



ALI

THE MIRACLE OF
MOHAMMAD

لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ رَسُوْلُهُ

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أَلِي
(أَس)

THE MIRACLE OF

MOHAMMAD
(سَأْوَو)

Chapter 1

ALI THE MIRACLE OF MOHAMMAD(s.a.w.)

ALI THE MAGNIFICENT,
ALI THE MOST LEARNED
,ALI THE BRAVE,
ALI THE GATEWAY OF THE CITY OF KNOWLEDGE,
ALI THE LION OF GOD,
ALI THE GUIDE OF THE PIOUS,
ALI THE CHOSEN ONE OF GOD.
ALI THE COMMANDER OF THE FAITHFUL,
ALI THE MANIFESTER OF WONDERS,
ALI THE CHARITABLE,
ALI THE FATHER OF ORPHANS AND THE HELPLESS,
ALI THE PORTER,
ALI THE SPEAKER OF HUMAN RIGHTS,
ALI THE KIND,
ALI THE GENEROUS,
ALI THE BEST ADMINISTRATOR,
ALI THE MOST EQUITABLE JUDGE,
ALI THE EMBODIMENT OF FAITH,
ALI THE MANIFESTATION OF THE PERFECT MAN.

Wisdom, knowledge, self sacrifice, altruism, humility, modesty, courtesy, kindness, mercy, justness, liberality, generosity, bravery, magnanimity, benevolence, beneficence, love of freedom, respect for humanity, mercy towards his enemies and in the words of the famous Persian poet Rumi "In bravery you are the Lion of God. In generosity who indeed knows what you are" His portrait hanged on the walls of the non Muslim rulers of Rome. His name the brave soldiers inscribed on their swords. The songs of whose valour and gallantry are sung even by his enemies. Whose memory the wrestlers invoke when they

enter the arena. Ali (A.S.) about whose perfection there has been an unanimity of opinion,irrespective of the position, or profession of the opinionist, be he a judge, a ruler or a historian.

Chapter 2

WHO IS THIS ALI?

About whom the famous Christian historians, like Thomas Carlyle, Polos Salmah, George Gordon, JohnJ. Pool, Oelsnar, Osborn, Gibbon, Gabriel Enkiri, Khalil Jibran, Michael Naimi, George Jurdaq, Washington Irving, Macdonald Ebron, Macolme and others, and Muslim historians like Zaid Ibne WahebJohney, (1st century A.H.), Abdul Hameed Bin Yahya (132 A.H.), Ibnul Moqufa (142 A.H.),Jahiz-e-Usmani, Ibne Nadeem Husham Ibne Saeed Kalbee (146 A.H.), Abu Usman, Omari Bin BaharulJahiz (255 A.H.), Ibne Qotayba-e-Dayanoori (280 A.H.), Abul Abbas Almobard (286 A.H.), Ibne Jurair Tabari (310 A.H.), Abu Mohammad Hasan Ibne Ali Ibne Shobae Halbi (320 A.H.), Ibne Wareed (321 A.H.),Ibne Abd Rabbeh (328 A.H.), Siqatul Islam Kulayni (329 A.H.), Ali Ibne Mohammmd IbnAbdullah-e-Madani (356 A.H.), Masoodi (346 A.H.), Abul Faraj Isfahani (356 A.H.), Abul Ali Qauli (356A.H.), Sheikh Sadooq (381 A.H.), Sheikh Mufeed (413 A.H.), Syed Razi (420 A.H.), Sheikhu Taifa Abu Jafar Mohammad Ibne Hasan-e-Toosi (460 A.H.), Abu Sadaat Mubarak Majoddin, Ibne Aseer (606 A.H.),Allama Sheikh Kamaluddin Ibne Talha Shafae (652 A.H.), Ibne Abil Hadeed Motazali (655 A.H.), ImamBukhari, Allama Salahuddin Taftazanee (791 A.H.), Allama Alauddin Quoshjee (875 A.H.), SheikhMohammad Abdoh (132 A.H.), Sheikh Mustafa Ghala, Ustad Mohammad Moiuddin, Ustad Abdul WahabHamodah (1351 A.H.), Abdul Maseeh Anthakee, Fawad Afrun Basthani, Imam Noodi, Ibnul Arbi, SibteIbne Jozi, Imam Hakim Neshapoori, Ibne Aseer, Abdul Birr, Allama Tabrani, Hafiz Abu Noaim, ImamSoyooti, Allama Tirmizi, Allama Mohammad Mustafa Beg, Najeeb Mohammad Kaamil Katha, Imam Ahmed Meelani, Tabari, Alliul Muttaqi, Imam Abu Umar, Yusuf Ibne

Abdul Barwaqudi, Shah Ismail Hameini, Shah Waliullah Dehlavi, Abul Fide, Imam Hanbal, Imam Ghazali, Ibne Shehabal Zohari, Mohammad Ibne Ishaque Ibne Rahooya, Ibne Sabbagh-e-Maliki, Sheikh Abdul Haq Mohaddis Dehlavi, Allama Mohammad Moin, Imam Fakhruddin Raazi, Imam Nisai, Allama Ibne Hajar-e-Makki, Shahristani, Shibli Nomani, Allama Zamakhshari, Justice Ameer Ali, Nawab Siddiq Hasan Khan and so many others. It is also said that a scholar of 13th century A.D. Ibn Shahrashub-al-Mazoarani had a thousand books with the title "Munaqib" (Noble virtues) in his library all written about Ali (A.S.).

It is significant to note that the sources from which the material has been collected on Ali (A.S.) or about Ali (A.S.) and his family and friends has been the sources that were too far from them. They did not have any direct or close relations with Ali (A.S.) or his relatives, descendants friends and their relations. The government had so terrorized the people that nobody dared to go near the descendants of the Prophet (S.A.W) or Ali (A.S.). Imam Bukhari who had the privilege of living at a time when four of the greatest descendants of the Prophet (S.A.W) viz, Imam Ali Ibne Moosa Ar Reza, Imam Mohammad Taqi, Imam Ali Naqi and Imam Hasan Askari (peace be on them all) were living but he did not consult them or even see them. Though it is said that he travelled throughout the world and met each and every person who could give him some material on the life and activities of the Prophet (S.A.W), his relatives and friends. Even the friends of Ali (A.S.) and their descendants were prevented from taking any information from them [Al-Fiqah by Maulana Umar Kareem]. The same attitude was adopted by other traditionalists like Muslim, Abi Dawood, Tirmizi, Nisai and Ibne Majah who too lived during the same period but never referred to the Prophet (S.A.W)'s descendants. Hafiz Bin Asaakir has mentioned a list of all such great writers who avoided meeting the family members of the Prophet (S.A.W) and their descendants. [Minhajus Sunnah of Ibne Taimia, page 121). Even then so much has been said of him and yet so little. His pragmatic personality presents a fresh hue to every one who wants to see at him and find him. Let us also search for this serene soul, this moving spirit of Islam, this bright star in the sky of humanity.

Chapter 3

THE GENEALOGY OF ALI (A.S.)

Ali (A.S.)'s genealogy reads thus: Ali son of Abu Talib (A.S.), son of Abdul Mutallib, son of Hashim, son of Abde Munaf, son of Kasa, son of Kalab, son of Murrah, son of Kaab, son of Lavy, son of Galib, son of Fehr, son of Malik, son of Mazr, son of Maad, son of Adnan who was the descendant of Ismail son of Ibrahim the builder of Kaaba. Ismail's mother was Hajira daughter of Raqueen the king of Egypt. All these souls were reformers, trustees of Kaaba (the house of God) and the rulers and administrators of Mecca. They commanded great respect from their people and were honoured with great titles by their people. Their lives were of sufferings, sacrifices and struggle. It was they who changed the face of mankind. And Ali (A.S.) as their descendent, like Mohammad (S.A.W) (the Prophet) inherited all these qualities and responsibilities from them both. Both Mohammad (S.A.W) and Ali (A.S.) had learned the history of their ancestors from Abu Talib (A.S.), father of Ali (A.S.) and uncle and the only guardian of the Prophet (S.A.W) for about fifty years. They learned from Abu Talib (A.S.) how Kasa had collected all the descendants of Ibrahim and Ismail and made them unite to take the possession of Kaaba and administration of Mecca from Banu Khaza and Banu Bakr who had captured these places by force. Abu Talib (A.S.) must have also told them how the descends of Ibrahim and Ismail stood under one flag and one leader 'Kasa' and vowed to take back the house of God which belonged to them and that they were the only people in the whole of Arabia who were known as Ahlebait (members of the household) because they were considered the only guardians of Kaaba. The title Ahlebait was very famous in Arabia. It was used only for those people who managed the affairs of

Kaaba and looked after the welfare of the pilgrims. The descendants of Ibrahim and Ismail had gained so much confidence in this unity that they began to call themselves Quraish (united) and are proud of that title till today. Kasa then made laws to govern Mecca and manage the affairs of Kaaba. He was the first person to rule Mecca like a ruler and was known as the Sheriff of Mecca. He established Darun Nadwa near Kaaba where the Quraish brought all their problems for solution. They considered this house so lucky that they got married here and took their brides from this place. Even the clothes of brides were cut and stitched here. People of other tribes too respected this place. They assembled here for making war preparation and got their flags decorated here by Kasa himself. Kasa was considered as the supreme head of this house and nobody dared to disobey him. His words were religion for all. Even the slaves were permitted to put their grievances here. All the caravans that passed through Mecca rested here. Kasa had taken upon himself the responsibility of giving food water and shelter to the pilgrims. He had considered this duty so sacred that addressing the Quraish he said " You have the honour of being nearer to God as you are the people of His household. The pilgrims are the guest of Allah and are sacred visitors to His house. They deserve more respect and honour than what you give to yourselves. Therefore serve them till they do not part your company and leave your city". The Quraish took his words as command and pledged to abide by his orders. From then on every Quraish took out a portion of his earning and deposited it with Kasa for spending it on pilgrims. From this money Kasa made big leather tanks for storing water as the few wells of Mecca were not sufficient to supply water during the period of Haj. The Haj rites that are performed by all the Muslims today have been framed by Kasa and have been practiced by his descendants [Tabaqate Ibne Saad, Vol 1 page 41]. Kasa died in 480 A.D.

After the death of Kasa the leadership of Quraish went to his second son Abde Munaf along with the trusteeship of Kaaba and the governorship of Mecca. Abde Munaf continued to manage the affairs of Kaaba like his father Kasa and continued to provide food water and shelter to the pilgrims, and also looked after the administration of Mecca.

After the death of Abde Munaf, Hashim, whose real name was Umar, took the governorship of Mecca as well as the trusteeship of Kaaba. He was one of the six sons of Abde Munaf and was most loved and respected by the Quraish. When famine struck the whole of Arabia it was Hashim who brought camel loads of bread from Syria and distributed them to the hungry people. Because of this unique service he was called Hashim by the Arabs. He reformed and improved the rules and laws framed by Kasa and managed the affairs of Kaaba and Mecca so perfectly that Arabs became prosperous and happy and out of love called him Sayyedul Batha (leader of Mecca) [Ibne Hisham]. It was Hashim who encouraged the Quraish to adopt business as their profession. He organized the poor Hashimis and made them travel to Yemen and Ethiopia and Syria by giving them money and material. Because of this act he was called "*Sahabe Ilafe Quraish*" (the mover of the caravans of Quraish). Kasa in order to serve the pilgrims in a better way had distributed the work to different tribes and sections of Quraish. Since the work entrusted to the family of Banu Abdud Dar the elder brother of Abde Munaf was not satisfactory Hashim put the matter before his six brothers who suggested the takeover of those jobs from Banu Abdud Dar. But the sons of Banu Abdud Dar refused to part with those services and a dispute arose between them but a settlement was soon arrived at, and some of the duties were exchanged between them, but the bitterness that was created did not want out from the hearts of Banu Abdud Dar. In *Tabaqate Saad* the reason for the enmity and jealousy of Banu Abdus Shams with Banu Hashim is given as follows:-

Umayya son of Abdus Shams son of Ibne Munaf, son of Kasa was jealous of Hashim because of his wealth, prosperity and popularity. The selection of Hashim as the leader of Quraish had further added fuel to the fire. Though Umayya himself was equally rich and tried to live in the same styles as of Hashim, but somehow could not receive that respect from the Quraish and challenged him to have a '*Munafira*' (comparison of deeds) with him. Hashim in the beginning did not agree, but when the Quraish too insisted, Hashim agreed with a condition that the loser will have to give as penalty 50 black-eyed camels to the winner and will also leave Mecca for ten years. Umayya

agreed and the services of a Christian priest from Banu Khaza was taken for arbitration. Umayya lost the Munafira to Hashim and had to give 50 black-eyed camels to Hashim which Hashim sacrificed in the name of Allah and Umayya also had to leave Mecca for ten years. He went away to Syria where he lived for ten years. It was this humiliation and insult which created such hatred in the hearts of Banu Ummayeds that it travelled from Umayya to his son Harb and from Harb to Abu Sufian and from Abu Sufian to his son Moaviya and Moaviya to Yazeed who in the year 60 A.H. slaughtered all the family members of the Prophet (S.A.W) at Kerbala keeping them hungry and thirsty for three days. Their hatred had gone so deep that after the assassination of Ali (A.S.), Abu Sufian holding the hand of Husain (A.S.) (Ali (A.S.)'s second son) took him to Jannatul Baqi (the cemetery at Madina) and addressing the dead's of Banu Hashim said *"If you would have been alive today you would have seen that the caliphate (of the Prophet) and the government (of the Muslim world) have both come to us"*.

Hashim in his lifetime appointed his elder brother Mutallib as his heir to run the administration of Mecca and Kaaba. After the death of Mutallib, Hashim's son Abdul Mutallib became the Amir of Mecca and the trustee of Kaaba. It was he who dug Zam Zam (the spring which Allah had created for Ismail when he was dying of thirst on the prayers of his mother Hajira wife of Ibrahim). This spring was closed by Banu Jirham before fleeing Mecca. (Banu Jirham finding the descendants of Ismail weak had captured the whole of Mecca and taken the ownership of Zam Zam and the possession of Kaaba by force and managed its administration [Rauzatu l Ahbab]). Though the descendants of Ismail after uniting and gathering strength drove Banu Jirham out of Mecca and took the possession of Mecca and Kaaba they never thought of digging the spring of Zam Zam. As a result nobody knew the exact location of it. When Abdul Mutallib saw that the water collected from all the wells of Mecca was not sufficient for the pilgrims he began to search the site of Zam Zam, but could not locate the exact place. He then prayed to Allah to help him find the exact place. Allah obliged Abdul Mutallib and the exact place was shown to him in his dream. Next day Abdul Mutallib with his son Haaris went to dig the site but was stopped by the Quraish. They said that

their gods Asaf and Nahela are stalled there before whom they sacrifice their animals. When Abdul Mutallib showed his readiness to fight with them the Quraish withdrew and Abdul Mutallib and his son Haaris dug out the Zam Zam. (This is the first confrontation between Abdul Mutallib and the Quraish) [Ibne Hasham page 5].

After the death of Umayya his son Herb too behaved the same way with Abdul Mutallib. Abdul Mutallib had ten sons from different wives. They were Haaris, Zubair, Abu Talib, Abdulla, Hamza, Abu Lahab, Gaidaq, Almaqoon, Zarrar and Abbas. Abu Talib and Abdulla were real brothers from the same mother Fatema daughter of Amr of the Makhzoom clan. Abdul Mutallib had taken a vow that if he gets ten sons, and if none dies he will sacrifice one of them as a token of gratification towards the Almighty. When all his sons survived he collected them and told them about his vow. Every son offered himself for the sacrifice and it became difficult for Abdul Mutallib to select one [Tabaqat Vol 1 page 53]. He then drew a lot and the name of Abdulla father of Mohammad (S.A.W) (the Prophet (S.A.W)) appeared. Abdul Mutallib took Abdulla to the sacrificing site and with him the ladies of Banu Hashim went weeping. One of the sisters of Abdulla then suggested to draw another lot between Abdulla and the sacrifice of some camels (as they were not prepared to lose their brother Abdulla). Abdul Mutallib agreed to this proposal. He drew another lot in which the sacrifice of the camels appeared. Abdulla was saved and the camels were sacrificed.

Chapter 4

HAZRAT ABU TALIB THE OBLIGER OF ISLAM

After Abdul Mutallib's death his son Abu Talib (A.S.) (Ali's (A.S.) father) became the Amir of Mecca and the trustee of Kaaba (as Abdulla the elder brother had died earlier). Like his father Abu Talib (A.S.) too took upon himself the duty of being the host of the pilgrims of Kaaba. He became so popular that the Arabs began to call him "*Baizatul Bilaad*" [Ibne Aseer].

Apart from being the trustee of Kaaba, Allah bestowed upon Abu Talib (A.S.) the honour of being the guardian of the Prophet (S.A.W), who had lost his father even before he was born, and his mother had died when the Prophet (S.A.W) was hardly six years old. Abu Talib (A.S.) stood with the Prophet (S.A.W) for more than forty-five years risking his own life and the life of his children. He, however, never submitted to the threats of the enemies of Islam. Perhaps it was this affection and sacrifice of Abu Talib(A.S.) that developed and took the human form of Ali (A.S.), who though was only thirteen years old but never for a moment left the company of the Prophet (S.A.W) and continued with the mission his father had left for him till the end of his life.

Chapter 5

THE BIRTH OF ALI (A.S.)

Ali (A.S.) was born on the 13th of Rajab about 600 A.D. within the precincts of Kaaba at Mecca, the Capital of Hejaz, a peninsula on the Red Sea. Mecca was then also known as Bekka, Batha and Ummul Qura. This was the same place where Ibrahim had brought his son Ismail to sacrificing him in the name of Allah. Mecca was then three kilometers from east to west and one and a half kilometers from north to south. Its surface from the sea level was 330 meters high and was surrounded by mountains on four sides. Al-Quran has called Mecca an uncultivable land and the word Arab means desert. The birth of Ali (A.S.) took place three years after the marriage of the Prophet (S.A.W) with Khadija binte Khuwaylid. The Prophet (S.A.W) then was thirty years old. The name of Ali (A.S.)'s mother was also Fatema daughter of Asad son of Hashim. Thus both his parents were cousins and belonged to the same clan of Hashim. Ali (A.S.) was the fourth son of Abu Talib (A.S.). The three others were Talib, Jafar and Aquil.

At the time of Ali (A.S.)'s birth his father Abu Talib (A.S.) and Prophet Mohammad (S.A.W) were out of Mecca on a business tour. His mother wanted to call him Asad after her own father but later settled to call him Haider. His father wished to name him Zaid after his deceased brother, but the Prophet (S.A.W) gave him the name of Ali (A.S.) which the parents accepted.

Chapter 6

ALI (A.S.) UNDER THE GUIDANCE OF THE PROPHET (S.A.)

Soon after his birth the Prophet (S.A.W) took Ali (A.S.) under his care and his wife Khadija adopted him as her own son. Ali (A.S.) lived with them. He was fed, washed, dressed by the Prophet (S.A.W) himself. The Prophet (S.A.W) made him sleep in his own bed, and took him wherever he went. Ali (A.S.) describing his upbringing by the Prophet (S.A.W) says "I was still a new born baby when the Prophet took me from my parents. I used to cling to him and was attached to him like a baby camel attached to its mother. To me he was like a guiding star. I used to carefully follow his actions and deeds. He used to put before me the high values of morality and advised me to follow them. Every year the Prophet used to spend some days at Mount Hera (a desert hill near Mecca) and I used to be with him. I was his only companion and none else could meet him there". The constant company of the Prophet (S.A.W) gave Ali (A.S.) the opportunity to absorb all the attributes of the Prophet (S.A.W)'s character in the matter of knowledge, self-sacrifice, forbearance, bravery, kindness, generosity, oratory and eloquence. What others heard from the Prophet (S.A.W) he too heard but what he heard from the Prophet (S.A.W) when was alone with him, the others did not hear. It is a well-known fact that every tradition Ali (A.S.) narrated was that he heard from the Prophet (S.A.W) himself. When somebody questioned him as to why he is being preferred on others in the matter of knowledge and traditions, Ali (A.S.) replied. " *The Prophet replied to what I asked and he told me what I did not ask*". Speaking about the Prophet (S.A.W), Ali (A.S.) said, "*He is the leader of all who exercise fear (of Allah) and light for them who*

seek guidance. He is a lamp, whose flame is burning, a meteor whose light is shining and flint whose spark is bright. His conduct is upright, his behaviour is guiding, his speech is decisive and his decision is just."

Chapter 7

THE PERSONALITY OF ALI (A.S.)

