Ali's servant, was better than your two sons". On it Mutavakkil got pulled out Sukayt's tongue and he died instantly. (Ab ul Fida 2: 41)

Truthfulness of Imam Ali Naqi

Someone backbit to Mutavakkil that Imam Naqi, the 10th Imam of Ahl Bayt, has gathered arms in his house to overpower him. One night some armed sepoys broke in but found the Imam reciting Quran sitting on sand. They arrested him and presented before the ruler who was taking wine. They also told him that no arm was found in the Imam's house but some books were there.

Mutavakkil presented wine to him. He refused saying that his flesh was never defiled with that. Then he asked him to recite some ode's couplets. On his great insistence the Imam recited some couplets wherein death and torments of the grave and the hereafter were mentioned.

Mutavakkil, and some courtiers present there, wept. The wine was taken off and the Imam was sent back to home. (Vafyat ul A'yaan by Ibn Khallakan 2: 323)

Imam Hasan Askari

Imam Askari, Imam Naqi's son, was observing some children playing while he too, was a child. Behlol, the philosopher, passed by and asked should he bring something for him to play with. He replied that they (the Ahl Bayt) were not created for playing. Behlol was stun bound and then asked what for they were created. He replied for knowledge

and worship. He asked how come he knew it. Imam Askari replied, "Allah says in Quran: Do you think WE created you aimlessly. And that your return is not to US?" (Savaaiq ul Muharriqah p124)

Once a drought inflicted Samurah and Iraq. People, including the ruler, offered many a time prayers for rain but to no effect. At last the Christians of Baghdad, with their monk, also gathered in a desert to pray for rain. It rained as soon as they raised their hands to pray. They repeated that episode next day as well. People started suspecting Islam's veracity. Some people renegaded as well. The ruler was totally lost. At last he had to call Imam Askari from the prison. He solicited his help saying, "Please save the religion of your grandpa". The Imam asked that the monk be summoned once again to pray. He came, raised his hands and the rain was there. Next day the Imam wanted the repetition but deputed someone to take out the hidden thing in the hands of the monk. He did so and it was found to be a bone piece. The Imam said that it was a bone piece of some prophet and it caused rain whenever it was exposed to the sky. Some people tried and it caused rain again. The Imam asked the monk to pray without that bone piece and there was no rain.

The Imam buried that bone piece before the public (And saved the belief of a lot many people). (Savaaiq ul Muharriqah p124)

Imam Askari died at 28. He was poisoned. He left only one son who was 5 but still he was full of knowledge and wisdom. It is said that he disappeared. Rafizis say that he is the Mahdi to come. (Savaaiq ul Muharriqah p124)

Imam Mahdi

A son was born to Imam Askari on Friday the 15th Sha'ban 255 H, whose name is Ab ul Qasim bin Muhammad bin Hasan Askari (Imam Mahdi).

(Vafyat ul A'yaan by Ibn Khallakan 1: 151)

Imam Mahdi was born with a Quranic verse written on his hand: 'The right (*haqq*) has come and the falsehood (*batil*) was ruined and the falsehood had to be ruined'. (Rauza tul Ahbab by Muhaddis Jamaal Deen)

The end

About the Author.....



Education:

- . B.A. (Hons) Arabic/Persian Lit, from University of Sindh.
- . M.A. (Economics) form Karachi University.
- . Ph.D from Jamia Arabia, Karachi (recognized by Jamia al-Azher, Egypt).
- . Madresah Masharea Uloom, Hyderabad Sindh.
- . Dars e Sukhan-Rani from Ayatllah Falsafi of Mashad, Iran.
- . Dars e Tafseer from Aytullah Mahdi Pooya, Allama Rasheed Turabi, Khateeb-e-Azam, Maulana Syed Mhod. Dehlavi, Maulana Zafar Hasan, Ayatullah Shariati, Thiqa tul Islam Maulana Samar Hasan Zaidi

Experience:

- . Research Scholar, Dy.Dircetor, Director of Islamic Research Centre, Karachi.
- . Ex- Professor, Allama Iqbal Open University.
- . Director, Research for Islamic Studies, Karachi Univerity.
- . President, Academy of Quranic Studies.
- . Advisor, Pak Muharram Education Trust.
- . Advisor, Adamjee Insurance Co Ltd.

Books Published:

- . Easiest Urdu translation of Holy Quran with short intelligent notes.
- . Khulasa-tu-Tafaseer: A summary of most important commentaries of different schools of thought in simple urdu.
- . English translation of Usul-al-Kafi.
- . Abridged Urdu translation of Usul al-Kafi.
- . Asbat o Ma'refat e Khuda: A Book on existence of God along with His Qualities in the Holy Quran, Hadith and modern sicences.
- . Word to Word English Translation of Holy Quran (Under print)
- . Word to Word Urdu translation of Quran along with Tafseer-e-Ahl-al-Bayt (A.S.) (Under print)
- . Classified and selected Urdu translation of Shah Abdul Lafit Bhitai's poetry. (Kalam e Shah Bhitai: A selection of Urdu translation)

Academy of Quranic & Islamic Studies

285-B, FB Area, Karachi

Phones # 36364519 + 36340180