History tells us that Ali (A.S.) was a man of middle height, stout built and clear fair complexion. He had broad forehead with a few hair on his pate. Big black piercing eyes, handsome face, broad shoulders, powerful arms and rough hands, vast chest and a long muscular neck. He walked with kind disposition, very agile in his movements and courteous in his behaviour. He had a smiling face, pleasing manners and never lost his temper. He never had a servant and never allowed his slaves to work hard. He himself rubbed oil over the body of his camel, even when he was the ruler of the Muslim world. His horse, his turban and his sword had special names. He gave names to everything he used. Often he would carry his household goods himself and if anybody offered to relieve him of the weight he would refuse. His words and deeds bore stamps of nobility, sagacity and courage of conviction. He had his own independent views about life and its problems. He never deceived, misled or betrayed anybody. In various phases and periods of his life, he exhibited marvelous strength of body and mind, which was due to his sincere belief in truth and justice. He used to deal with his officers and relatives very strictly. He reprimanded his own friends, governors and employees even if they accepted a bread as bribe. Warning one of them he wrote, "By Allah if you embezzle with the people's money, I will take such actions against you that your life will become miserable, humiliated and you will become a pauper." To another he wrote "I have learned that you have swept the floor and have pocketed whatever you could lay your hands on and have spent on yourself, therefore send all your accounts to me". To one of his officers who had taken bribe from some helpless persons he

wrote, *“If you do not return their money, and if I get hold of you I will deal with you the way Allah has made me duty bound. I will strike you with and if I get hold of you I will deal with you the way Allah has made me duty bound. I will strike you with my sword and whosoever ever has been attacked by me has gone straight to hell.”*

The Prophet (S.A.W) likened him to the gateway of knowledge and wisdom of which he (the Prophet(S.A.W)) was the city. He was the most learned person, the most brave man and the most eloquent speaker and orator. He had such a thorough knowledge of human mind that he always arrived at correct conclusions and never changed his opinions. Even his worst enemies relied on his opinions and advice. They gave him such complicated cases to decide which they themselves found difficult to digest or even understand. History has recorded some seventy two occasions when Umar Bin Khattab declared “Had Ali not been there (to advise), Umar would have been destroyed”.

His judgment was also considered to be the best judgment. Justice was part of his soul and spirit and was attached to his heart. It was his nature, it was an element, a source of power in every part of his body and flowed in his vein like blood. Nobody could set better examples in Muslim law than Ali(A.S.). He possessed complete knowledge of the revelations of Quran and Islamic laws. Whenever complicated matters were brought to him he applied his mind in a correct way and decided the matter which was just. Ali (A.S.)’s help to Umar Bin Khattab’s desperation forced him to confess that, “O Abul Hasan I do not welcome those problems for the solution of which you are not available.” When he acted as a judge he always kept the interest of the common man and the society at heart. He is considered as the first judge who justified the right of the common man in a philosophical manner and said, “It is the duty of every ruler to honour the right of the common man even ignoring the interest of the complainant. It is necessary to see that justice is done to the entire society for the maintenance of law and order”. He made such laws that people were forced to get together and have links with one another; and in the matter of rights and duties he treated everyone alike.

Imam Abu Hanifa who is known as Imam-e-Azam was the student of the great grandson of Ali (A.S.). He had learned the Islamic jurisprudence through his father and grandfather. In the same way Maalik Ibne Anas received the lessons in Islamic jurisprudence from the grandson of Ali (A.S.) who had learned the same from Ali (A.S.). Maalik learned from Rabeea, Rabeea from Akrama, Akrama from Abdulla Ibne Abbas, and Abdulla Ibne Abbas from Ali (A.S.). Abdulla Ibne Abbas who was the teacher of all these scholars was once asked as to what relations his knowledge has with the knowledge of his cousin Ali(A.S.). Abdulla replied, *"The same which a drop has with the ocean"*

Many got perplexed about him and imagined him to be an incarnation of God. But he himself was pious and God-fearing. In his personality so many contrasting facets had so gathered that it was difficult to believe that a human mind could manifest such a combination. It is said that scholars produce students and not followers. Socialists create followers and not a complete man. Ascetics teach submission and not fighting, but in Ali (A.S.) we find the characteristics of a scholar, an ascetic, and that of a Prophet(S.A.W). His school was the school of intellect and thought. The school of revolution, submission, discipline, goodness, beauty, ecstasy and movements. Throughout his life he was harmonized equilibrated being. He had gathered together the perfections of humanity. He possessed a deep and far reaching mind, tender and overflowing affection. He had both perfection of body and perfection of spirit. When he prayed at night, he cut himself off from everything else. And during the day people saw his kindness and altruism and listened to his advice, counsel and wise words. At night the stars looked down on the tears of his worship and the heavens heard his prayers of love.

He was both learned and wise, he was both a Gnostic and a leader of society. He was both, a man who denied his self, and a soldier. He was both a judge and a worker, a speaker and a writer. In sum he was a perfect man in all its senses and all its attractions. He was a scion of a very illustrious rich and noble clan. Yet he ate, dressed and lived like a poor person. He himself grinded barley for his own bread and had given strict orders that nothing should be added to his bread, and even

chaffs and husk were not separated from the flour of his bread. His bread used to be so dry, stale and hard which he himself prepared that he had to exert and press it with his knees to break it. He often took his bread with salt and vinegar, and for a change would take vegetables or milk. He would seldom take meat and would say

"Don't make your stomach a graveyard of slaughtered animals." When he went out he carried with him fried and powdered corn which he mixed with water and ate. He humbly patched his shoes and his clothes were of thin coarse cotton material, often woven in his own house, with patches on it. Sometimes he wore a mantle as his shirt and used to tie it to his waist, with a rope. Once an enemy taunted him for his dress, Ali (A.S.) replied, *"Let go! It is the kind our people can afford. Why don't you think of their lives and dresses. I shall improve my standard of living after I succeed in improving theirs."* Even when he was the ruler of the Muslim world, he wore the same old shirt that he had brought from Madina. When somebody pointed at the patches on his dress he said "this patchy dress produces the feeling of modesty and love of God. My dress is not a display of pride. It is a dress which is worn by all." To him wealth was for the use of other needy persons and not for himself and his family. He never hid his earnings because the purpose of his earning was to help the needy and the oppressed and to save them from the exploitation of the tyrants and to make their lives happier. Change of time and change of circumstances did not bring any change in his bearing or character. Even when he was acclaimed as the Caliph of the Muslim world he was the same Ali (A.S.) as the people had seen during the previous regimes. He lived in a simple house and hated the whole paraphernalia of pomp and show. He used to tell the people of Kufa, (a city of Iraq, the capital of the Muslim world) *"I have come to your city with my own dress, my own camel and my own saddle. If I return with anything else from here, you may then call me dishonest"*. In his house he said *"A wise man never loves a house which he has to vacate soon. I have before my eyes my own permanent house (Heaven) where I have transferred all my belongings, and I will be going there soon."* He never worried for his food, water or peaceful sleep. Because he could never forget that many

people in his own country could not afford a single bread and many slept hungry. And then he said, "*Should I be content by being called the leader of the faithful's without sharing their agony*" He believed that if a ruler fails to establish the right of the people and remove the wrongs done to them he is the worst person on earth. In him the qualifications of a poet, soldier and a saint were united. He had a soft corner for the old, weak, infirm, disabled and poor people. Children were his favourite. He loved nature and watering the trees was his favourite job. Whenever he passed through the mountains of Ohad he looked at them with love and said, "This is the mountain that loves us and we love it too."

He was one of those persons who had power to attract and the power to repel. And both these powers were extremely strong. Perhaps nowhere in the world can another Ali (A.S.) be found, in any century or epoch. He had remarkable friends truly historical, ready to sacrifice themselves on him, for bearing, burning with love for him like flames from a bonfire and full of light. They deemed giving up their lives in his way to be their aim, and their glory, and they became oblivious of everything in their friendship with him. Years and even centuries have passed since the death of Ali (A.S.), but his attractions still send out the same rays of light, and people are still dazzled when they turn to it.

Chapter 8

THE FATE OF ALI (A.S.)'S FOLLOWERS.

During the days of Moaviya and Ummayed large number of people were arrested for the simple reason of being Ali (A.S.)'s friends and suffered the most severe tortures, but they did not surrender their love and friendship of Ali (A.S.), and stood firm to the end of their lives. History has recorded the names of such people who faced torture and death courageously for being in love with Ali (A.S.) even hundreds of years after his death. A man like Meesam-e-Tammar who twenty years after Ali (A.S.)'s martyrdom spoke from the crucifying cross, the virtues and human qualities of Ali (A.S.). Those were the days when the entire Muslim community was being suffocated, their freedom crushed, and their souls made prisoners in their own breast. A mortal silence appeared like the mist of death on every face. MeesamTammar calls the people from the crucifix to come and listen to what he is going to say about Ali (A.S.). People thronged round him to hear him. When the powerful tyrannical government of Ummayed saw danger to their existence they ordered to put a gag in his mouth, when the gag proved ineffective Meesam was slain.

Similarly Ibne Sikkit was another such lover of Ali (A.S.). He was a great scholar and an authority in Arabic literature. Mutawakkil, the Banu Abba side Caliph had engaged him to teach his two sons. One day Mutawakkil comparing his two sons with the sons of Ali (A.S.), Hasan (A.S.) and Husain (A.S.) asked Ibne Sikkit who was more dear to him. Ibne Sikkit replied, *"By Allah I swear that Ali's slave Qamber is definitely dearer to me than these two sons and their father."* Mutawakkil ordered to sever his tongue, which was immediately cut before the assembled people. This too, two hundred years after Ali (A.S.).

Chapter 9

ALI (A.S.) AS VIEWED BY THE HISTORIANS

George Jordach, the famous Christian writer from Egypt in his book Ali (A.S.) speaker of Human Rights asks, Have you heard about any king among the kings of the world, who had all the wealth and resources at his disposal which no other ruler could get and then too he chooses for himself a life of sufferings and sorrows though he belongs to the noblest of all the clans and his gynecology was accepted as the most pious among the world and he says, *“No honour is nobler than humility and kindness.”* Advising his friends he said, *“If you are my friend then wear the dress of a destitute”* About himself he prayed, *“O Lord forgive me for my mistakes the people are not aware of.”* While he punished his admirers for calling him god, he gave brotherly advice to his enemies, he did not approve of its and reprimanded them for their misbehaviors. His opponents created enmity with him, wronged him, spoke ill of him and came to fight with him still people heard him saying *“Oblige your brothers by warning them, correct them by showing favours and giving them favours.”* He said *“You should tie the knot of love and affection with your brother, remembering that your brother is not strong enough to break the knot nor is he capable of harming you”* When the people advised him to treat the oppressors (who had become very strong in the previous regimes) kindly, so that they may not weaken his government, Ali(A.S.) replied, *“Your friend is he who saves you from ills and your enemy is he who induces you to do bad deeds. Adopt truthfulness even if you are the loser, and avoid telling lies even if you are profited by it.”* When somebody who was under his obligation came to fight with him he said, *“If a person does not acknowledge your obligations, you should not stop*

obliging him" When he was advised to behave like other rulers to win over his enemies he replied, *"Whosoever's heart is overpowered by sins is not a victor and whosoever succeeds through bad means is in reality a loser."* He always overlooked their behaviors of his enemies which he alone was aware of and said, "It is in the nature of a brave man to ignore the mistakes he has seen in others." When his enemies said, something which some of his friends did not believe, he said *"When you hear something which is likely to benefit people then do not doubt the person."*

Do you know any religious head who gave orders to his officers in these words, "People are your brothers either because of your religion (followers of Islam) or are equal to you as they too are the inhabitants of this earth like you. Therefore forgive them and overlook (their mistakes) as you expect the same attitude from your Lord." Do you know such a king who gave away his kingdom to establish truth, or a rich person who chose only a bread of barley for his survival, and life to him was meant to be spent for the benefit of the mankind. Have you seen any brave person in history who may have to face a group of selfish and greedy persons and among them his own relatives and after the battle is over it was discovered that the victor was the loser and he even after losing the battle returns victorious. Because his enemies were inhuman and had used their swords like tyrants with mean devices like fraud, treachery, bribe, lies and cheating and he with his great human qualities of rights, justice and equality and with a clear heart and far sighted intelligence overlooked not only the advantages he would get but even his own self and this sacrifice turned the victories of his enemies into defeat and his own defeat proved to be a victory, a victory for the high qualities of a human being.

Have you come across such a brave fighter in the history, who loves his own enemies and wishes to see in them good human qualities and who treats them with kindness. He instructed his own people not to start the war till they are attacked first, and when the enemies lose the battle by the will of Allah and are on the run he orders them not to kill the fleeing soldiers nor even chase them or attack the injured soldiers or harass the women.

When his eleven thousand blood-thirsty enemies prevented him from drawing drinking water from the river so that he and his soldiers may die of thirst, and when he conquers the river after a bloody fight he invites them (his enemies) to draw water just as he and his people were drawing. He even allows them to carry with them as much water as they like and then says "A person who dies fighting for the cause of Allah will not be rewarded as much as the man who forgives his enemies, and does not take revenge."

Such a brave fighter who never had a parallel, never used his bravery against his enemies. Enemies who were all united against him and spoke with one voice and had come with one mission - to kill him-yet he confined himself to verbal condemnation only, though he could have easily slain them. He goes before them bareheaded and unarmed. While they are fully armed and their bodies fully covered with armour. He meets them and reminds them of their old friendship. He also moans for their adopting the wrong path. But when they refuse to hear him and he realizes that mere good words are not going to have any effect on them and that their only purpose of coming there was to kill him, he just alerts his soldiers and does not order them to fight. But when the enemies begin to attack him and his soldiers, he finished them all in no time, and when he sees them lying dead before him he weeps on their corpses though they deserved no sympathy as they were all greedy and selfish people and had made his life miserable.

In the history of the entire world we cannot get a man of such strong convictions who may not have slowed his activities or had become nervous fearing revolt. What else can shake the faith of a person who sees that his enemies are very strong and united and are accusing him with charges of infidelity and seduction and are threatening him with death and destruction of his faith, still he doesn't slow his activities nor any hindrance deviates him from his path, nor he stops preaching his mission. He continues to do so with the same zeal and at all costs, with no benefit for himself either in terms of wealth or high position. The only happiness he tried to achieve was to see the success of his mission.

Have you ever found in the history of the universe a person whose heart was redundant with elegance, generosity,

affection and compassion, and was surrounded on all sides by greedy, selfish, disobedient, malicious, merciless power seekers, who though divided among themselves and cutting each other's throat only to destroy him and he with his statements full of love and kindness invites them towards peace, safety and security.

If you examine the happenings of the world through your heart and mind, you will be attracted by such a splendid personality and his high ideals that everything in this world will look humble, you will lose the charm of this world and life in it. Even your children, your relatives, your wealth and power will have no value in your eyes, before this personality.

This personality is so tall that you cannot accommodate him with ordinary people, and his intellectual sight so deep that you cannot compare it with the thinking and wisdom of other people. Can you find such an enlightened person who himself suffered sorrows and pains to see that others may draw comfort and benefits from him? Who paved the way of happiness and content for his friends and foes alike?

Such a sagacious learned person who had the knowledge with all its pros and cons of everything and was aware of all sciences and even those which had hardly found any footing in the minds of the people. His natural instinct was such that the sciences which were later discovered in the east already had its roots and base in him.

Have you ever seen such a perfect and comprehensive mind which recognized the basic fact that caused the formation of a collective society. What Ali (A.S.) had understood fourteen hundred years ago is now being debated by the scholars of east and west. That is the means of life and its economy for which the people of today are running in different directions to achieve them. One party ignoring the law of nature and justice are using their minds on wrong methods. The rich are dying to acquire more wealth, the rulers striving hard to exploit their labour and to keep them under control, the innovators of the religion in order to increase the number of their followers and companions and to achieve their wrongful gains are busy using meaning-less slogans and wrong logic.

Are you aware of any such intellectual who one thousand four hundred years ago fixed such norms that shattered

thousands of superstitions and who said *"If a person is hungry then surely his share has been grabbed by another person."* Then he says *"Wherever I have seen abundant wealth I have noticed along with it somebody's rights usurped."*

A sage and a farsighted person had discovered the real secret of humanity more than a thousand years ago and said *"Good characters, good conduct and good behaviors are found in the blood of those who have been deprived respect by their kings and rulers, whose lives were considered useless and who were always subjected to sufferings and losses. Who always fought the tyrants and said, "By Allah I will snatch the rights of the oppressed from the oppressors and drag the tyrant to the spring of righteousness by putting a bridle in his nose, even if he does not like it."*

Whatever he said to his people then, shows that he had understood them fully. He saw that a group of rich and upper class people in spite of their inability and incapacity to rule had occupied the seats of the government and were forcing their helpless and unlucky subjects to submission and humility. Addressing this upper class he said, *"Your powerful are sitting in high positions and those who are weak and helpless are living the life of misery and humility."* What he meant was that the poor have been forced by the oppressors and tyrants to live the life of suppression and without getting a chance of demonstrating their good qualities and good characters. While the rich are hiding their defects and weaknesses under their rich garments. Then writing about Nahjul Balagha (A collection of Ali (A.S.)'s sermons and letters) George Jordach writes, "Have you read Nahjul Balagha from the relics of the eastern world and seen how eloquent and in how impressive style he has derived and framed singular and rarest sentences on his thoughts and conceptions which are all full of human feelings, and as long as humanity exists in this world with its thoughts, imaginations and feelings this book will attract him. Every sentence well-measured and connected with each other. Every piece of his work pleasing and at the same time deep and full of meanings. He has described facts and incidents with zeal and fervor and has also informed ears and a test for the intelligence.

Elaborating further George writes "If he has opened his tongue for the purpose of condemning something then even a

storm or a hurricane cannot bear it. If it is chiding, then it is a volcano with the thundering's and the rains of lightning's and fire on the head of the sinners. If it is logic and reasoning's then the senses and wisdom have been overpowered and the doors of all other examples have been shut except his own reasoning's and quotations. If he wants to attract your heart towards any other thing on which you want to concentrate then he quietly diverts your feelings and wisdom and takes you to the reality of the subject. He then gets you strength so that you may probe into it. When he advises you he talks like a father to you and gives you immeasurable love. His eloquence is greater than all eloquences. All the qualities of Arabic language which existed then or were born later have been used to describe its content and finally it was accepted and declared by the world that his literary work is below the word of God and above the work of all human beings.

Such a vast knowledge of high standard with great eloquence and perfect bravery with such love and gratitude that no limit can be visualized. If from all these qualities a man would have received even one it would have been enough to blind man. And when all these qualities are found in one person then what must be his condition. And sometimes it so happens that this thinker writer, intellectual, administrator, ruler and commander suddenly leaves the company of the people, officers and soldiers and goes in seclusion and doesn't keep any contact with any one only to arouse the human qualities in an and stir his feelings. To transmit to the ears of the heart smoothly and quietly nice words which are proof of warm love and extreme sentiments. According to him, *"He is poor who has no friends; do not feel happy over others misfortunes; get closer to the people through kindness and favours; forgive your oppressors; do not disappoint the person from your obligations who does not want to oblige you; if a person severs his relations with you form new relations with him; befriend the person who keeps grudge against you."*

Such a great person who was considered a great thinker of all the great thinkers of the world, a well-wisher who proved a better well-wisher than all the well-wishers of the world, the most learned among all the scholars of the world.

In giving love and kindness he surpassed all the lovers of the world. As renouncer of the world no person could compete with him, and as a reformer he has surpassed all the reformers of the world. A sharer of grief's of all the grief stricken people. In calamities he was a companion of the sufferers. A man who taught morals to the moral teachers of the world and to the brave he taught the art of fighting and for speaking truth he always risked his life. He crossed the highest peak of all human greatness and qualities and in all qualities his preaching and practice was the same. He never delayed any good work and was always on the fore front. This person was so great and so imminent that the huge overpowering strength of the enemies had no effect on him and the victories of others was never considered worthy because everything during that period had reversed. The right had become wrong, light was darkness, earth was sky every word had its opposite meaning but on Ali (A.S.)'s thinking was the deepest of all the thinkers among human beings. He sacrificed his life for truth and reality. He was father figure of the martyrs, a proclaimer of justice and a man from the east who will always remain alive. Then praying, George says, "O mother nature what would have happened if you would have shown mercy on us and gifted us during every age one brave man like Ali (A.S.) with the same kind of heart, mind, tongue and Zulfiqar (Ali (A.S.)'s sword). Haroon Bin Antara narrates that his father went to see Ali (A.S.) during winter and found him shivering with cold as he was without a shirt and had covered himself with a bed sheet. Haroon's father asked, *"O leader of the faithful's, Allah has provided you a share in the Baitul Maal (National Exchequer) then why are you suffering like this"* Ali (A.S.)replied, *" By Allah I do not take anything from Baitul Maal, and this bed sheet too is the one that I brought from Madina"*

Chapter 10

THE PROCLAMATION OF PROPHET (S.A.W)

Ali (A.S.) was only ten when the Prophet (S.A.W) was inspired by the Almighty to declare his office and preach Islam. Ali (A.S.) and Khadija (Prophet (S.A.W)'s wife) were the only two persons who upheld his claim and prayed behind him. Ali (A.S.) often took pride in being the first and the youngest Muslim in the world.

Hardly three years had passed from his first declaration of Prophet hood that Allah enjoined upon him to preach Islam to his own kinsmen. Ali (A.S.) was directed to make preparations for a feast and invite the members of Bani Hashim clan. Forty Hashimites participated. After the party the Prophet (S.A.W) rose and said, *"O sons of Abdul Mutallib, I know no man in Arabia who brought for his people better tidings than that which I have brought for you. It will serve you in this life and in the life to come. Will you believe me if I tell you that your enemy is going to attack you by day or night? With one voice they replied, "We believe you to be a truthfulman!"* The Prophet (S.A.W) then said, *"Then know you all that Allah has sent me to guide man to the Right Path, and has commanded me to call my near relatives first to His Holy Will, and to warn them against His wrath. Who amongst you will share my burden, who amongst you will come forward to help me in this great task? Whoever accepts this responsibility will be my successor, my brother, and my delegate."* No one answered. The spell of skeptic astonishment was at last broken by the spontaneous courage of Ali (A.S.). He stood and said, *"O Prophet of Allah though my legs are thin, I promise that I will help thee. I am prepared to sacrifice everything on thy command. I am the man, whosoever rises against thee, I shall dash out his teeth, tear out his eyes,*

break his legs and rip up his belly. O Prophet of Allah I will be thy Wazir over them." The Prophet (S.A.W) asked Ali (A.S.) to sit down asked the same question again, and again it was only Ali (A.S.) who answered the call of the Prophet (S.A.W). The Prophet (S.A.W) again asked Ali (A.S.) to sit down and again asked the same question to the gathering and again none spoke except Ali (A.S.) who again offered himself to serve at the command of the Prophet (S.A.W). The Prophet (S.A.W) then declared, "*Listen O People of Quraish, here is Ali, who is My Wazir, My Brother and My Successor. Listen to him and obey him.*" The assembly broke up in laughter at the thought of a lad of twelve deciding on such an enterprise. Some of them cutting jokes with Ali (A.S.)'s father said, "*O Abu Talib, now you should listen and obey your own youngest son.*" [Tabari, Vol. 2, page 216].

After appointing his successor the Prophet (S.A.W) started preaching Islam openly. He was now speaking against the idols whom the Quraish so dearly loved and worshipped. This angered them and the other Meccans very much and when they failed to stop him they instigated their youngsters to misbehave and harass the Prophet (S.A.W). They teased him, insulted him, and threw stones and dirt on him. Ali (A.S.) became the Prophet (S.A.W)'s defender. He attacked them and hammered them. He fought even with those who were much older to him and often got hurt, but he never shed the responsibility of punishing the harassers of the Prophet (S.A.W). He was so famous for his attacks on the enemies of the Prophet (S.A.W) that people nicknamed him Kasif (the breaker). Nobody could harm the Prophet (S.A.W) when Ali (A.S.) was with him. But as Islam spread, the anger and frustration of the Quraish and the other Meccans also grew, and their harassment became so severe that the lives of the converts became very miserable.

When the Prophet (S.A.W) saw that the Muslims cannot bear these sufferings any more he advised them to migrate to the Christian country of Abisinia (Ethiopia). Some three hundred men, women and children under the leadership of Ali (A.S.)'s brother Jafar migrated. The Quraish angered by this step of the Prophet (S.A.W) sent their messenger to the king Najashi of Ethiopia requesting him to send back these refugees who were

all criminals and had wronged them. When Abu Talib (A.S.) heard about this move of the Quraish, he immediately sent a letter to the king, explaining the entire situation and requesting him not to withdraw the support which he had so generously given to the Muslims. The king acting on the advice of Abu Talib (A.S.) refused to oblige the Quraish [Seerat Ibne Hisham, Vol 1., page 356].

During the fifth year after the declaration of his mission a girl was born to the Prophet (S.A.W) who was named Fatema. She was the only surviving child of the Prophet (S.A.W). Before her birth a son was born to the Prophet (S.A.W) from Khadija and was named Qasim but he died in his infancy. Similarly, the Prophet (S.A.W) got another son from his another wife Maria after migrating to Madina. The Prophet (S.A.W) named him Ibrahim but he to died in his infancy.

When the news of Fatema (S.A.)'s birth was given to the Prophet (S.A.) he said, "*I inhale her fragrance and her sustenance is with Allah.*"

Seven long years of torture, sufferings and hardships did not deter the Prophet (S.A.W) from preaching Islam. Ali (A.S.) now seventeen and stronger than before was as close to him as on the day of the declaration of Islam. The Prophet (S.A.W)'s message of one God, one book, one nation and one flag continued to spread among the whole of Arabia and the Quraish began to realized that if not checked now, this religion and this man Mohammad (S.A.W) will certainly bring their doom. Fearing this the elders of the Quraish assembled to decide their future course of action so that the spread of Islam may be checked. This conference and its proceedings is recorded in history which is as follows:

Abu Laheb : Have you seen Abu Talib's attitude? He is neither prepared to stop his nephew (from preaching Islam) nor is he prepared to hand him over to us.

Abu Sufian : He is spreading his activities day by day.

Atba : Why not warn Abu Talib once more.

Ibne Hasham : He will not listen.

Abu Sufian : I have an idea, if you all agree to it.

Abu Laheb : Let's know.

Abu Sufian : We may offer one of our young men to Abu Talib in exchange of Mohammad.

Abu Jehal : Provided Abu Talib agrees.

Ibne Hasham : Lets try this also. (They and their followers come to Abu Talib).

Abu Talib : Why have you come now?

Abu Laheb : (*in anger*) You have still not understood?

Abu Sufian : Why don't you give us Mohammad?

Ibne Hasham: Or stop him from preaching Islam if you wish him well?

Abu Talib : I do value your friendship, but at the same time how can I give my child to you. Please tell me in the name of justice how will I bear this separation?

Abu Sufian : Then do one thing.

Abu Talib : What is it?

Abu Sufian : We know that you will not part with your beloved son till the last breath of your life, therefore we will give you Ammerath Bin Waleed in exchange. You know he is handsome, brave, and also a poet, like whom there is none in the whole of Arabia. Take him and give us Mohammad.

Shaiba : You will be given all the rights of parenthood.

Aas Bin Walid : Yes Ameerath will belong to you for ever and in his exchange give us Mohammad who is spoiling the religion of our ancestors and is causing rift in our community.

Ibne Hasham : You will have to agree to this.

Atba : We have already warned you once, but you have not heeded our advice and did not stop him. Therefore it is in your interest now to hand him over to us.

Crowd : Yes this should be done.

Abu Talib : O tyrants! You are giving me painful suggestions. It will be a cruel decision. What you want is that I should love and feed your child, and give my own beloved son so that you may torture him and seek revenge from him. No this will not happen in my life. Not even till the Day of Judgment, never.

Mutam Ibn Adi: Your people had offered a fair proposal to you, to relieve you of this tension, but it appears that the love of your child does not allow you to listen to any reasoning.

Abu Talib : This is not a good offer, it is tyranny, you have already isolated me and my family from the entire community and now you want me to part with my own child. I don't care for you I am not afraid of you. Do as you like.

Abu Laheb : All right we shall see.

Abu Sufian : (as all get up) He will soon realize.

Returning disappointed the Quraish decided to ostracize the entire clan of Bani Hashim. Mansoor Bin Akrama prepared a document under which no Arab would deal, or have any relations or transactions with the Hashmis. Leaders of all the clans and groups of Mecca signed this undertaking, which was hung on the doors of Kaaba. The lives of Hashmis became so miserable that Abu Talib (A.S.) taking his entire clan left Mecca and took refuge in a mountain pass known as Shobe Abi Talib. This pass was the property of Banu Hashim. But the Quraish were not content with this sufferings of Banu Hashim. They blocked all the supply routes to the pass, so that Abu Talib (A.S.) and his family may die of hunger and starvation. Young children including the Prophet (S.A.W)'s daughter Fatema (S.A.) had to live off tree leaves for their survival. Sometimes the cries of hungry children would be heard outside the pass by the travelers.

Nobody except the relatives of Khadija helped them and supplied them food grains and water secretly.

Abu Bakr and Umar who had embraced Islam by then and were calling themselves the friend of the Prophet (S.A.W) never cared to supply any food to the Prophet (S.A.W) and his family though there was no restriction on them and they were freely moving about.

Though Abu Talib (A.S.) had left Mecca to avoid any confrontation and was living a quiet life in the mountain pass the demand for Mohammad (S.A.W) still continued. But Abu Talib (A.S.) not only refused to hand over his nephew Mohammad (S.A.W) to them but also allowed him to continue his preaching's.

He and his son Ali (A.S.) were always with Mohammad (S.A.W), wherever he went [Tabari Vol 12 page 215]. Abu Talib (A.S.) was so concerned about the safety of his nephew that he made him sleep on his own bed and shifted him to other beds when Mohammad (S.A.W) fell asleep. Ali (A.S.) was generally made to sleep on the bed the Prophet (S.A.W) vacated. But the Prophet (S.A.W)s zeal for preaching Islam was so great that during the Hajj period he used to come out of the pass to speak about Islam to the pilgrims. During such dangerous moments

Ali (A.S.) accompanied him as a brother, as a friend and as a bodyguard. Like a shadow he moved with the Prophet (S.A.W) wherever the Prophet (S.A.W) went.

Chapter 11

THE DEATH OF KHADIJA (S. A)

Three long years of starvation, sufferings and sickness made Khadija and Abu Talib (A.S.) so weak that both died within three days of their return to Mecca. These two deaths were a great blow to the Prophet (S.A.W) and his mission. Everything looked dark and dismal. The Prophet (S.A.W) was now without a guardian and Ali (A.S.) without a father. The loss of Khadija was also a big loss to both of them. She had given twenty eight years of her life and all that she possessed to Mohammad (S.A.W) to spend on the cause of Islam, and Ali (A.S.) had lost a mother in whose laps he had grown.

The Prophet (S.A.W) always remembered Khadija and moaned, *"Never did Allah give me a better wife than Khadija. She hailed my mission at a time when everybody shouted against it. She lent me the support of her conviction when there was hardly a believer. She enlivened my heart when I felt lonely and deserted. Khadija's love was given to me by Allah. How could I forget her."* Khadija died at the age of sixty five. She belonged to the most respectable clan of Quraish and was called Tahera (pure) the Arabs gave her the title of *"The leader of the ladies."* She was so bold and courageous that she managed the entire business of her father herself as he was very old. From Khadija the Prophet (S.A.W) got one son Qasim and one daughter Fatema (S.A.). Qasim was born before the advent of Islam and died in his infancy. But the Arabs always addressed the Prophet (S.A.W) as Abul Qasim.

The Prophet (S.A.W) was left alone with Ali (A.S.) and his daughter Fatema (S.A.) who was just eight years old. But she took care of her father and managed the affairs of his household. She served him taking minutest details of needs and

requirements. Whenever he returned home with his head covered with dust and dirt thrown by the infidels, or wounded by the stones pelted at him, Fatema (S.A.) would wash his head and dress his wounds. The Prophet (S.A.W) speaking about Fatema (S.A.) said, "*Fatema is a part of my body. Whoever angers her, angers me.*" [Sahih Muslim]. He respected her so much that whenever she came to meet him he stood up in respect to receive her and said Marhaba (Sahih Bukhari). He called her the leader of the women of the universe and the leader of the ladies of heaven [Musnad Imam Hanbal]. Aisha (one of the wives of the Prophet (S.A.W)) speaking about Fatema (S.A.) said, "*I have never seen a more truthful person than Fatema and her father.*" [Abu Noaim Isfahani].

Chapter 12

THE DEATH OF ABU TALIB (A.S.)

Abu Talib (A.S.) before his death summoned his people near his bed and said, *"I will to you all to treat Mohammad well. Because he is trustworthy and truthful. He possesses all good qualities and I can see that the poor and the down-trodden have gathered around him and have accepted his mission. The big ones from the Quraish are being humbled by him and the oppressed are rising. O people of Quraish help him, respect him and follow him. If I would have lived, I would have removed the sorrows of his life."*

Abu Talib (A.S.) looked after Mohammad (S.A.W) for forty two years. The Prophet (S.A.W) often remembering Abu Talib (A.S.) said nobody dared to harm me as long as my uncle Abu Talib (A.S.) lived.

The love and affection what Mohammad (S.A.W) received from Abu Talib (A.S.) was given by him to Ali (A.S.). Mohammad (S.A.W) was shaping Ali (A.S.) to present him to the world as an ideal Muslim. Ali (A.S.) when first opened his eyes he saw Mohammad (S.A.W). When he breathed, he breathed in the company of Mohammad (S.A.W). When he first spoke he spoke to Mohammad (S.A.W).

The death of Abu Talib (A.S.) gave more courage to the enemies of Islam to harass the Prophet (S.A.W) and his followers. The embracing of Islam of some of the people of Yasrib (Madina) and the growing friendship between the Prophet (S.A.W) and the people of Yasrib had enhanced Islam. But then the Prophet (S.A.W) deputed Musayyab Ibne Aamir to teach them Quran and the percepts of Islam their number increased and more and more people began to visit Mecca to meet the Prophet (S.A.W). This alarmed the infidels so much that they decided

to condition the activities of the Prophet (S.A.W) by making his life miserable. When the Muslims of Yasrib saw that the life of their Prophet (S.A.W) was in danger they sent some seventy eight men and women to persuade him to immigrate to Madina with his followers. They promised him that not only would they pledge their allegiance to him but would also look after him and his followers as they take care of their own families. Encouraged by these assurances, of all those Muslims who could easily dispose off their belongings migrated to Madina and got themselves settled. This enraged the Meccan so much that they decided to kill the Prophet (S.A.W) lest he too migrates to Yasrib and makes their lives miserable from there. A close watch was kept on his movements, and under the leadership of Abu Jehal all the clans of Mecca met at Nadva to decide his fate. Some wanted to banish him, some wanted to put him in a cell having a small hole through which he could be given very little food so that he may die gradually. But these suggestions did not find much favour because they feared that if Mohammad (S.A.W) survived, he would certainly take revenge. It was then decided to kill him in his own house. But who would do that? No individual was prepared to risk the Banu Hashim's wrath. Therefore it was decided that each clan should provide one man from them to form a group of killers who would go and kill the Prophet (S.A.W). This collective action by the representatives of all the clans would also discourage the Hashmis from taking revenge and they then be persuaded to accept some monetary consideration for Mohammad (S.A.W)'s blood.

Accordingly one member of each clan surrounded the house of the Prophet (S.A.W) one night and waited for the dawn to enter the house and assassinate Mohammad (S.A.W). But Allah had revealed the conspiracy to His Apostle and ordered him to leave Mecca the same night.

Chapter 13

THE HIJRAT

The Prophet (S.A.W) informed Ali (A.S.) about the dangerous situation and his plan to migrate to Yasrib. He asked Ali (A.S.) if he would sleep in his (Prophet (S.A.W)'s) bed covering himself with the Prophet (S.A.W)'s green chador. It was a dangerous situation, the wall's of the Prophet (S.A.W)'s house were hardly seven feet high. Anybody could peep in and see whether the Prophet (S.A.W) was in the house or not. But when the Prophet (S.A.W) asked Ali (A.S.) if he would accept this danger to his life? Ali (A.S.) replied with a counter question, "*If I sleep in your place, in your bed, will your life be saved?*" "Yes." replied the Prophet (S.A.W), "*Allah has promised me save passage*" Ali (A.S.) thanked Allah and slept in the bed of the Prophet (S.A.W) covering himself with the Prophet (S.A.W)'s green chador. The Prophet (S.A.W) left his house unobserved by the waiting assailants.

Commenting on the sacrifice of Ali (A.S.), Imam Gazali in his Tareekhe Khamees writes that it was for this occasion that revelation from Allah came, " Among the people are those who sell their lives to seek the satisfaction of Allah." [Vol.1, page 267] Qastalani in Mohabbe Ladeem says that Ali (A.S.) was the first person to sell his life [Vol.1, page 78].

During the night many stones and arrows were thrown on the bed of the Prophet (S.A.W) but Ali (A.S.) did not move. In the morning when the assailants jumped in and pulled the green chaddor they found Ali (A.S.) in the place of Mohammad (S.A.W). "*Where is Mohammad?*" they asked in anger. "*What do I know? You did not give Mohammad to me,*" Ali (A.S.) replied. The assailants wanted to kill him, but when they saw

Ali (A.S.) defiant and ready to fight they left him and went out in search of the Prophet (S.A.W).

This departure of the Prophet (S.A.W) from Mecca to Yasrib is called Hijrat. It took place on Thursday in the month of September 622 A.D. The Muslim era is named after this event. It was introduced by Umar Bin Khattab during his rule on the advice of Ali (A.S.). In those days the solar calendar of the Christians and the ancient calendar known as Aamul Feel were in vogue and people often got confused in recording the events.

Ali (A.S.) stayed in Mecca for three days fulfilling the task the Prophet (S.A.W) gave him. Specially the return of the goods and money, the people of Mecca had kept him for safe custody, and arranging the supply of food and water to the Prophet (S.A.W) who was staying in the caves of Hera on the outskirts of Mecca. Ali (A.S.) arranged for the food and Amir Bin Faheera carried it to the cave. As the Prophet (S.A.W) did not have any mounts with him nor any guide who could show him the way to Yasrib Ali (A.S.) purchased three camels from the people of Bahrain who were camping in Mecca and the services of Abdullah Bin Yarkat to show the way to Yasrib [Tafseer-e- Durre Mansoor, Vol. 3, page 240].

After completing the job Ali (A.S.) left Mecca in broad daylight with four ladies the Prophet (S.A.W) had asked him to bring. They were :-

(1) Fatema (S.A.) the Prophet (S.A.W)'s daughter, (2) Fatema, Ali (A.S.)'s mother, (3) Fatema, cousin of Ali (A.S.) and Mohammad (S.A.W) and daughter of Hamza, (4) Fatema, Ali (A.S.)'s aunt. The Quraish sent eight men to stop Ali (A.S.) from taking these ladies with him, but Ali (A.S.) refused to part with them and fought with them killing one Junnah and driving the rest away. The journey to Madina was of ten days, and as Ali (A.S.) had only two camels with him on which the ladies of his household were sitting he walked the entire 280 miles on foot.

The Prophet (S.A.W) who had reached Quba (a village two miles before Yasrib) by then, was anxiously awaiting his arrival. The Prophet (S.A.W) received Ali (A.S.), embraced him and dressed his bleeding feet.

The Prophet (S.A.W) during his four day stay at Quba constructed the world's first Mosque with the help of the local Muslims. He himself participated in the construction work, and carried stones and mud on his head. The Muslims while constructing the mosque recited, "*Whosoever builds a Mosque and reads Quran is saved.*" After completing the Mosque the Prophet (S.A.W) and his followers offered their first prayer in it facing Jerusalem.

During the Prophet (S.A.W)'s stay at Quba the strength of the Muslims grew constantly. People broke their idols and embraced Islam. The Prophet (S.A.W) then left for Yasrib with his entire group. Buraida Bin Al Hasseeb and his seventy men had just embraced Islam took the Prophet (S.A.W) in a procession.

The city of Yasrib was a collection of houses, castles, farms and gardens. All located in comparatively green lands. The inhabitants of this city belonged to the tribes of Aws and Khazraj the two branches of Azd clan, an idol worshipping community. Along with them lived Bani Quraizah, Bani Nazir and Bani Quinqaa, the Jewish tribes who had migrated from different places and settled here. The city of Yasrib like other cities of those days were ruled by oppression, tyranny and war. The tribes of Aws and Khazraj always fought among themselves and were bitter enemies of each other. But their enmity ended to some extent with the arrival of the Prophet (S.A.W) to Yasrib with his message of love, brotherhood and equality, kindness and sincerity, the blessings of Islam.

Chapter 14

THE PROPHET (S.A.W.) IN MADINA

The Prophet (S.A.W) entered the city on Friday. The entire city had come out to receive the Prophet (S.A.W) of Islam. They were waiting to welcome him. It was an occasion of festivities and celebrations, and with his arrival history of Islam began with the establishment of the rule of justice and equality through Quran. Islam replaced superstitions, opinions, ignorance, tyrannies and oppressions to faith, learning, brotherhood and equality. From that day Yasrib became *Madinatul Nabi* (the city of the Prophet (S.A.W)). And is known as Madina even today.

As every tribe wanted to be the host of the Prophet (S.A.W) and the Prophet (S.A.W) did not wish to displease anyone he declared that he will be the guest of the house where his camel will take him. The camel took him to the house of Abu Ayub Ansari and stopped. Abu Ayub Ansari belonged to the clan of Bani Najjar to which Abdul Mutallib's (Prophet (S.A.W)'s grandfather) mother Salma belonged.

Therefore the relationship between the Prophet (S.A.W) and the people of Yasrib specially the tribe of Bani Najjar was not new. The Prophet (S.A.W)'s great grandfather Hashim married Salma a widow of Bani Najjar tribe at Nabt a place on the way to Yasrib. After a few days stay with her, Hashim went away to Syria where he fell sick and died. [Tabaqat, Vol. VI, page 46] Salma who was pregnant gave birth to Abdul Mutallib but the Hashmis who all lived in Mecca did not know about it nor of Hashmis marriage with Salma. It was only when Saabit Ibne Manzar Ibne Kharam (father of poet Hassan Bin Saabit) came to Mecca for pilgrimage that he met Mutallib and informed him about the marriage and the child.

Mutallib immediately went to Yasrib and persuaded Salma and her tribesmen to give him his late brother's child, who was now grown-up and a true picture of his late father. It was a great shock for Salma to part with her only child but Mutallib prevailed upon her and the people of Bani Najjar too persuaded her to give the child to Mutallib as the child rightfully belonged to his family. They not only allowed Mutallib to take the child with him as a goodwill gesture but the entire tribe accompanied him to Mecca and stayed as a guest of Mutallib. Perhaps it was this gratitude of the Prophet (S.A.W) that he chose to stay with Abu Ayub Ansari a member of the tribe of Bani Najjar [Tabaqat Ibne Saad].

The first problem of the Prophet (S.A.W) in Madina was the rehabilitation of the immigrants of Mecca many of whom were very poor and without any shelter food or relatives. But the generous people of Madina solved this problem by offering their belongings to the immigrants to be equally shared by them. The Prophet (S.A.W) further created brotherhood between the Muslims of Mecca and Madina by offering one's hand into the hand of another, considering the nature, qualification and status of each of them. No class or tribal distinctions were considered. For instance Abu Bakr was made the brother Umar Bin Khattab. Though both belonged to two different tribes of Mecca, and the tribe of Abu Bakr was not considered as respectable as that of Umar Bin Khattab. Talha was given the hand of Zubair, and Usman Bin Affan made the brother of his own brother in law Abdur Rehman Bin Aof. The Prophet (S.A.W) gave his own uncles hand in the hand of Zaid Bin Harsa and for his ownself chose Ali (A.S.) Ibne Abi Talib his cousin to be his brother and declared, "*Ali is my brother in this world and the next too.*"

He inculcated the fundamental principles of Islam that brotherhood depended not on blood but only on faith. The right of family inheritance within Islam were expressly valid and sacred. These mandates resulted a considerable expansion of the Muslim community.

After establishing the base of his Islamic society the first act of the Prophet (S.A.W) was to buy a piece of land from Suhail and Sahl the two brothers to build a mosque which is known as Masjid-e-Nabavi (Prophet (S.A.W)'s Mosque) with the help of

the Muslims of Mecca and Madina. He himself worked as a labourer and while working he recited, *"Only everlasting life has a value. May Allah have mercy on the immigrants and my companions."* The mosque measured 4200 cubits and had no roof. The walls were built of mud. The roof was built from the branches of date leaves. Ammar-e-Yasir a companion of the Prophet (S.A.W) could not see the Prophet (S.A.W) himself working as a labourer and worked the Prophet (S.A.W)'s share of labour also. Ali (A.S.) took the job of bringing mud and stone and as he carried the weight he recited : *"Whosoever builds a mosque, and works there sitting or standing, Puts up with the pain of labour, while others shrink work, For fear of dust and pain, both of these verily, Cannot equal each other."*

The area of the mosque was further extended by 2475 meters by the Prophet (S.A.W) after the victory of Khaiber in the year 7 A.H. In the main mosque, he built many pillars and each pillar was given a name where specific work was carried out. For instance the column of Haris (guard) was a place where the Prophet (S.A.W) met those people with whom he was not familiar, and Ali (A.S.) always stood near him as a body guard. There was another column by the name *"the column of Mohajareen (Immigrants)."*

This column was between the pulpit and the Prophet (S.A.W)'s house which was attached to the house.

This was the place where the immigrants generally assembled.

After the death of the Prophet (S.A.W) this mosque was built several times and its area enlarged. Umar Ibnul Khattab was the first person after the death of the Prophet (S.A.W) who thought of rebuilding it during his regime. He tried to acquire the house of the Prophet (S.A.W)'s uncle Abbas for extending the

area of the mosque but Abbas refused to donate or sell the house to Umar. The matter was then referred to one Obay Ibne Kaab for arbitration. After hearing the case of Abbas, Obay Bin Kaab narrated the incident of the construction of Palestine where the owners of one piece of land similarly refused to sell it to David who wanted to construct Palestine at the behest of God. When David attempted to acquire it by force, God reprimanded David and did not permit him to construct Palestine.

God then ordered Solomon to build Palestine, which he did. Umar not satisfied with the award of Obay Bin Kaab referred the matter to Abu Zar-e-Ghaffari and other companions of the Prophet (S.A.W) but they too endorsed the verdict of Ibn Kaab and confirmed the tradition narrated by him. This silenced Umar and he dropped the idea of acquiring it. Abbas then himself donated his house for the expansion of the mosque [Tabaqat-e-Ibne Saad]. Similarly during the year 26 A.H. Usman expanded the boundaries of the mosque still further by purchasing the neighboring houses. When some owners resisted Usman forcefully demolished their houses and deposited the price of those houses in the government treasury. When they protested over his action, Usman put all of them in jail. [Tabari Vol 5 page 47; Kaamil Vol 3, page 36].

In the year 1277 A.H. the area was once again expanded to 10300 meters. The construction on this red stone mosque with its beautiful calligraphy took thirteen years to complete. Another repair took place in 1375 A.H. preserving the old building and constructing another magnificent building of 6029 meters with 706 columns and two places for the Moazzin who recites Azaan). The total area of the new mosque is today 16327 square meters (and is expanding even more).

After the completion of the mosque the Prophet (S.A.W) and his immigrants and friends started constructing their own houses around the mosque. Each one having an extra door which opened in the Mosque. The whole project of building the houses took seven months to complete. After which the Prophet (S.A.W) and Ali (A.S.) shifted to their new house.

After six months of stay at Madina the Prophet (S.A.W) received an invitation from Umme Basher and Bani Saleem tribe to visit their village which was to the north west of Madina. The Prophet (S.A.W) led the noon prayer facing Jerusalem. It was here that the Prophet (S.A.W) received the revelation from God ordering him to change the direction of prayers from Jerusalem to Kaaba in Mecca. From then on Kaaba became the permanent *Qibla* (direction) for the ritual prayers of all the Muslims of the world. And from that day this mosque is known as Masjid-e-Qiblatain.

Chapter 15

THE MARRIAGE OF FATEMA (S.A.)

During the second year after the migration, Ali (A.S.) was married to Fatema (S.A.) the Prophet (S.A.W)'s only daughter. Fatema (S.A.) in her facial features and personality traits was a true copy of her father. She walked and talked like him. She was born in the year 615 A.D. five years after the declaration of Islam by the Prophet (S.A.W) and eight years eight months and twenty days before the migration of the Prophet (S.A.W) to Madina. When she opened her eyes she saw the whole world against her father and wanting to kill him. The house always wore a grim look because of the insults and humiliations meted out to her father by the Meccans. She also saw her confinement in the pass of Shobe Abi Talib with other members of her family and faced hunger and starvation. The fear of being killed loomed larged on her face as on other members of her family. After being released from the pass she witnessed the death of her mother due to the sufferings, sickness and starvation in the pass and then the death of Abu Talib (A.S.) Ali (A.S.)'s father and the guardian of the Prophet (S.A.W) under whose shadow none dared to kill her father. After some days she also heard of the dialogues between her father and Ali (A.S.) about the plan of the Meccans to kill her father and the intention of the Prophet (S.A.W) to migrate to Madina leaving Fatema (S.A.) alone in her house on that dangerous night and Ali (A.S.) lying on the bed of the Prophet (S.A.W) with his body covered with the Prophet (S.A.W)'s green chador, ready to be killed by the Meccans just to save the Prophet (S.A.W) of Allah in the cause of Islam. After coming to Madina, Fatema (S.A.) opened a school in her house where she taught the ladies of Madina the tenets of Islam and all that she learned from her

father. She also did the entire household work of drawing water from the well, cleaning the house, washing the clothes, grinding the mill and cooking food. Fizza the famous slave girl of the Prophet (S.A.W)'s family was gifted by her father to her after the war of Khaiber that too with a condition that one day Fatema (S.A.) will do the entire household work and Fizza will relax and on another day Fizza will work and Fatema (S.A.) will relax.

Fatema (S.A.) at the time of her marriage was thirteen years and five months old, and Ali (A.S.) was twenty one years and seven months old.

The Prophet (S.A.W) had received many offers for her hand from rich families of Madina and chiefs of other clans, but he rejected them all. Even Abu Bakr and Umar approached the Prophet (S.A.W) to marry her but he turned down their approaches with a sad reaction [Sawaiqe Mohreqah page 86]. But when Ali (A.S.) approached, the Prophet (S.A.W) smiled and said, "*Ahlan Wa Marhaban.*" It is a welcome and happy proposal. He took Fatema (S.A.)'s consent and fixed the marriage in Ramzan [Tareekhe Khamees, Vol 1. page 407]. The Prophet (S.A.W) asked Ali (A.S.) if he possessed anything of this world, Ali (A.S.) replied, "*O Prophet of Allah, I have only a horse, a camel a sword and a shield.*"

The Prophet (S.A.W) said, "*You need the horse and the sword to fight for the defence of truth and righteousness, and the camel you need to earn your living but you do not require the shield as Allah is your protector. Go and sell your shield.*"

Ali (A.S.) sold his shield and took the amount to the Prophet (S.A.W) as the dowry and the expenses for the marriage. Some four thousand Muslims from Mecca and Madina and its surroundings gathered in the mosque. Ali (A.S.) sat in front of the Prophet (S.A.W). The Prophet (S.A.W) first gave a sermon then declared "*I have been commanded by Allah to marry Fatema to Ali, and I do hereby solemnize the matrimony between Ali and Fatema on a dower of four hundred misqals.*" Then he asked Ali (A.S.), "*Do you consent O Ali?*" Ali (A.S.) replied, "*Yes, I do O Prophet of Allah.*" The Prophet (S.A.W) then raised his hands and prayed, "*O Allah bless both of them, sanctify their progeny and grant them the keys of thy beneficence, thy treasures of wisdom and thy*

genies, and let both of them be a source of blessings and peace to my people."

Then Ali (A.S.) prostrated and thanked Allah. After the service of thanksgiving the Prophet (S.A.W) raised his hands and prayed, *"O Almighty Lord, bless them both and better their endeavors and give them noble children."*

After the Nikah the Prophet (S.A.W) congratulated Ali (A.S.) and said, *"O Ali lucky thou art indeed, for all the virtuous women of the world your wife is a queen."* Then turning towards Fatema (S.A.) he said, *"O Fatema of all the virtuous men of the world your husband is a king. May Allah keep you both pious and chaste, and bless your children. Verily I am a friend to him who befriends you both and an enemy to him who is your enemy."* On the day of marriage both Ali (A.S.) and Fatema (S.A.) wore very ordinary dresses. Fatema (S.A.)'s mother had prepared a very beautiful dress for her daughter's marriage and had preserved it saying that, *"this is for my daughter's marriage."* It happened that a poor Muslim woman approached Fatema (S.A.) and said, *"My daughter is also getting married tonight but she does not have a dress."* Fatema (S.A.) took her home and gave her that dress. When the Prophet (S.A.W) seeing Fatema (S.A.) in ordinary dress asked about the wedding dress her mother had kept for her, Fatema (S.A.) said, *"I gave it to a woman who wanted it for her daughter"*, thereby symbolizing the verse, "Goodness shall not reach you till you spend (in the way of God) what you love most" (Al-Quran).

The wedding feast was of dates and olive. The nuptial couch was a sheep skin. The ornaments and other things that the Prophet (S.A.W) gave to Fatema (S.A.) were a pair of silver armlets, two shirts, one head tiara, one leather pillow containing palm leaves, one grinding mill, one drinking cup, two large jars and one pitcher.

The Prophet (S.A.W) did not send Fatema (S.A.) the same day to Ali (A.S.)'s house. She went after the battle of Badr, more than five months after the marriage. When Ali (A.S.) approached the Prophet (S.A.W) to permit him to take Fatema (S.A.) to his house, the Prophet (S.A.W) turned it into a great occasion. He asked Umme Salma and his other wives to decorate Fatema (S.A.), when Fatema (S.A.) was ready he made her sit on the camel and asked Salman to catch the reins. The

Prophet (S.A.W) himself, his uncle Hamzah, Ali (A.S.)'s brother Aqueel and other members of Bani Hashim walked behind the camel with open swords in their hands. The ladies of immigrants and Ansars walked with the camel Fatema (S.A.) was occupying, and the wives of the Prophet (S.A.W) were leading the procession reciting the hymns of valour. The procession went to Ali (A.S.)'s new house which he had taken on rent from Haisa bin Naauman. This house was at a little distance from the Prophet (S.A.W)'s house. The Prophet (S.A.W) later on annexed it and reconstructed it.

From this marriage Ali (A.S.) had two sons, Hasan (A.S.) and Hussain and two daughters Zainab and Umme Kulsoom. A third son Mohsin was killed when Umar knocked the door of her house on the day of her father's death which fell on her, when he came to take Ali (A.S.) forcibly to pledge allegiance to Abu Bakr, which he refused to do earlier.

Chapter 16

THE BATTLE OF BADR

Though the Prophet (S.A.W) had left Mecca and settled in Madina yet the Meccan and specially the Quraish did not allow him to live in peace. They constantly raided the outskirts of Madina carrying away their cattle's and destroying their fruit trees. Seeing that the Muslims are not retaliating to these hostilities and are suffering these losses with patience, Abu Jahal planned a bigger attack with one thousand men out of which seven hundred were on camels and three hundred on horseback, all fully armed. There was also a news that Abu Sufian too is coming with a big force from Syria to attack the Muslims. The Prophet (S.A.W) sent a scout party led by Ali (A.S.) to confirm the news and to know the exact strength of the enemies. When Ali (A.S.) confirmed the news, the Prophet (S.A.W) decided to stop them outside Madina and not to allow them to enter the city. But he could muster only 313 soldiers out of which seventy were on camels and two were on horseback. The Prophet (S.A.W) marched this small army of 313 towards Badr, a fertile valley, eight miles from Madina. The flag of this army was given to Ali (A.S.) who was only twenty one years old and with whom the Prophet (S.A.W) had married his own daughter just a few days ago.

The army of Abu Jahal blowing trumpets confronted the Muslims. Three famous soldiers of Quraish (Utba, father in law of Abu Sufian) Shaiba brother of Abu Sufian, and Al Waleed came out of their ranks and challenged the Prophet (S.A.W) and his men to have a duel with them. Three Ansars, Maaz, Mooz and A of accepted their challenge and came out of their ranks to meet them. But the Quraish refused saying, "*We have not come here to fight such ordinary men. We belong to the*

great tribe of Quraish and have come here to fight the people of our status. O Mohammad send someone from Quraish." The Prophet (S.A.W) ordered Ali (A.S.), Hamza (his uncle) and Obaida his cousin to fight with them. The three duels were quick and decisive. Ali (A.S.) killed Al Walid, Hamza killed Shaiba and as Obaida was wounded by Utba, Ali (A.S.) and Hamza pounced upon Utba and finished him. Three more soldiers of Abu Jahal came forward but they too were finished by these three soldiers of Islam. Another three ventured and they too went the same way. When the Prophet (S.A.W) saw that no one from the Quraish army is coming forward to have a duel he ordered his men to attack the entire army. The bravest and the noblest of Quraish fell. The clans of Bani Umayya, Bani Makhzoom and Bani Asad were the main losers. Out of seventy enemies killed in this war, Ali (A.S.) alone had killed thirty six. They were the very people who assembled to kill the Prophet (S.A.W) on the night of his immigration. Ali (A.S.)'s sword had finished Abu Jahal, Walid bin Atba (maternal uncle of Moaviyah and brother of Hinda, Abu Sufian's wife), Shaiba bin Rabia (Hinda's uncle), Masood bin Mogheera (Khalid bin Waleed's uncle), Saeb bin Saeb, and Abu Umar bin Abu Sufian. Forty-five Meccans were taken prisoners. Among those injured was Amr ibne Abdawood the famous Arab soldier whom Ali (A.S.) killed in another war. This war was fought on 17th of Ramzan 2nd Hijri. In the following year, Ali (A.S.)'s first son was born. The Prophet (S.A.W) named him Hasan and also called him Shabbar, the name of Prophet Haroon's (A.S) first son.

Shabbeer was the name of Prophet Haroon's (A.S.) second son. It is interesting to note that the Prophet (S.A.W) always described his relation with Ali (A.S.) as that of Prophet Haroon's (A.S.) relation to his brother Prophet Moses (A.S). The defeat at Badr had made the Meccans more angry, specially the Bani Ummayyads, who had lost all their stalwarts. Preparation for another war to take the revenge of those killed had begun. Abu Sufian and his wife Hinda were now taking personal interest in organizing the army. Her only wish was to see that the Prophet (S.A.W) his brother Ali (A.S.) and uncle Hamza were killed. Not finding her own people capable of killing these three men, she hired the services of Jabir Mutam's negro slave who was considered as one of the best archers of

Arabia. But he too confessed his inability to kill Mohammad (S.A.W) and Ali (A.S.). Mohammad (S.A.W) because he is always surrounded by his friends and admirers and therefore it is difficult to attack him in such a crowd and for Ali (A.S.) he said, Ali (A.S.) is more alert in the battlefield than any wolf, therefore attacking him is also not possible. Only an attempt can be made on Hamza who becomes blind in rage on entering the battlefield and keeps on attacking his enemies without even seeing. Though Hinda was not happy at his confession she however swore to suck the liver of Hamza if he was killed, and thus quench her thirst of revenge. She had also collected a band of women to entertain the soldiers. She wrote and recited revengeful poetries before the young soldiers of Quraish. Abu Sufian too had invited Kaab bin Ashraf and Omar bin Haas, Abu Aza, the three famous Jew poets of Madina and some forty more people to incite the Meccans to take revenge against Mohammad (S.A.W) and his men.

The Jews of Madina too did not like the victory of the Muslims at Badr. Before the arrival of the Prophet (S.A.W) in Madina the Jews were controlling the economy and were considered as the upper class because of their money lending and other businesses. As a matter of fact they had also welcomed the Prophet (S.A.W) to Madina considering his mission to be the same as their own. The Muslims then offered their Namaz facing Palestine, this encouraged them to believe that they can use the Prophet (S.A.W) for their own benefits. But when they saw that the Prophet (S.A.W) had changed the Qibla from Palestine to Kaaba in Mecca, and had also banned the taking and giving of interest which was their main source of income they became his enemies, they even did not like the creating of brotherhood among Muslims, which the Prophet (S.A.W) had done, and had started hating the Muslims. This hatred prompted these poets to go to Mecca and its surroundings and instigate the people to fight the Prophet (S.A.W) and his followers. They wrote and recited poetries on the slain heroes of Mecca. Kaab bin Ashraf had become so popular that he was invited in every house of Mecca. With the help of these three poets Abu Sufian collected a big force and brought them to Kaaba. Addressing them Abu Sufian said, "*O Quraish, do not mourn or cry for your dear ones. For crying and mourning extinguishes*

the fire of hatred and revenge. I swear that I will not put oil in my hair nor sleep with my wife till I do not take revenge from Mohammad." Then he made the crowd hold the cover of Kaaba and swear to take the revenge of their dead and wipe out Mohammad (S.A.W) and his followers from the world.

Chapter 17

THE BATTLE OF OHAD.

An army of three thousand infantry and two thousand cavalry was recruited. The tribes of Bani Thiama and Kinan promised to support them. The flag was given to Talha ibne Talha the bravest of all. Carrying the idol of Hubal, Abu Sufian marched his army towards Madina in the month of Shawwal. His wife Hinda accompanied the army with her band of young ladies, entertaining, luring, insisting and encouraging the soldiers.

The Prophet (S.A.W) who was earlier informed by his uncle Abbas from Mecca about the unending attack (Abbas had not migrated till then), collected all his men to defend Madina. Though they were only seven hundred, but the Prophet (S.A.W) took them at the foot of Mount Ohad. And keeping the hill behind them he divided these men into three groups having one leader each. Then he made three flags and gave one flag to each of the two clans of the Mohajirs. Aseer bin Hazeer received the flag on behalf of Aws clan, and Habab bin Manzar got the flag on behalf of Khazraj clan. Ali (A.S.) as usual was the chief flag bearer of the entire army, and Hamza was made the commander of the armoured division.

Abu Sufian too divided his army into three divisions and appointed Khalid ibn Waleed, Akrama ibn Abi Jahal and Amr ibn Aas as their commanders. The three divisions of Abu Sufian moved in the form of a semi-circle towards the Muslims. Talha bin Talha coming out of his army challenged the Prophet (S.A.W) and said, "*O Mohammad you say that whoever dies at your hands goes to Hell and who ever dies at our hands goes to Heaven. Now send those who want to go to Heaven.*" Ali (A.S.) rushed out of his army and gave him such a blow that he reeled and fell. Finding Talha helpless Ali (A.S.) walked away. His

friends pleaded not to leave his bitterest enemy alive. Ali (A.S.) replied, "*Enemy or no enemy, now he cannot defend himself, and I do not strike a man who cannot defend himself.*" But Talha succumbed to injuries Ali (A.S.) had inflicted. Talha's death brought his four sons and grandsons before Ali (A.S.), but whosoever came forward with the flag of the infidels was killed by Ali (A.S.). When nine flag bearers of the same clan were slain and there was not male left to carry the flag, a woman came forward and took the flag away. (Talha ibn Talha was the traditional flag bearer of Quraish).

A general encounter then took place in which Ali (A.S.) and Hamza carried the day and the Muslims became victorious. But the eagerness to collect the spoils of the war threw them into disorder. Ali (A.S.) however tried to stop them, but they did not listen. Khalid bin Waleed seeing the Muslims in disarray attacked them from behind, catching them unawares. The fleeing Meccans encouraged by Khalid's success and Muslim's confusion turned back and started attacking them from front. This double attack of the Meccans confused the Muslims so much that they could not differentiate between their friends and foes that they began to attack their own people. Seeing danger to their own lives many famous companions of the Prophet (S.A.W) like Abu Bakr, Umar bin Khattab, Usman bin Affan, Aqba, Saad bin Abi Waqas left the Prophet (S.A.W) alone surrounded by the enemies and ran for their lives.

[Tabari, Suyooti, Imam Fakhruddin Razi] Usman, Aqba and Saad bin Abi Waqqas fled to Awas and Prophet (S.A.W)'s lips and breaking his two teeth. An arrow was also thrown at him which brought him down from the horse in one of the ditches the enemies had dug. As the Prophet (S.A.W) fell, Khalid bin Walid cried, "*The lying Prophet is slain, the lying Prophet is slain.*" On hearing this cry Ali (A.S.) rushed to search the Prophet (S.A.W). He saw him lying in the ditch bleeding and Khalid's men trying to kill him. Ali (A.S.) fought and chased the attackers away. Then carrying the Prophet (S.A.W) on his back and keeping the attackers at bay with his sword he brought the Prophet (S.A.W) to a safe place near a hillock. Perspiring with rage the Prophet (S.A.W) asked, Ali (A.S.) as to why did he not flee with the others. Ali (A.S.) replied, "*Should I become an infidel after having embraced Islam? I am pledged to thy*

obedience I have nothing to do with the fugitives." The rumour of Prophet (S.A.W)'s death was carried to Madina by the fleeing Muslims and his daughter Fatema (S.A.) leaving her one month old child Hasan (A.S.) in Madina rushed to the battlefield to look after her father.

Leaving the Prophet (S.A.W) on the hillock, Ali (A.S.) returned to the battlefield fighting and calling the Muslims to return and fight. He was also declaring that the Prophet (S.A.W) is very much alive. Hearing the news of the Prophet (S.A.W) still being alive many Muslims returned. Abu Bakr being one of them.

[Tareekhul Khulafa, Page 25] When they saw the Prophet (S.A.W) alive and being nursed by his daughter Fatema (S.A.) they gained courage and organising themselves once again under the command of Ali (A.S.) fought and chased the enemies out of the battlefield. Seventy Muslims died in this battle and the biggest sufferers were the Prophet (S.A.W) and Ali (A.S.). They not only lost their uncle Hamza but many other brave sons of Bani Hashim. It is said that it was in this war and this occasion that the cry "*La Fata Illa Ali La Saif Illa Zulfiqar*" (There is no youth but Ali (A.S.) and no sword but Zulfiqar -the sword of Ali (A.S.)) was heard. From that day it has become a slogan of the Muslims which they pronounce at the time of their struggle and fight. This slogan gives them determination and courage.

The Quraish before fleeing from the battlefield ran their horses on the dead bodies of the Muslims. Abu Sufian thrusting his lance in the mouth of Hamza said, "*Now taste (the revenge of your father).*"

The Prophet (S.A.W) standing on the graves of the martyrs declared, "*Visit the graves of the martyrs of Ohad and salute them so long as the earth and heaven exist. They are the martyrs of whose faith I bear witness.*" Abu Bakr hearing this declaration from the Prophet (S.A.W) asked, "*Have we not participated in the holy wars with you?*" The Prophet (S.A.W) retorted, "*But who knows how you are going to behave after me*" [Mawatta of Imam Malik Bin Anas page 174].

When the Prophet (S.A.W) reached Madina he heard the cries of the ladies of Bani Mashal. They were weeping on the death of their dear ones who had lost their lives in this war.

This saddened the Prophet (S.A.W) more for there was none to weep on the death of his uncle Hamza. Saad Bin Maaz rushed to the ladies of Bani Mashal and told them the feelings of the Prophet (S.A.W). The ladies stopped their cry and rushed to the house of the Prophet (S.A.W) to mourn Hamza. From that day the ladies made a practice for weeping Hamza first and then for their relatives.

The Prophet (S.A.W) had hardly felt relieved when the news of another impending attack was received.

To stop the invaders outside Madina the Prophet (S.A.W) marched his soldiers to Ahmerul Asad. The flag was again given to Ali (A.S.). But the invaders retreated and the war was averted.

In the same year Ali (A.S.) lost his mother Fatema (S.A.) Binte Asad. It was she who had brought up Prophet (S.A.W) when he lost his mother at the age of eight years. She was like a mother to him, when she died the Prophet (S.A.W) covered her body with his own shroud (Kafan) and laid her to rest. He dictated to her last words (talqeen).

After the Prophet (S.A.W) and his followers had settled in Madina the Prophet (S.A.W) signed a peace treaty with the Jews of Madina and its surroundings to enable both of them to live in peace. A code of conduct was prepared which was binding on both the parties. But the Jews were now restive because of the respect the Muslims had gained due to the teachings of the Prophet (S.A.W). They wanted to get out of the agreement and break the contract. Their leader Umro Bin Ummayya killed two Muslims of Bani Aamir. The Prophet (S.A.W) approached them for the compensation of the deceased persons as it returned after three days, and some went back to Madina. Umar describing his flight from the battlefield said, "*I ran for my life and climbed the hill. My condition at that time was such that I was skipping and hopping like a hill-goat.*" [Allama Balaazari] Only ten people were left with the Prophet (S.A.W) in the battle field. They were Ali (A.S.), Hamza, Abu Rajana, Zakwan, Talha, Zubair, Haris bin Samah, Habab bin Manzar, Aasim bin Saabit and Salil bin Hanif. These ten people jointly pledged to the Prophet (S.A.W), that they will not leave him till their death. [Tafseer-e-Kabeer, Vol. 3, Page 108] It was during this period when each one of these brave soldiers were facing hundreds of

people that the negro slave whom Hinda, the wife of Abu Sufian had hired to kill Hamza attacked him from far killing him instantly. On hearing the news of Hamza being killed Hinda rushed to the battlefield and getting Hamza's body, cut remove his liver and started chewing it. She also got a garland prepared from the limbs of Hamza and wore round her neck then got his body trampled and mutilated by horses. She was happy that the killer of her father had been killed.

Khalid bin Walid who was attacking and pushing the Muslims reached the place where the Prophet (S.A.W) was fighting. He attacked the Prophet (S.A.W) with a javelin and Otba threw a stone cutting the Prophet (S.A.W)'s lips and breaking his two teeth. An arrow was also thrown at him which brought him down from the horse in one of the ditches the enemies had dug. As the Prophet (S.A.W) fell, Khalid bin Walid cried, "*The lying Prophet is slain, the lying Prophet is slain.*" On hearing this cry Ali (A.S.) rushed to search the Prophet (S.A.W). He saw him lying in the ditch bleeding and Khalid's men trying to kill him. Ali (A.S.) fought and chased the attackers away. Then carrying the Prophet (S.A.W) on his back

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The Jews at first agreed to leave Madina but on the assurance and strength of Abdullah Bin Sulool refused. The Prophet (S.A.W) himself took the task of ejecting them. The flag for this mission was again given to Ali (A.S.). The Prophet (S.A.W) ordered his men to pitch their tents opposite the houses of the Jews. In the night a famous archer named Guzool shot an arrow on the tent of the Prophet (S.A.W). But the Prophet (S.A.W) was not hurt. The Prophet (S.A.W) to avoid trouble ordered to shift the tents to a safer place near a hill. Suddenly the Muslims found Ali (A.S.) missing. They went to the Prophet (S.A.W) to find out where Ali (A.S.) was. He told them that Ali (A.S.) must have gone for some work. After sometime Ali (A.S.) came with the severed head of Guzool and put it near the feet of the Prophet (S.A.W). When the Prophet (S.A.W) enquired Ali (A.S.) said, *"I got suspicious of their intentions and I quietly walked up their houses to watch their activities. I saw this Guzool and nine of his companions with open swords in their hands preparing to attack you. I challenged them and*

succeeded in killing this man. The rest ran away. The Jews then fled to Khaiber."

In the same year the Prophet (S.A.W) had to face some small skirmishes like the battle of Zatur Raaqa and the second battle of Badr. Ali (A.S.) was the flag bearer of all these battles. Husain (A.S.) the second son of Ali (A.S.) was born in this year.

Chapter 18

THE BATTLE OF KHANDAQ

The extended Jews of Madina and its outskirts had now openly joined hands with Abu Sufian to attack the Muslims again. While fleeing from Ohad, Abu Sufian had vowed to come back to take revenge.

Prominent leaders of Bani Nazeer like Hai Bin Akhtab, Salam Bin Mushkam and Kinana Bin Alhaqiq came to Mecca, and met Abu Sufian who was already preparing for another war. With the help of Bani Guffan, Bani Asad and other mighty clans from the neighbouring areas, they raised an army of four thousand soldiers. The flag was decorated at Darun Nadva and given to Asma son of Talha Bin Talha.

The general command was with Abu Sufian. As the army was marching towards Madina other tribes too joined them making an unforgivable force of ten thousand soldiers. Four men of Bani Khaza-a immediately rushed to Madina and informed the Prophet (S.A.W) about the coming attack. The Prophet (S.A.W) could collect only three thousand people in this short-period and came out of the city to face them. He pitched his tents at the foot of Mount Sara. The women and children were put in safer places inside the city.

When the Muslims in the battlefield learned that Abu Sufian is coming with a force of ten thousand soldiers they became panicky and wanted to leave the battlefield. Many of them wanted to go home to protect their wives and children knowing fully well that they are not in danger. The Prophet (S.A.W) unmoved by these desertions ordered his men to dig trenches, and himself led the digging, and within seven days completed the entire task. The army of Abu Sufian on seeing the trenches were shocked.

Because the idea of digging trenches was unheard of in Arabia. Unable to attack the Muslims, he ordered to lay a siege and wait.

The Muslims who were over tired with digging of trenches in extremely cold weather and cold wind blowing and without proper food, shelter and sleep had to stand in the open to face the showers of arrows from the enemies. Then the fear of attack at any moment by ten thousand well-equipped and much superior soldiers loomed large on their heads. A whole month passed in this atmosphere making the Muslims more demoralized. On that they got the news from Madina that Bani Quraiza (a Jewish tribe) with whom the Muslims had a peace pact had joined the forces of Abu Sufian. This endangered the lives of the families of the Muslims, who were left behind with no male to look after them.

The Prophet (S.A.W) in the mid of the night came to his people and asked as to who can go to the enemies and bring some news of their movements. But none came forward. The Prophet (S.A.W) then asked Abu Bakr directly to get some news of the enemies, but Abu Bakr excusing himself refused. The Prophet (S.A.W) then asked Umar to do the needful but he too refused. The Prophet (S.A.W) then asked Hozaifah who immediately went. [Tafseer Durrul Mansur Vol 5 page 185]. Suddenly Amr Ibne Abdawood along with Akrama son of Abu Jahal, Abdulla Ibne Abu Mogheera, Zarrar Ibne Khattab, Nofil Ibne Abdulla with two others crossed the trenches and stood before the Muslims challenging them.

Amr Ibne Abdawood was so famous for his bravery, valour and courage that his strength was compared to the strength of one thousand people. The terror of his personality had so frightened some of the Muslims that according to Quran, "Their hearts were petrified and were beating so violently that they were thinking of running away." They were so shocked and stunned by his presence that they became motionless as if birds were sitting on their heads. From the entire Muslim army Ali (A.S.) was the only person to accept their challenge. But the Prophet (S.A.W) did not allow Ali (A.S.) to have a bout with Amr and ordered him to go back to his position, reminding Ali (A.S.) that he was Amr Ibne Abdawood. Amr again repeated his

challenge and again it was only Ali (A.S.) to answer his challenge.

The Prophet (S.A.W) again ordered Ali (A.S.) back to his position. When Amr challenged the Muslims for the third time and again no Muslim went forward to accept the challenge, Ali (A.S.) came out from his position to face him. The Prophet (S.A.W) again reminded Ali (A.S.) that he is Amr Ibne Abdawood.

Ali (A.S.) in reply said, *"Yes I know he is Amr Ibne Abdawood."* The Prophet (S.A.W) then granting permission to fight Amr tied a turban on Ali (A.S.)'s head (Ali (A.S.) generally went to fight bareheaded) and gave the famous sword Zulfiqar. As Ali (A.S.) proceeded towards Amr the Prophet (S.A.W) raised his hands and prayed, *"O Allah you took away Obaida Bin Harris from me on the day of Badr, Hamza on the day of Ohad, and now it is Ali (A.S.), my brother and my uncle's son who is left with me. Protect him O Lord as I have given him under your protection. O Allah don't leave me alone as You are The Best Protector."* Then pointing his finger towards Ali (A.S.) he said, *"Here goes the embodiment of faith to face the infidel."* Some of the Muslims were so sure of Ali (A.S.)'s death that they came down some distance near Ali (A.S.) to have a last view. Ali (A.S.) walked upto Amr and stood in front of him.

Amr : *Who are you?*

Ali (A.S.) : *I am Ali.*

Amr : *Who's son?*

Ali (A.S.) : *Grandson of Abde Munaf, son of Abu Talib.*

Amr : *Nephew, you better go back and send some of your uncles who are stronger than you. I don't want to shed your blood as your father was my friend.*

Ali (A.S.) : *But By Allah I will not be sorry to shed your blood. Therefore I request you to embrace Islam.*

Amr : *This is not possible.*

Ali (A.S.) : *Then go away from here.*

Amr : *I will not be able to bear the taunts of the ladies of Quraish.*

Ali (A.S.) : *Then fight with me.*

Amr laughed and said, *"I never expected anyone under the sky who would challenge me."* Then getting down from his horse, as Ali (A.S.) was on foot, he cut the legs of his horse in

anger and attacked Ali (A.S.) with a quick blow of his sword. Ali (A.S.) took the blow on his shield, but it was so severe that he got a cut on his forehead. Then Ali (A.S.)'s attack was so instant and so quick that his sword cut Amr's shoulders and went right down. Amr fell dead and Ali (A.S.) cried *Allah-o-Akbar (God is Greatest)*. Then severing his head Ali (A.S.) brought it before the Prophet (S.A.W) and laid it on his feet. The Prophet (S.A.W) received Ali (A.S.) with joy and said, "*Ali (A.S.)'s one stroke at Khandaq is superior to the devotional prayers of both the worlds.*"

Abu Bakr and Umar were so happy to see Amr killed that both of them rushed to receive Ali (A.S.) and kissed his forehead. Ali (A.S.) then returned to finish the remaining members of Amr's gang, but by then they had fled and were crossing the trenches. Ali (A.S.) caught them and finished them.

Shah Abdul Haq Muhaddis Dehlavi writing on the fight of Ali (A.S.) at Khandaq has quoted a tradition of the Prophet (S.A.W), "*Ali (A.S.)'s fight at Khandaq is equal to the sacrifices my entire nation will do till the Day of Judgment.*"

The death of Amr shocked the enemies and shattered their hopes of wiping out the Muslims. They were now a miserable lot not knowing what to do. Then suddenly the weather changed and a fierce cold wind started blowing from the sea. For three days and nights nobody could hold their shelters nor light a fire. Abu Sufian was so disgusted with the whole atmosphere that he raised the siege and went away.

Seeing the Quraish retreating the members of Bani Guftan too went away. When Amr's sister came to the battlefield to see her brother's corpse she was surprised to see that Ali (A.S.) had not removed a single thing from Amr's body (it was a custom among Arabs to take away all the belongings of the deceased including the clothes) praising Ali (A.S.) she said, "*Whoever has killed my brother belongs to a noble family.*" Then she composed a verse in praise of Ali (A.S.) which says, "*If anyone other than Ali had killed my brother I would have wept my whole life over the infamy. But now I will not cry.*"

In all the three wars of Badr, Ohad and Khandaq, Ali (A.S.) alone had killed seventy persons, all of whom were either the heads of some clan or a famous warrior of Arabia.

After returning from the battlefield the Prophet (S.A.W) sent some three thousand men under the command of Ali (A.S.) to punish the tribe of Bani Quraiza who had broken the pledge with the Muslims and had supported Abu Sufian, just when the Muslims were besieged by him. Ali (A.S.) went straight to their fort and fixed his flag on their gate. An observer from their fort who recognized Ali (A.S.) cried, "*The killer of Amr Ibne Abd-wood has come*", another voice answered, "*He has not killed Amr but broken our backs*" and some were cursing the Prophet (S.A.W). Ali (A.S.) in answer to their curses and cries said, "*By Allah either will I conquer your fort or die and meet my uncle Hamza.*" The Jews then came out of the fort to fight with Ali (A.S.) and his men. Ali (A.S.) fought and killed all their leaders. The Prophet (S.A.W) ordered to kill Hai Ibne Akhtab also who had instigated the Jews not to leave Madina.

When Ali (A.S.) went near Hai he said, "*I am happy to be killed by a noble man like you.*" Ali (A.S.) replied, "*Yes only noble people kill bad men and bad men harass noble people.*"

The fate of the Jewish tribes of Bani Nazeer and Bani Quraiza had dampened the hopes of the Jewish tribes of Khaiber who were nursing the idea of regaining the hold of Madina. Finding themselves unable to achieve this goal they instigated Bani Saad to Fadak near Khaiber to challenge the Muslims. The Prophet (S.A.W) on getting the news sent Ali (A.S.) with a hundred people to probe the situation. Ali (A.S.) travelled only during the night and hiding himself during the day reached a homage a place between Fadak and Khaiber. There he met an emissary of Bani Saad who was going to deliver some message to the Jews of Khaiber. On questioning, he confessed that he was going to inform them that two hundred men were ready with their arms to attack the Muslims. Ali (A.S.) immediately rushed to finish those people but they had received the news of Ali (A.S.)'s coming and had fled, leaving behind fifty camels and two thousand goats. Ali (A.S.) brought them and presented them to the Prophet (S.A.W).

Chapter 19

THE TREATY OF HUDAIBIA

In the sixth year after migration the Prophet (S.A.W) decided to go for Hajj some fourteen to fifteen hundred people joined him. He also carried with him some seventy camels to be sacrificed. As his intention was only to perform Hajj he did not carry any arms nor allowed his companions to carry any.

Ali (A.S.) was given the banner of Islam and was asked to lead the caravan. When the caravan reached Zil Haleefa the Prophet (S.A.W) changed his dress and wore the dress of a pilgrim. The Meccans on getting the news of Prophet (S.A.W)'s coming decided not to allow him to enter Mecca. They started preparing themselves to fight with him. Khalid Bin Waleed was sent with two hundred people to stop the Prophet (S.A.W) outside Mecca. The Prophet (S.A.W) was resting near a wall called Hudaibia when he got the news of Khalid's coming. He immediately took a pledge from his companions to fight and die than to run away. This pledge is recorded in the history as Baitur Rizwan, and those who gave the pledge are known as Ashabus-Samra. The representative of Quraish who came to have a dialogue with the Prophet (S.A.W) advised the Prophet (S.A.W) not to precipitate the matter and go back to Madina without performing the Hajj as he could see with him such mean and treacherous people who will leave you in the battlefield and run away [Sahih Bukhari Vol II page 7]. Abu Bakr who was sitting just behind the Prophet (S.A.W) said, "*Do you think we will leave the Prophet (S.A.W) in the battle front and run away*" [Tabari Vol 3 page 75]. If they can come to some understanding with the Quraish some arrangement for the next year can be made.

The Prophet (S.A.W) asked Umar Ibnul Khattab to go and talk to the Meccans on his behalf. But Umar refused and said, *"I am afraid if I go I will be killed, for they very well know my hatred for them and there is nobody of my tribe in Mecca who will save me from them."* Then he suggested the name of Usman Ibne Affan who was from the tribe of Banu Umayya and a relative of Abu Sufian. If he goes there he will be welcomed. The Prophet (S.A.W) then sent Usman to talk on his behalf to the Meccans. When Usman entered Mecca he was given a warm welcome by the Quraish. After preliminary discussions the Quraish decided to send Suhail Bin Amr to have further discussions with the Prophet (S.A.W). Suhail came and after discussing the matter with the Prophet (S.A.W) agreed to sign a contract with the Prophet (S.A.W) on four terms:-

(1) *That his agreement will be for ten years. And during these ten years the infidels and the Muslims will not fight with each other. People from either side can move freely and there will not be any restriction on their movements.*

(2) *The people are free to have friendly relations with either party and nobody will object to their such relationship and will be respected by the other party.*

(3) *The Muslims can perform the Hajj only next year and they will not carry any arms when they enter Mecca. They can of course carry them on their journey.*

(4) *If any person from the infidels joins the Muslims, the Muslims will have to send them back, but when a Muslim joins the infidels he will not be returned.*

When these basic terms were settled the Prophet (S.A.W) asked Ali (A.S.) to reduce them in writing.

Ali (A.S.) began to write Bismillah Hir Rahman Nir Rahim (*In the name of God, the Beneficent, the Merciful*). When Suhail objected to this beginning and said the agreement should start with, *"With Thy Name"* only and not *Bismillah Hir Rahman Nir Rahim*. The Prophet (S.A.W) agreed and asked Ali (A.S.) to change accordingly. Ali (A.S.) cancelled the words Bismillah Hir Rahman Nir Rahim and wrote, *"With Thy Name"*. Continuing the agreement Ali (A.S.) wrote, *"... This agreement is between Mohammad (S.A.W) the Apostle of Allah and..."* Suhail stopped Ali (A.S.) and told the Prophet (S.A.W) to cancel the words *Apostle of Allah* after his name, as they (Quraish) do

not accept him as the Apostle of Allah. The Prophet (S.A.W) asked Ali (A.S.) to erase those words and write in its place Mohammad (S.A.W) Ibne Abdullah. Ali (A.S.) refused with apology and said, *"After writing the words 'Apostle of Allah' after thy name how can I erase them."* The Prophet (S.A.W) himself erased the words, *"The Apostle of Allah"* from the agreement with Ali (A.S.)'s aid and ordered Mohammad (S.A.W) Ibne Abdullah to be written in its place.

Two copies of this agreement were prepared and were signed by the Prophet (S.A.W) and Suhail.

Umar Ibnul Khattab was so angry with this agreement that according to his own confession, *"A great doubt arose in my heart on the day the peace treaty at Hudaibia was signed. I deviated from the Prophet (S.A.W) on that day as I had never deviated from him before. I went to him and asked "Are you not the Messenger of Allah?" The Prophet (S.A.W) replied "Verily I am". I said "Are we not right and our opponents wrong?" The Prophet (S.A.W) replied "Yes, we are right". Then I said "Why should we bear this humiliation and disgrace, and return to peace in this manner". The Prophet (S.A.W) replied, "You son of Khattab, undoubtedly know I am the Messenger of Allah, and I do not do anything without His Orders. He alone is my Helper and He will see that my labour is not lost."*

The treaty of Hudaibia though annoyed many Muslims like Umar it brought tremendous relief and benefits to the Muslims. They were now not tortured or harassed any more. The Muslims who were living in Mecca surrounded by infidels were safe and could think and work for their future. And for at least ten years they had not to worry for their defense or consider themselves in danger. Those Muslims of Mecca who had hidden their identity until now for fear of being harassed were now openly moving as Muslims. Recitation of Quran and preaching of Islam was now done openly. Taking the name of Allah in Mecca was not a crime now. The Muslims now openly invited the infidels to embrace Islam.

Before the signing of this treaty the infidels did not speak to the Muslims, but now they had friendly relations with them and moved freely with them. And above all the Prophet (S.A.W) had some peace of mind and his life was not in that danger now. And due to the atmosphere of love and peace that this

agreement brought in Mecca the Muslim population doubled in just two years.

After signing of the peace treaty the Prophet (S.A.W) ordered the Muslims to sacrifice the animals he had brought from Madina. But none obeyed his orders. The Prophet (S.A.W) after asking them three times to slaughter the animals he himself rose and taking the help of Ali (A.S.) sacrificed all the animals.

Chapter 20

THE BATTLE OF KHAIBER

The Jews of Madina after their banishment were now settled in Khaiber, a stronghold of the Jews of Arabia. But they had neither forgiven nor forgotten the Prophet (S.A.W) for their ouster. Their anger and hatred of him was more because of their disappointment they got from him. When the Prophet (S.A.W) came to Madina they saw him and his followers offering their prayers facing Palestine. They thought that his preaching's were another form of Judaism and the Prophet (S.A.W) was actually one of them and that they can make best use of him. But when they realized that his teachings had broken their monopolies in business and that his preaching's were against capitalism their basic creed and the Prophet (S.A.W) asking the Muslims neither to pay interest or take interest which means their losing the control on the economy of Madina, they began fearing him, and when they saw that he has even changed the direction of their prayers from Palestine to Mecca they started hating him and wanted to kill him. And for this cause they had the support of even many rich Muslims of Madina who had lost their distinctions because of the teaching of equality and brotherhood by the Prophet (S.A.W). At the time of embracing Islam they had never thought that this religion will make them sit and pray with humble slaves and poor people. But were now helpless as the Muslims were now a bigger force which could not be easily dispensed with. So they began to conspire with the Jews to annihilate the Muslims completely.

Khaiber is a place some eighty miles from Madina and an old Jewish settlement. Here the Jews from Palestine and other places had settled after their banishments. And gradually this

thickly populated settlement had developed into a big market. The place was also considered safe because it was surrounded by six strongly built forts. The strongest and the biggest being Kamoos. (Khaiber in Hebrew means fort). They thought that being in Khaiber they were very secured and they could do any harm to the Muslims from there for which they cannot be punished. They occasionally raided the outskirts of Madina, looting and plundering the fruit trees and carrying away their cattle's.

One day when they killed the son of Abu Zar-e-Ghaffari who was looking after the cattle of the Prophet (S.A.W), the Prophet (S.A.W) sent Abdulla Bin Rawaha to warn them for doing such crimes.

But they refused to listen to Abdullah and Abdullah returned disappointed. The Prophet (S.A.W) also got the news that the Jewish tribes of Bani Ghaftan, Bani Asad and Bani Kanana had again regrouped under the command of Marhab, the famous Jew warrior of Khaibar. The Prophet (S.A.W) who was very much involved in dealing with the hypocrites of Madina did not want to fight on two fronts. But when he saw that the Jews of Khaibar would not allow him to live in peace and would attack any moment, he decided to counter attack them at Khaiber itself before they could attempt to overrun Madina. Taking some fourteen hundred people the Prophet (S.A.W) marched towards Khaiber.

The Prophet (S.A.W) on reaching Khaiber got an attack of migraine, he had to confine himself to his tent, and due to severity of the pain could not do anything. Ali (A.S.) too was suffering from conjunctivitis and was lying in his tent. Umar ibn Khattab without consulting the Prophet (S.A.W) took the flag of Islam himself and went to attack the enemies but could not face the onslaught of the enemies and soon returned without any fight. Next day the Prophet (S.A.W) gave the flag to Abu Bakr but he too ran away without giving any fight disappointing the Prophet (S.A.W). Third day Umar again took courage and asked for the flag but soon came back from the battle field. When the Prophet (S.A.W) questioned him, he blamed the soldiers for not standing by him and called them cowards. And when the Prophet (S.A.W) questioned the soldiers about their flight from the battlefield they blamed Umar and called him impotent.

The Prophet (S.A.W) was pained to see the state of affairs of the Muslims and their defeat for three consecutive days. Now the victory of the Muslims had become a necessity because the Prophet (S.A.W) feared that the hypocrites of Madina may also raise their heads on hearing the news of these defeats. Addressing the Muslims that evening the Prophet (S.A.W) said, *"Tomorrow I shall give the banner to a person, who is brave, who will attack and not run away from the battlefield. He is the lover of Allah and His Prophet (S.A.W) and Allah and His Prophet (S.A.W) also love him. This person will not return from the battlefield without achieving victory."* [Bukhari, Vol. 3, Page 33] This prediction of the Prophet (S.A.W) became the cause of sleepless nights for many. Victory was now certain and guaranteed, whoever carries the flag will not die, and return victorious. So why not have it. Next morning, when the Prophet (S.A.W) rose to speak to the Muslims, many of them who had desired to be "that lucky person" sat erect so that the Prophet (S.A.W) may not overlook him. Umar speaking of his own feelings on that night said, *"That was the day when I desired to be that man the Prophet (S.A.W) had predicted, and it was on that day that I dreamt of becoming the Amir (ruler)."* [Izalatul Khefah, Vol. 2, Page 49] When Ali (A.S.) was told about the Prophet (S.A.W)'s prediction he said, *"O Allah if you do not want to oblige anyone, no one can, and when you want to oblige anyone, who can stop You."*

Next morning the Prophet (S.A.W) summoned Ali (A.S.) from his sick bed, and after curing his conjunctivitis by applying his saliva, gave him the flag of Islam and ordered him to proceed to the battlefield. Ali (A.S.) asked, *"Have I to fight till they embrace Islam?"* The Prophet (S.A.W) replied, *"No teach them Islam and show them their duties towards Allah. If they don't agree ask them to have peace."*

By Allah if you succeed in converting even one Jew to Islam, it will be more than finding a red camel, which I am sure you will sacrifice it in the name of Allah."

Ali (A.S.) wearing a red gown, went near the fort of the Jews and posted his flag on a stone. A Jew priest watching Ali (A.S.) from the fort asked, *"O Flag bearer who are you and what is your name."*

When Ali (A.S.) gave his name he declared to his people, "*Beware I swear on Torat that you will be conquered.*" [Mir Dariyun Nabooowa, Vol. 2, Page 30] Haris Judah brother of Marhab rushed out of the fort and killed some Muslims. Ali (A.S.) challenged him and finished him then and there. Seeing his brother dead Marhab himself came out of the fort with his crack force and began to speak of his valour, strength and courage. "*I am the one whose mother has named him Marhab.*" In reply Ali (A.S.) said, "*I am the person whose mother has given him the name of Asad (Lion) and I am as dangerous as the Lion of the forest.*" Marhab taking the initiative attacked Ali (A.S.), but Ali (A.S.) avoided the blow and tendered such a forceful blow on his head that it cut his helmet, turban and rested on his teeth. Marhab fell dead and his companions fled back to the fort. Ali (A.S.) followed them and took the fort by storm, broke the gate single handed and carried his army inside the fort, and within hours the flag of Islam was flying on the biggest fort of Arabia.

Seeing Ali (A.S.) returning victorious the Prophet (S.A.W) rushed out of his tent, to receive him. He embraced him and kissed his forehead, and said, "*Ali I have received the news of your great achievement, O Ali which is worthy of my thanks and this is the obligation O Ali no Muslims can forget.*

Allah has appreciated your services and I am very much pleased with you." Hearing these words of compliment from the Prophet (S.A.W) of Islam Ali (A.S.) began to cry. The Prophet (S.A.W) asked him if these tears were of joy or sorrow? Ali (A.S.) replied that these were the tears of joy. "*Why should I not be happy when you are pleased with me.*" The Prophet (S.A.W) remarked, "*Not only that I am pleased with you, even Allah is pleased with you. O Ali (A.S.) I am afraid I cannot speak much about you because I am afraid the Muslims on hearing my views may give you the status the Christians have given to Jesus. But know this that you are to me as Haroon was to Moosa. You will fight for my cause and you will be the nearest to me on the Day of Judgment. You will be next to me on the fountain of Kausar. Enmity against you is enmity against me. A war against you is a war against me. You flesh is my flesh, your blood is my blood. Who obeys you obeys me. Truth is on your tongue, in your heart and in your mind.*" [Tareekhe Khamees V.4 pg. 53].

Speaking about Ali (A.S.)'s virtues Umar moaned and said out of three distinctions and favours which Ali (A.S.) received if he had received even one of it would have been like finding a red camel. And naming he said:-

(1) *The order of the Prophet (S.A.W) to his companions to close the doors of their houses which opened in the mosque except Ali (A.S.)'s doors,*

(2) *Marrying his daughter Fatema (S.A.) to Ali (A.S.) and*

(3) *getting the flag at Khaiber.*

When the people of Fadak saw the fall of Khaiber which they had considered to be their source of strength and protection they settled with the Prophet (S.A.W) and signed a peace treaty with him, giving the Prophet (S.A.W) half of his cost. The Prophet (S.A.W) agreeing to their suggestion allowed them to cultivate it on his behalf. For these gardens and land the Prophet (S.A.W) had an income of seventy thousand Dinars.

When the revelation from Allah came, "And give to the near of the kins his (or her) dues and to the needy and wayfarer and spend your earnings wastefully." (17-26 Holy Quran). The Prophet (S.A.W) gave Fadak to Fatema (S.A.) and her children in place of all the wealth her mother Khadija had spent for the cause of Islam. Fatema (S.A.) after receiving those fields from her father brought changes in the management of those farms.

Chapter 21

THE CONQUEST OF MECCA

By virtue of the treaty of Hudaibia, Bani Khuzza who had declared their association with the Muslims were now considered a part of Muslims now nobody had any right to challenge them; but the Quraish in order to punish them for their friendship with the Muslims violated the treaty and asked Bani Nakr to kill them and pillage their territory. Even Suhail himself, who had signed the treaty of Hudaibia on behalf of the Quraish came to fight in disguise. Bani Khuzza begged to spare their lives but they did not listen and slew all of them. Even those who had taken refuge in Kaaba were massacred. When the refugees of Kaaba pleaded for mercy in the name of Allah, the Quraish replied there is no Allah today.

When the Prophet (S.A.W) heard the news of the gruesome killing from the forty refugees (including women and children) who had somehow reached Madina he ordered an army of ten thousand people to get ready to attack Mecca, though it was the month of Ramzan and the Muslims were fasting.

Abu Sufian who was then the governor of Mecca rushed to Madina to apologise for the killings and ask for forgiveness of the Prophet (S.A.W). But the Prophet (S.A.W) did not believe his words and ordered his men to march towards Mecca. Saad Ibne Ebada was given the command of the advance force when the Prophet (S.A.W) learned from his uncle Abbas that Saad and his men were contemplating to loot Mecca in retaliation of the massacre of Bani Khuzza, he removed him from the command and gave it to Ali (A.S.). Ali (A.S.) took his men to Maruzaharan near Mecca and camped there for the final attack.

Abu Sufian seeing his end near him immediately embraced Islam, but the Prophet (S.A.W) did not believe his words again

and ordered the Muslims to surround Mecca, and enter from four different points. Ali (A.S.) who was also commanding a large cavalry along with being the flag-bearer of the Muslims army was ordered to hoist the flag on Mount Hajun and wait for the Prophet (S.A.W). The other officers were also asked not to attack the Meccans first.

Ali (A.S.) as ordered reached Mount Hajun without harming anybody and hoisted the flag of Islam on it.

Other generals too led their army peacefully and gathered near Ali (A.S.). When the Prophet (S.A.W) arrived, he removed his armour, but the dress of a pilgrim and wore a black turban and proceeded towards Kaaba with Ali (A.S.) to offer prayers.

There were three hundred and sixty idols inside the Kaaba representing the different pagan Arab gods.

Pictures of Prophet (S.A.W) Ibrahim and his son Ismail and of angels in females form were posted on the walls of Kaaba. The Prophet (S.A.W) after obliterating these pictures broke all idols. The idol of Hubal the so-called god of Mecca could not be broken by the Prophet (S.A.W) or Ali (A.S.) as it was fixed at a high place. The Prophet (S.A.W) made Ali (A.S.) stand on his shoulders to break it. Not one person from the whole of Mecca came forward to stop Mohammad (S.A.W) and Ali (A.S.) from breaking their gods. The whole of Mecca was at his mercy. While the Prophet (S.A.W) and Ali (A.S.) were breaking the idols the Muslims were celebrating the victory of Islam on the infidels.

Addressing the Meccans who had summoned before him the Prophet (S.A.W) asked them, "*What do you expect from me today?*" "*Mercy,*" they all pleaded. Tears rolled from the eyes of the Prophet(S.A.W) and he declared, "*Today I will speak to you as Yusuf spoke to his brothers. I will not harm you and Allah will forgive you for He is Merciful and Loving. Go you are free.*" Abu Sufian who was sure than he will not be forgiven ran after every important person whom he thought could influence the Prophet (S.A.W). When nobody accompanied him he caught hold of Prophet (S.A.W)'s uncle Abbas and begged him to save his life. Abbas requested the Prophet (S.A.W) to forgive Abu Sufian, and the Prophet (S.A.W) did not turn down his uncle's request, and freeing Abu Sufian said "*Go you are a freed slave.*"

After the conquest of Mecca the Prophet (S.A.W) sent some of the Muslims as missionaries to visit the small hamlets of non-Muslims near Mecca and invite them towards Islam. He had given specific orders not to harm anyone but Khalid Bin Waleed who had embraced Islam only after the fall of Mecca chose the occasion to take the revenge on his infidel uncle from Bani Jazhima who were all Muslims. When the people of Bani Jazhima learned about Khalid Bin Waleed's coming they came out of their hamlets to meet him but armed. Khalid knowing fully well that they were Muslims asked them who they were.

The people of Bani Jazhima said that they were Muslims and followed the teachings of Mohammad (S.A.W). They also informed him that they had built a mosque in which they recite Azaan and offer Namaz. When Khalid could not find any other excuse to kill them he asked them as to why did they come armed to meet him. They replied that they mistook him and his men to be some other clan with whom they did not have good relations. Khalid did not accept this explanation and ordered them to surrender their arms, which they immediately did. Khalid then ordered his men to tie their hands behind their backs. When their hands were tied Khalid beheaded all of them.

When the Prophet (S.A.W) learned about the killings of Muslim by Khalid, he was so angry and agitated that thrice he prayed, "*O Allah I deplore Khalid's action.*" Then he sent Ali (A.S.) to compensate the survivors for their losses and to return all that Khalid had looted. Ali (A.S.) enquired from every person of Bani Jazhima of his or her's losses and sufferings and gave all what they asked for. When every person was paid to his satisfaction and there was still some money left, Ali (A.S.) redistributed it to all of them. When the Prophet (S.A.W) was informed about the way Ali (A.S.) handled the sufferers of Bani Jazhima he appreciated Ali (A.S.)'s generosity.

Chapter 22

THE BATTLE OF HUNAIN

After the fall of Mecca Kaaba came under the control of the Prophet (S.A.W). The breaking of the idols and banning entries of the non-Muslims in it caused bitter reactions on the non Muslim population of Mecca and its surrounding hamlets, for this was the holy place of worship for them. The hypocrites too who had embraced Islam for their own personal gains or out of fear were also not happy with this ban because in their hearts they were still idol worshipers and were having sympathies with the infidels.

Among these people were two powerful Beduin tribes of Bani Hawazin and Bani Saqeef. These two tribes joined hands with Bani Nasr, Bani Saad, Bani Husham and Bani Halal to fight and take back their place of worship. The new converts who had embraced Islam only after the fall of Mecca also assured them of all help. Thus a force of twenty thousand people gather under the leadership of Malik Bin Awf to fight the Muslims. They decided to attack them at Tayef outside Mecca when the Prophet (S.A.W) and his followers leave Mecca for Madina.

When the Prophet (S.A.W) learned about the impending attack, he left Mecca to face them with ten thousand Muslims, who had accompanied him from Madina. Some two thousand newly converts from Mecca including some freed slaves too volunteered to fight for Islam. Ali (A.S.) as usual was given the banner of Islam and asked to lead the army. The Muslims reached the valley of Hunain at mid night. The path of Hunain to Taif was so narrow that men could walk on it only in singles. Even camels and horses could walk with difficulty. The enemies had planned their attack on the Muslims from this place. They hid their archers here and had ordered them to attack the

Muslims when they cross this narrow path, from both the sides, as well as from the front. Their strategy worked and as the Muslims entered the narrow path the infidels attacked them from three sides. The Muslims shocked by this sudden attack fled without putting any resistance. The first division that fled was the one commanded by Khalid Bin Waleed. The tribe of Bani Saleem from Mecca which had just embraced Islam followed them. Umar Ibnul Khattab too ran away leaving the Prophet (S.A.W) alone. When Abu Qatada lamented on his deserting the Prophet (S.A.W), Umar replied that it was the will of Allah.

In few moments the entire Muslim army fled leaving the Prophet (S.A.W) alone with Ali (A.S.), Abbas (Prophet (S.A.W)'s uncle), Aqueel (Ali (A.S.)'s brother), Abdullah Ibne Zubair, Zubair Ibne Awam, Usman Ibne Zaid and Abu Sufian Ibnul Harris. The Prophet (S.A.W) asked his uncle to call the Muslims and Abbas shouted with full-throated voice, "*O Helpers (People of Madina) O People of Samra (those who had taken the oath of Allegiance to the Prophet (S.A.W) under the tree of Samra, known as Baitur Rizwan, at the time of signing the peace treaty of Hudaibia) where are you running away. The Prophet (S.A.W) of Allah is here. Return, come back, where are you going. The Apostle of The Lord is here. Return where are you going.*" But nobody paid any attention to Abbas's voice and nobody returned.

Abu Sufian gleefully taunted the Prophet (S.A.W) and said, "*They will not stop till they reach the sea shore.*" Many of the new converts from Mecca had also gathered near Abu Sufian to congratulate him for the defeat of the Muslims. They said that the magic spell of the lying Prophet had broken now. But the call that Abbas continued to give did have some effect and some Muslims returned. Ali (A.S.) divided this small force into three divisions. One division was asked to Protect the Prophet (S.A.W), the other was asked to check from the rear and the third division he took with him to attack the attackers.

Ali (A.S.) fought and fought till he slew their commander Abu Jendal, and got seriously hurt. But he pounced upon the enemy's ranks and killed thirty of them. The rest fled, and the war was won. Malik Ibne Awf fled to Taif where he was given asylum. Abu Qatada who had also fled with the rest of the

Muslims found Umar Ibnul Khattab among the deserters of the Prophet (S.A.W), when Abu Qatada asked as to why did he flee Umar replied, "*What to do? Allah wished so*" [Sahih Bukhari, Chapter 17, page 50].

The people of Tayef who were known for their bravery and courage attributed this strength and success to an idol called "Al-Lat". The Prophet (S.A.W) in order to correct them and show them that the hand-made idols cannot have power to give anything and are themselves perishable, sent some of the Muslims to break the idol. But the people of Tayef did not allow the Muslims to break the idol and Al-Lat but destroyed all the pagan symbols. This greatly hurt the feelings of Bani Khusham whose leader Shahab came out to challenge Ali (A.S.) and was slain. Seeing their leader killed the members of Bani Khasham surrendered. Then came the tribes of Bani Thakeef and Bani Hawazin but they too were defeated by Ali (A.S.). Ali (A.S.) then marched towards Tayef and the people of Tayef too surrendered before him.

In the year 9 A.H. the tribes of Wadi-ul-Ramal attempted to attack Madina. The Prophet (S.A.W) sent two expeditions to check them but they failed. The Prophet (S.A.W) then deputed Ali (A.S.) to tackle them.

Ali (A.S.) went and finished them.

When Ali (A.S.) was returning from this expedition he saw the Prophet (S.A.W) waiting outside Madina to receive him. Ali (A.S.) immediately jumped from his horse and came to the Prophet (S.A.W) on foot.

The Prophet (S.A.W) was so happy with the victory that Ali (A.S.) had achieved that he made Ali (A.S.) mount the horse again and said, "*O Ali, Allah and His Prophet have accepted your services*" On hearing these words Ali (A.S.) wept in joy.

The Prophet (S.A.W) had hardly passed some days in peace when he got the news that the Roman emperor Heracles was mobilizing a huge army to attack Madina and many of the Arab tribes were helping him. The Prophet (S.A.W) wanted to stop them on their way but the situation in Madina itself was so sensitive that he could not leave the place. There was famine in Hejaz, Tayef and Yemen and the hypocrites were spreading the rumour that the famine was Allah's curse on the Muslims and He wants to finish them. Another rumour that the hypocrites

had spread was that the Roman army was very strong and that the defeat of the Prophet (S.A.W) was certain. These groups were being prepared to demoralize the Muslims and the chances of their revolting against the Prophet (S.A.W) in his absence was certain.

The Prophet (S.A.W) was now compelled to fight on both the fronts. He therefore appointed Ali (A.S.) as the governor of Madina with the permission to lead the prayers and perform all other duties the Prophet (S.A.W) himself performed. The Prophet (S.A.W) had hardly gone some distance when the hypocrites led by Abdulla Ibne Ubay started spreading another rumour that the Prophet (S.A.W) had deliberately avoided Ali (A.S.) as he had some doubts about his integrity. Ali (A.S.) felt very sad at this news. He rushed towards the Prophet (S.A.W) to confirm it. On meeting the Prophet (S.A.W), Ali (A.S.) said, "*You are leaving me behind in the company of women and children?*" The Prophet (S.A.W) consoled Ali (A.S.) and condemned the rumour mongers and the liars. He warned Ali (A.S.) to be vigilant against these hypocrites and enemies of Islam who were looking for an opportunity to revolt against him and this was the reason why they did not want him to be there in Madina, and that is the reason why he (Prophet) had kept him back in Madina so that he may keep them in check and also look after the Muslim families. The Prophet (S.A.W) further assuring Ali (A.S.) of his confidence and love for him said, "*When they can call me an epileptic, magician, neoromant and liar they can also cast aspersions on you. O Ali, you are to me what Haroon was to Moosa*" [Sahih Bukhari]. Ali (A.S.) returned convinced to Madina and the Prophet (S.A.W) proceeded towards Tabuk where he stayed for twenty days till the governor of Ila approached him and signed a peace treaty.

The march to Tabuk had its own significance for it showed the characters of the followers of Islam.

When the Prophet (S.A.W) ordered them to march, they just marched even without proper ammunitions and enough food to last the journey. Some Muslims took only one date as their food for the whole day.

The Prophet (S.A.W) generally tied a stone on his belly so as not to feel hungry. Abu Zarr-e-Ghaffari was another such soldier of the Prophet (S.A.W). The camel that he was riding was

very weak and could not keep pace with the rest of the marchers. Gradually Abu Zar was left behind from the army, and the people thought that Abu Zar too had deserted the Prophet (S.A.W) as some of them had done earlier, whenever the Prophet (S.A.W) was told about anybody's desertion he said, "*Let him go away. If there is anything good in him Allah will make him return, if there is nothing good in him it is better he has gone.*" The Prophet (S.A.W) gave the same answer when the people informed him about Abu Zar's missing also.

But Abu Zar had not deserted the Prophet (S.A.W). When he saw that because of his weak camel he has been left far behind and that it would not be possible for him to be with them on the battlefield, he climbed down from the camel and leaving it behind he set on foot to be with the Prophet (S.A.W) soon.

He walked on the burning sand hungry and thirsty. On the way near a hilly place he saw some water, but instead of drinking it he collected it for the Prophet (S.A.W) saying to himself that how could he quench his thirst when his dearest friend the Prophet (S.A.W) is thirsty. Filling his water-skin and slinging it on his shoulders he hastened towards the Prophet (S.A.W). When the Muslims saw somebody coming towards them informed the Prophet (S.A.W) who said it must be Abu Zar, and when the man came nearer the Muslims recognised him to be Abu Zar. He was so exhausted due to hunger and thirst that he was about to collapse. The Prophet (S.A.W) ordered his men to give him some water to drink, but Abu Zar refused saying with a feeble voice that he himself had some water with him. When the Prophet (S.A.W) asked him as to why did he not drink that water as he was about to die of thirst Abu Zar replied, "*How could I drink any water before the Prophet (S.A.W) of Allah has not drunk.*"

Chapter 23

THE DESPATCH OF SURA BARAAT

Though many of the Meccans had embraced Islam and called themselves Muslims they still worshipped their idols secretly and performed many of their old rites which Islam had forbidden. The Prophet (S.A.W) received a revelation in the form of Sura Baraat from Allah forbidding these people from doing such un-Islamic rites. As the Prophet (S.A.W) himself could not go to Mecca he deputed Abu Bakr to carry the Sura to Mecca and recite it before the pilgrims, and explain to them its significance and its meanings. Abu Bakr taking his friend Umar and some three hundred people with him left for Mecca. The Prophet (S.A.W) also gave him two hundred camels to sacrifice them on his behalf. Hardly Abu Bakr had gone some distance when the Prophet (S.A.W) received another revelation from Allah asking the Prophet (S.A.W) to either proceed himself with the mission or send somebody who was from him. As the Prophet (S.A.W) could not go himself he asked Ali (A.S.) to rush and take the Sura Baraat from Abu Bakr and fulfil the mission himself. The Prophet (S.A.W) also gave his own camel Ghadzba to Ali (A.S.) so that it may take Ali (A.S.) faster to catch Abu Bakr. The Prophet (S.A.W) also instructed Ali (A.S.) to take Abu Bakr with him, but if he refuses to accompany him then ask him to return.

Ali (A.S.) met Abu Bakr at Ara and gave him the Prophet (S.A.W)'s message. Abu Bakr though handed over the Sura to Ali (A.S.) but refused to accompany him and taking Umar with him returned to the Prophet (S.A.W) to ask him as to why did the Prophet (S.A.W) humiliate him. Abu Bakr was so hurt by this act of the Prophet (S.A.W) that he broke down when he came before him. The Prophet (S.A.W)

replied, *"I have acted as per the orders of Allah."* [Khasaes-e-Nisae page 62].

Ali (A.S.), on reaching Kaaba, read Sura Baraat to the pilgrims and declared, *"I have been ordered by the Prophet (S.A.W) to tell you :-*

(1) That no one shall henceforth go round the Kaaba in nude.

(2) That all the agreements signed by the Prophet (S.A.W) with many of the tribes stand cancelled from today.

(3) That from this year no infidel will be allowed to visit the Kaaba."

Towards 9 A.H. missions from various parts of Arabia came to the Prophet (S.A.W) and embraced Islam, except the Christians of Najran, a city of Yemen, who still doubted his mission and turned down all his invitations. Finally they agreed to send a deputation of fourteen learned people who would meet the Prophet (S.A.W) and know from him his mission. The delegation was led by three famous scholars, Abdul Maseeb, Aquib Sayeed and Abdul Harris. On reaching Madina they changed their clothes and wore rich silken garments and golden rings to impress the Prophet (S.A.W). When the Prophet (S.A.W) saw them coming in this garb he instead of welcoming them turned his face away from them.

Disappointed by the Prophet (S.A.W)'s attitude they went to Usman and complained about the Prophet (S.A.W)'s treatment. Usman brought them to Ali (A.S.) for his advice. Ali (A.S.) seeing them in rich garments advised them to change their dresses and wear their original priestly dresses. The delegates accordingly wore their priestly dresses and again went to the Prophet (S.A.W) who answered their salutations and said, *"By the Lord who has appointed me as His messenger, I could see the Satan accompanying you when you first came to meet me"*

Chapter 24

MUBAHELA (MALEDICTORY CONFLICT)

The Prophet (S.A.W) then invited the delegates to accept Islam as their religion but they refused and asked the Prophet (S.A.W) to pronounce his beliefs about Jesus. The Prophet (S.A.W) advised them to go and rest and that he will answer their question the next day.

Next day, Allah revealed Sura 3, (Ale Imran) verses 58, 59, 60 of the Holy Quran to the Prophet (S.A.W) which says, "Surely the likeness of Jesus is with Allah as the likeness of Adam. He created him from dust then said to him be and he became alive. This is the truth from your Lord. So be not of the disputers." Next day when the Christian delegates came to the Prophet (S.A.W) to know his views about Jesus the Prophet (S.A.W) recited these verses and said, "Jesus was only a Prophet like Adam. He was created from dust and therefore cannot be son of Allah." But they did not believe him. Allah sent another revelation which says, "That if the opponents insist in the matter even after the knowledge you have given them, tell them come let us bring our sons and your sons, our woman and your woman, ourselves and yourselves and beseech Allah and invoke His curse upon the liars" (3-60).

The Prophet (S.A.W) informed the Christians about this revelation and challenged them to have a *Mubahela* (maledictory conflict) with him, which the Christians agreed. Next day when they came prepared for the maledictory conflict they saw the Prophet (S.A.W) coming out with Husain (A.S.), Ali (A.S.)'s second son in his arms. Hasan (A.S.) the eldest son of Ali (A.S.) holding the finger of the Prophet (S.A.W), Fatema (S.A.) Ali (A.S.)'s wife and daughter of the Prophet (S.A.W) walking behind the Prophet (S.A.W) and Ali (A.S.) walking behind Fatema

(S.A.). The Christians also heard the Prophet (S.A.W) instructing these four members of his family that when he supplicates they should all say `Amen'. The faces that the Christian saw for the first time and the instructions that they heard the Prophet (S.A.W) giving them frightened the Christians so much that Abu Harris their leader said, "*Verily I see a divine light on the faces of these combatants, truth shines in their eyes. I am sure should they pray for anything Allah will listen to their prayers and even move mountains if they asked for it. I sincerely advise you to refrain from having this maledictory conflict (Mubahela) with them and invoke the curse of Allah. Such maledictory conflicts with people like these is to invite sure death.*" Heeding his advice the Christians refused to have *Mubahela* and signed a treaty with the Prophet (S.A.W) agreeing to supply two thousand dresses of forty Dirhams each every year to the Muslims [Madarejun Naboova, Vol.2, page 498].

Chapter 25

THE EXPEDITION TO YEMEN

In 632 A.D. the Prophet (S.A.W) deputed Ali (A.S.) to preach Islam in Yemen. Khalid Bin Waleed had laboured for six months to bring the Yemenites to Islam but had miserably failed, because the people of Yemen were proud of their heritage and culture and took the greatest pride in their traditions and institutions. The Jewish and Christian colonies in and around Yemen were also famous for their soldiers who were well versed with their scriptures and spoke with authority in the matter of their religion.

Before Ali (A.S.) left for Yemen, the Prophet (S.A.W) examined the three hundred people Ali (A.S.) was taking with him. He gave a black flag to Ali (A.S.) and tying a black turban on his head said, "*Proceed to Yemen and preach its inhabitants the divine law of Islam. You have to enlighten them with the commandments of Allah as revealed in the Quran. Teach them the methods of prayers and extend them the invitation to accept Islam. I swear by Allah that one conversion by you is far nobler and better than all the wonders of nature on which the sun rises and sets.*"

On reaching Yemen, Ali (A.S.) read the Prophet (S.A.W)'s letter to the people and spoke to them the doctrine of Islam in such a way that the entire Hamadani tribe embraced Islam on the very first day. The Christian priests and the Jewish Rabies held daily discussions with him on religious doctrines and dogmas and Ali (A.S.)'s sermons on the unity of Allah and the Islamic expositions of the values of life greatly impressed them. After one of his sermons the Christian priest Kaab a distinguished scholar and critic embraced Islam and others soon

followed him. Similarly many Jewish Rabies and other tribes of Yemen embraced Islam.

Chapter 26

THE LAST HAJJ

When Ali (A.S.) was still in Yemen the Prophet (S.A.W) decided to go for Haj. This was the last Haj of the Prophet (S.A.W). He had not performed any Haj after coming to Madina. As the news spread Muslims from every corner of the Arabian Peninsular decided to accompany him. The Prophet (S.A.W) wrote to Ali (A.S.) to finish his task soon and join him at Mecca to perform the Haj together. The Prophet (S.A.W) also took with him his daughter Fatema (S.A.) and all his wives. Sixty six camels were also taken to be sacrificed at Kaaba. The Prophet (S.A.W) reached Mecca on Sunday the fourth of Zilhajj 10th year after his migration from Mecca.

When Ali (A.S.) came from Yemen he pitched his tents outside Mecca and leaving his men and material there came to the Prophet (S.A.W) to present the accounts of his mission. The person whom Ali (A.S.) had appointed to guard the property distributed the new costumes Ali (A.S.) had brought from Yemen to the soldiers so that they may enter Mecca in new costumes. When Ali (A.S.) returned and saw the soldiers all dressed he made them remove them and fired the officer for mistrust saying the real owner of those costumes was only the Prophet (S.A.W) and no one else and without his permission no one could touch it. To Ali (A.S.) this was a misappropriation from *Baitul Mal* (the treasury of the Muslims).

The soldiers did not like Ali (A.S.)'s attitude and complained to the Prophet (S.A.W) about it. The Prophet (S.A.W) said, "*Do not grumble about Ali (A.S.). I swear by Allah that he is more intensely in the way of Allah than that any one should complain about it.*"

After Ali (A.S.)'s arrival the Prophet (S.A.W) addressed the huge Muslim gathering from the top of Jabalul Arafat, (the mount of Arafat) and then taught them the rites of pilgrimage and Hajj. He then sacrificed some of the camels himself he had brought from Madina and asked Ali (A.S.) to sacrifice the remaining ones on his behalf. Ali (A.S.) too had brought thirty four camels from Yemen which he sacrificed with the camels of the Prophet (S.A.W).

The Prophet (S.A.W) left Mecca on fourteenth of Zilhajj for Madina and behind him the large multitude of his followers walked. As the caravan reached Johfa, a place thirteen miles from Mecca it suddenly stopped.

Chapter 27

GHADEER-E-KHUM

Johfa is a place where roads from Egypt, Madina, Syria, Mecca and Iraq meet. Near this place is a pond known as Ghadeer-e-Khum where Angel Gabriel descended and delivered the following message of Allah to the Prophet (S.A.W), "O Messenger deliver what has been sent down unto you from your Lord, and if you do not do this then you have not delivered His Message. And surely Allah will protect you from (the mischiefs of) men. Verily Allah will not guide an atheistic people." (Quran 3-67). The Prophet (S.A.W) immediately sent messengers to bring back those people who had gone ahead of him and waited for those who were coming behind.

Being the month of March it was terribly hot and the earth was burning like fire. Everybody in the caravan was anxious to know the emergency which had forced the Prophet (S.A.W) to take this immediate action as this was never a resting place for the travellers. Also the Prophet (S.A.W) ordered his men to remove the thorns and stones and clean the place under accasia trees and prepare a pulpit from the saddles of the camels.

When all the Muslims (124,000 according to the historian Ibne Aseer] had assembled, the Prophet (S.A.W) asked Bilal to recite the Azan and added the words "*Hayya Ala Khairil Amal*" (hasten towards the best of deeds) to it. When the Azan was over the Prophet (S.A.W) led the noon prayers. (A mosque known as *Ghadeer-e-Khum Mosque* has been constructed on that site).

After the noon prayers were over the Prophet (S.A.W) mounted the pulpit with Ali (A.S.) on his right.

The Prophet (S.A.W) himself had tied a black turban on Ali (A.S.)'s head with it's end hanging on his shoulders, that day.

Addressing the Muslims the Prophet (S.A.W) said, *"I have been called back by the Lord and I have submitted to His Orders."* Hearing these shocking words from their beloved many Muslims began to cry. The Prophet (S.A.W) continued, *"Harken I shall be questioned for my dealings by Allah and you shall (in your turn) also be questioned what will you say?"* The assembly roared with one voice, *"We bear witness and we shall bear witness that you have given us the commandments of Allah as they should have been delivered and you have done everything and tried your best to guide and teach us. May Allah grant you the best reward for that."* The Prophet (S.A.W) then said, *"Do you not witness that there is no God but Allah, Mohammad (S.A.W) is his slave and messenger. The Heaven and Hell are realities. Death and life after death are also facts. There is no doubt that there will be a day of resurrection and judgements and Allah will raise them alive who are lying dead in their graves."*

Everyone roared, *"Yes, undoubtedly we believe in these facts."* The Prophet (S.A.W) then said, *"I leave among you two valuable things one is Quran and the other is my progeny. Both of them will not part until they meet me at Hauz Kauser in heaven. Therefore be careful and guarded in your relations with Quran and my Progeny after me. Harken Allah is my Lord and I am the Lord of the believers."*

Then holding Ali (A.S.)'s hand and raising it he said, *"Ali is also the Lord of those whose Lord I am. O Lord be a Master of one who takes Ali (A.S.) as his master, be enemy of one who takes Ali as his enemy, degrade him who tries to degrade Ali and help him who helps Ali and turn righteousness in the direction of Ali in whichever direction he turns."* Some of the people from the crowd remarked, *"Is it not enough to profess the creed of evidence, say our prayers and give alms with strict regularity? Why do you want to impose Abu Talib's son upon us? Is it your personal order or the order of Allah?"* The Prophet (S.A.W) replied, *"Of course, it is the order of Allah. Who else can order. There is no one to be worshipped except Allah and this order has been given by Him"*. At this moment a verse from Quran was revealed to the Prophet (S.A.W) *"This day I have perfected your religion for you and completed My favour*

unto you, and have chosen for you as your religion Al-Islam." (Chapter 5 verse 3).

The Prophet (S.A.W) then got down from the pulpit and offered namaz. After finishing the namaz he asked Ali (A.S.) to wait in his tent. He then told the men to go and congratulate Ali (A.S.) for being chosen by Allah to be the heir to the Prophet (S.A.W). People in groups went inside the tent and congratulated Ali (A.S.). Talha and Zubair were the first to clasp the hand of Ali (A.S.). Abu Bakr, Umar and Usman followed them. Umar congratulating Ali (A.S.) said, "*O Ali from today you are my master and the master of every Muslim men and women.*" [Riazun Nazra, page 169] When everybody had congratulated, the Prophet (S.A.W) asked his wives and other ladies to go and wish Ali (A.S.).

When everybody had finished congratulating Ali (A.S.) and were preparing to resume their journey the Prophet (S.A.W) asked them to inform those who were not present to hear his declaration on this occasion. This was on the 18th of Zilhajj 10th year after the migration of the Prophet (S.A.W).

The significance of this declaration at such a time and such a place become all the more important when we find from the history that Adam appointed his son Sheesh as his successor. When Sheesh remained sick for eleven days and he felt that his death was certain he called his son Anoosh and appointed him as his successor and told him to shoulder his responsibilities. Anoosh appointed his son Qainan, Qainan appointed his son Mablail, Mablail appointed his son Yadpayard. Yard appointed his son Khunokh or Idris as he was his heir, Idris appointed Mutawashaq, his son as his heir, Mutawashak appointed his son Lunak, Lunak appointed his son Noah, Noah appointed his son Saam.

Ibrahim appointed his two sons Ishaq and Ismail, Ismail appointed his son Qaidar and Ishaq appointed his son Yakub, Yakub appointed his son Yusuf, Yusuf appointed his son Yahuda, Ayub appointed Homil, Homil appointed his son Abadan, Moosa appointed his brother Haroon because he had no son and when Haroon died before him Moosa appointed Yoosha Bin Noon. Yoosha appointed Kalib, Kalib appointed his son Yoosa Kos. Ilyas appointed Alyasae. Yasae appointed his son Zul

Kifle. Shaya appointed Yashia. Dawood appointed his son Suleman, Issa appointed Shamoon.

Commenting on the declaration of Ghadeer, Imam Gazali in his book *Sirrul Alemain* writes, "*Majority of the scholars and critics of Islam agree that the Prophet (S.A.W) did pronounce the tradition of Ghadeer-e-Khum on this occasion and all unanimously say that the Prophet (S.A.W) did declare that Ali (A.S.) is also the Lord whose Lord I am, and Umar did congratulate Ali (A.S.) saying from today O Ali!*

You are my Lord as well as the Lord of all the Muslims men and women. As a matter of fact his congratulation meant his acceptance of Ali as the Caliph of the Prophet (S.A.W) and the ruler of the Muslim world. But the greed for capturing the chair of power, the greed to be called the Caliph of the Prophet (S.A.W), flying the flag (of Islam) in the air, arranging huge cavalries and the lust for conquering cities overpowered them and made them selfish and turned them towards their old conditions (their pre Islamic days). In short they ignored the teachings of Islam and sold this valuable religion by taking a very small price. The tragedy is that they purchased with this money the most condemned thing (world). And when the Prophet (S.A.W) before his death asked them to get inkpot and pen so that he may solve the problem of Khilafat and remind them once again as to who deserves to be his heir and on this Umar remarked that leave this man alone he is speaking nonsense [Saheeh Bukhari]. In fact he had in his mind the Khilafat of Abu Bakr. Their interpretation of Quran and the traditions of the Prophet (S.A.W) also did not help them. When they could not connect the two they took refuge behind the word consensus though even that was not true. Because Abbas (Prophet (S.A.W)'s uncle) and all his children, Ali, Fatema and all their children never pledged their loyalty (to Abu Bakr) and even many people at Saqifa too opposed him then and how do they call it a majority."

Chapter 28

THE LAST DAYS OF THE HOLY PROPHET (S.A.W.)

From the day the Prophet (S.A.W) reached Madina his health began to decline. In the beginning it was felt that the fatigue of a long and tiresome journey had made him sick and feeble but as days went by his weakness grew and it became difficult for him to move out of his house. The month of Moharram passed without any improvement and the month of Safar began made him more serious. He was having fever and headache continuously. He could not sit in bed on his own. When he found it difficult to visit the houses of his wives which were just in a row and next to each other, he called them and requested them to allow him to stay with any one of them. All the wives gave their consent and asked him to stay where he likes but Aisha insisted that she will take him to her house and that he will now stay there. As the condition of the Prophet (S.A.W) was serious no wife objected. Though the wives were divided in two distinct groups. One led by Aisha and Hafsa, daughter of Umar Ibnul Khattab and the other led by Umme Aiman and Umme Salma. Aisha and Hafsa never talked to these ladies nor did they talk to Ali (A.S.) and Fatema (S.A.) nor ever gave any respect to them. The malice borne by Aisha towards Fatema (S.A.) and Ali (A.S.) was so much that the door which the Prophet (S.A.W) had fixed between his house and the house of Fatema (S.A.) so that he could visit her often as he could was sealed by the Prophet (S.A.W) on the request of Fatema (S.A.). (The Prophet (S.A.W) had made it a practice of always going out of his house or coming in through this door so that he could visit his daughter as many times and Aisha did not like it).

The hatred of Aisha for Ali (A.S.) and Fatema (S.A.) was so bitter that history cannot recall a single incident where Aisha either spoke good of them or even talked to them. She always quarreled or abused. The declaration of the Prophet (S.A.W) that Fatema (S.A.) is a part of his body and whoever harms her harms him had no effect on her. She never took the name of Ali (A.S.) while narrating any incident or quoting any tradition. Whenever she spoke of Ali (A.S.) she used the words, "*that man.*" It was she who went to the extent of going to the battlefield to fight with Ali (A.S.) in the war of Jamal, knowing fully well that Islam has prohibited women from going to war.

When the Prophet (S.A.W)'s wives agreed to allow him to shift to the room of Aisha, Ali (A.S.) and Fazal Ibne Abbas, another cousin of the Prophet (S.A.W), physically carried him to her room. In Aisha's room neither Ali (A.S.) and Fatema (S.A.) nor the wives of the Prophet (S.A.W) were free to stay with the Prophet (S.A.W) all the time. They used to come in the morning and go away in the evening.

At this juncture history reveals something which is not only surprising but also shocking. A Prophet (S.A.W) who is so seriously ill that he can't get up on his own, who can't move from one room to the other and take permission of all the wives to stay at one place suddenly decides to send the entire Muslim population of Madina to go as far as Rome to fight the Romans who had killed Zaid Bin Harsa a trusted lieutenant of his, Jafar-e- Tayyar his relative and many other Muslims. He has no money for the expedition he borrows the money from a Jew, though there is no urgency no fear of an attack, still surprising is the decision to send each and every person for the expedition except Ali (A.S.) who was always the flag bearer and commander of the Muslim army. Ali (A.S.) is being asked to stay back in Madina and in his place Osama Bin Zaid a seventeen year old son of a slave is ordered to be the commander of the army knowing fully well that he is ordering all those people to go under the command of Osama who had earlier refused to go under the command of his father Zaid Bin Harsa only because he was a slave.

The Prophet (S.A.W) doesn't stop here, he himself comes out of the house though he cannot walk himself and takes the support of Fazl Ibne Abbas, he decorates the flag of Islam himself

and gives it to Osama saying, "*O Osama ! Lead the army of Islam and wage a war against the Romans who have killed your father. Go to the place where he was killed and crush the army of your father's killers. I am appointing you as my army's commander. Attack the army of Ahle Abna early morning and reach before the news of your arrival reaches them. Take such people with you who may guide you and send the spies before you go.*" After giving these instructions the Prophet (S.A.W) turns back to see that each and every Muslim goes with Osama. Though the Prophet (S.A.W) is so weak that even speaking a few sentences makes him unconscious he calls people by their names and orders Abu Bakr you go, Umar you go, Abu Obaida, Talha, Zubair you all go. On reaching home the Prophet (S.A.W) continued to ask from his bed whether all the Muslims had left Madina?

Osama taking the flag left Madina and camped at Jerf'an outskirts of Madina, waiting for the Muslims to join him. But many of the Muslims did not leave Madina. Some felt insulted because Osama was the son of a slave. Some were aggrieved because Osama was much younger to them. When the Prophet (S.A.W) learned about it he became very sad. He came to the mosque supported by Ali (A.S.) and Fazl Ibne Abbas. Mounting the pulpit he said, "*Your objection to my appointing Osama is not new. Similar objections were raised when I had appointed Osama's father Zaid as my commander. By Allah Osama and his father deserved to be made commanders. Curse of Allah be upon those who do not go with Osama.*" Then turning to Osama he said, "*Leave Madina with the name of Allah.*" Osama pleaded with the Prophet (S.A.W) to allow him to stay in Madina till such time the Prophet (S.A.W) is all right but the Prophet (S.A.W) did not agree and asked Osama to leave at once. Osama again begged, "*If I leave you in this condition I will feel very much disturbed.*" But the Prophet (S.A.W) insisted and ordered him to march. Osama murmured "*My heart will always be in Madina and I will be asking every traveller about your health.*" But the Prophet (S.A.W) did not pay any heed, and Osama left Madina and waited at Jerf for the Muslims to join him but none came [Kitabul Melal Wan Nehal by Allama Sharistani].

Next morning Bilal came to the Prophet (S.A.W) and requested him to lead the morning prayer. The Prophet (S.A.W) had such a high fever and headache that he could not follow what Bilal had said. Aisha and Hafsa who were in the house asked Bilal to go and tell Abu Bakr (Aisha took Abu Bakr's name while Hafsa took Umar's name) to lead the prayers. The Prophet (S.A.W) on hearing this got angry on both the wives and said, "*Do not speak such things. You are like the women who tried to misguide Yusuf (the Prophet (S.A.W)).*" Ali (A.S.) and Fazl Ibne Abbas who had come by then helped the Prophet (S.A.W) to go to the mosque. The Prophet (S.A.W) was so weak that inspite of his putting his both the hands on the shoulders of Ali (A.S.) and Fazl Ibne Abbas his feet were dragging on the floor. He had also tied a band on his fore head to control the headache.

By the time the Prophet (S.A.W) could reach the mosque Abu Bakr had already taken his place and was leading the prayers. The Prophet (S.A.W) ordered him to stop the prayer and leave his place. Abu Bakr moved and the Prophet (S.A.W) taking his place sat down and led the prayer from the beginning in the sitting posture.

After finishing the prayers the Prophet (S.A.W) went home and summoned Abu Bakr and Umar. When they came, the Prophet (S.A.W) asked them as to why they were still in Madina when he had ordered them to go with Usama. Abu Bakr said that he had actually left Madina but the desire to see him once again brought him back. Umar explained that he too had left but the replies of the travelers about his (Prophet (S.A.W)'s) health did not satisfy him and he had to come again. The Prophet (S.A.W) ordered them again to go and join Osama and said, "*Curse be upon those who do not go with Osama.*"

Repeating the curse three times the Prophet (S.A.W) became unconscious. But nothing moved Abu Bakr and Umar. Abu Bakr instead of going to Jerf went away to Sakh a village three miles from Madina where his new wife lived and Umar continued to stay near the Prophet (S.A.W)'s house.

Chapter 29

THE WILL OF THE PROPHET (S.A.W.)

When the Prophet (S.A.W) regained his consciousness after a very long time he heard the wailings of the ladies who were sitting in his room behind a curtain. They were crying for his deteriorating health.

When the Prophet (S.A.W) opened his eyes he saw many people sitting before his bed. They were the very people whom the Prophet (S.A.W) had called by names and ordered them to go with Osama. He then said, *"Get me paper and pen so that I may write such a document for you so that you may not be misguided."* Umar who was also sitting there said, *"The Prophet is under the strain of his sickness and is talking nonsense in delirium. We have Quran with us which is sufficient for us."* [Sahih Bukhari, Vol 4, page 5]. This caused a furor among those present. Some wanted to obey the Prophet (S.A.W)'s command and give him paper and pen and some sided with Umar and said that the paper and pen should not be given to him. There were shouts and counter shouts from both the groups. The ladies behind the curtain too wanted to provide pen and paper to the Prophet (S.A.W), but Umar shouted at them and said, *"You are like the ladies who had tempted Yusuf. You cry when he (Prophet (S.A.W)) is sick and hold him by his neck when he recovers."* The Prophet (S.A.W) on hearing Umar's remarks retorted, *"Don't abuse these ladies they are better than you."* But Umar even then did not keep quiet.

Fazl Ibne Abbas left the Prophet (S.A.W)'s house in disgust, and when ever he remembered this incident he wept.

When the uproar increased, the Prophet (S.A.W) silenced them by reminding them and reciting the verse of Quran, "O believers raise not your voices above the voice of your Prophet

nor speak loud unto one another lest your work becomes vain." Some persons then asked the Prophet (S.A.W) as to what he wished to record, the Prophet (S.A.W) asked them to get out of his house saying, "*I am more sound than you.*" During the days of his rule Umar himself confessed before Ibne Fazal that Prophet (S.A.W) wanted to confirm Ali's (A.S.) nomination as his successor, but he (Umar) frustrated his efforts and did not allow him to do so.

Chapter 30

THE DEATH OF THE PROPHET (S.A.W.)

From Saturday, the Prophet (S.A.W)'s health began to deteriorate further but he continued to lead the prayers till Monday morning when he could come to the mosque with the support of Ali (A.S.) and Fazl Ibne Abbas. When he returned home after the prayers he was completely exhausted. But he asked his daughter Fatema (S.A.) to bring her sons Hasan (A.S.) and Hussain to him. When Hasan (A.S.) and Hussain came he kissed them and embraced them. He then said in a feeble voice, "*Call my friend*" and somebody brought Abu Bakr before him. The Prophet (S.A.W) raised his head and seeing Abu Bakr said, "*Go away I will call you when I need you.*" Abu Bakr went away. The Prophet (S.A.W) again said "*Call my friend.*" This time Umar was brought and the Prophet (S.A.W) seeing Umar said, "*Go away I will call you when I need you.*" Umar too went away [Riazun Nazra, page 180]. The Prophet (S.A.W) then told Fatema (S.A.) to call Ali (A.S.). Fatema (S.A.) said, "*Perhaps you have sent him for some work he will come soon.*"

When Ali (A.S.) came the Prophet (S.A.W) took him in his chador and embraced him. Then he asked Ali (A.S.) to take him in his arms. Ali (A.S.) took the Prophet (S.A.W) in his arms. The Prophet (S.A.W) resting his head on Ali (A.S.)'s shoulders said, "*My end is near now O Ali. You are my brother, my Vazir and the payer of my debts. You know I have a loan from a Jew for the expedition of Osama, you repay it.*" Ali (A.S.) promised to pay the loan. The Prophet (S.A.W) further said, "*Pay all those creditors who come to you saying that they owe me money.*" Ali (A.S.) promised him that he will pay all such people.

The Prophet (S.A.W) then said, "*Fulfil the promises I have made to the people.*" Ali (A.S.) promised to fulfil the promises

of the Prophet (S.A.W). The Prophet (S.A.W) then said, "*After my death wash my body and lay me in my grave with your hands. Turn my face towards Kaaba and offer my funeral prayers. O Ali don't leave me till you bury me. You will be harassed a lot after my death but bear with patience. You will see the people running after the lust of this world but you choose the life hereafter.*

Ali you will be the first to meet me at Kausar." The Prophet (S.A.W) continued to talk with Ali (A.S.) till he breathed his last. His last words were *Assalat Assalat Assalat (Namaz Namaz Namaz)* saying this, he became silent and the saliva from mouth fell on Ali (A.S.) [Madarejun Naboova, Vol. 2, page 511].

The ladies behind the curtain began to weep. Ali (A.S.) too could not control himself, and with the help of his uncle Abbas he removed the head of the Prophet (S.A.W) from his chest and laid it on the bed. He then closed the eyes of the Prophet (S.A.W) and covered the body with a sheet, and started making preparations for the burial.

As the news of the Prophet (S.A.W)'s death spread, Umar who had not gone out of Madina with Osama was moving around the Prophet (S.A.W)'s house rushed in a raising the sheet from the Prophet (S.A.W)'s face watched it for some time, then came out shouting, "*The Prophet is not dead but has gone to meet the Lord as Moses had gone. Allah will soon send him back and on his return the Prophet will cut the hands and legs of every one.*" Umar then pulled his sword and came to the mosque where many people had gathered on hearing the news of the Prophet (S.A.W)'s demise. Warning everyone he said, "*Whosoever says that the Prophet is dead will be cut into two.*"

Abu Bakr who had also not gone with Osama and was staying at Sakh with his new wife rushed to the house of the Prophet (S.A.W) after being informed by his daughter Aisha. He saw Umar threatening the Muslims but did not stop him and came to the room where the Prophet (S.A.W) was lying. Removing the sheet from the Prophet (S.A.W)'s face he lifted it looked at it carefully, then kissing the forehead he said, "*Yes thou were, and sweet thou art in death. Alas my master thou art dead indeed.*" He then kept the head down covered it with the sheet

and came to the mosque where Umar was still shouting and threatening the people.

"Be quiet Umar and cool down," said Abu Bakr to him. But Umar continued his threats for some time.

Abu Bakr then turned towards the Muslims gathered in the mosque and said, *"Have you forgotten the verse which was revealed to the Prophet after the battle of Ohad that, "Mohammad is but a man with a mission, verily other Prophet died before him. What then if he were to die or to be killed. Would ye turn upon your heels" and do you not know the verse (of Quran) "O Mohammad thou shall die and verily they shall die". Whosoever worshipping Mohammad let him know that Mohammad is indeed dead but whosoever worshipeth Allah let him know that Allah is immortal. He liveth and dieth not."*

The people began to cry and Umar dropped down. Somebody then from behind the house of the Prophet (S.A.W) called, *"O Ibnal Khattab (Umar) come out."* Umar shouted back, *"Go away we are busy with the Prophet's burial"*. The caller (who could not be identified by any historian or researcher till today) shouted, *"Some very serious thing is happening, don't lose a moment and come out soon."*

Umar taking Abu Bakr with him immediately went out of the house where the unidentified man informed them that the Ansars have assembled at Saqifa Bani Saeda and are contemplating to make Saad Bin Obaada as their leader. If you have any such desire then don't lose this moment. If they decide anything today it will be difficult to challenge it afterwards. Umar and Abu Bakr immediately left for Saqifa Bani Saeda. On the way they met Abu Obaida whom they took with them. Leaving the dead body of the Prophet (S.A.W) unbathed and unburied.

Soon after the death of the Prophet (S.A.W), Ali (A.S.), Fazl Ibne Abbas and all the Hashmis began preparing for the burial of the Prophet (S.A.W). As per the wishes of the Prophet (S.A.W) Ali (A.S.) dug his grave at the very place where the Prophet (S.A.W) had breathed his last. Then Ali (A.S.) washed the body and Fazal Ibne Abbas and Osama supplied water. Ali (A.S.) then shrouded the body with his own hands and offered Namaz-e- Janaza (funeral prayer) alone. Then he came to the mosques and asked the Muslims to offer prayers in groups. First the family members of the Prophet (S.A.W) went and

offered the prayers, then went immigrants followed by Ansars [Tabaqate Ibne Saad, Vol. 2, page 61].

When the prayers were over, burial arrangements started. Ansars requested Ali (A.S.) that they should also be allowed to participate in the burial. Ali (A.S.) invited Aws Bin Khooli a very respectable member of their clan to help him. Ali (A.S.) entered the grave from one end and asked Aws Bin Khooli to enter the grave from the other end. Then both of them lowered the body into the grave. Ali (A.S.) then asked Aws to go out of the grave. Ali (A.S.) then opened the shroud and turned the face of the Prophet (S.A.W) towards Qibla. Then lifting his hands he prayed, *"O Allah he is Your first creation. His apparent death is not a sign of his mortality. He lifted the gloom prevailing before the creation started. He was proof of Thy glory and benevolence. He had come to us from the realm of Thy love and glory and was our guide towards that realm. His soul was the semblance of Thy Supreme Might. His body was the masterpiece of Thy creation and his mind was Thy treasure house."*

Saying these prayers Ali (A.S.) came out of the grave and closed it. He then gave the grave the shape of a square and put a stone on the upperside of the grave. Then Bilal poured water on it [Mudarijun Naboova, Vol. 2, page 525]. The Prophet (S.A.W) was buried after three days [Sahih Bukhari, Vol. 6, page 4]. The Prophet (S.A.W) lived for sixty-three years. Out of which ten years were spent in Madina. In these ten years he fought about sixty five battles big and small.

The death of the Prophet (S.A.W) was a big shock to his daughter Fatema (S.A.) who was very dear to him. The tragedy became more painful when the people who called themselves heir to the Prophet (S.A.W) grabbed power and began to harass her. She was not allowed to weep on his grave and had to go to the graveyard of Jannatul Baqi to mourn her father. They complained that her cries disturb their peace. Ali (A.S.) had to erect a shed behind Jannatul Baqi where Fatema (S.A.) sat and cried for her father. This shed was called as Baitul Huzn (the house of grief) which was recently destroyed by the accursed Wahhabi government. Wailing on the grave of her father she said, *"When somebody dies the feeling of sorrow and his remembrance decreases slowly day by day. But by Allah who*

knows no diminishing that the remembrance of my father is increasing day by day. From the day when death created distance between us, I am remembering him and consoling myself saying that death is the only way for us. One who has not died today will die tomorrow. Till these who have disappeared under the heaps of mud. That only if you could hear my cries, my weeping and my sighs. I have suffered such hardships that had they befallen on bright days they would have turned into black nights. I was safe under the shadow of Mohammad, and I feared no tyranny or tyrant. He was my strong shield. Now, I have to listen to every wretched person and I fear the wraths of tyrants. I shield myself with my chador against their tyrannies. And when the dove weeps sitting on the tree in the night, I too cry with it till morning. I have made friendship with sorrows and the tears that fell from my eyes are my swords. To smell the dust of Mohammad's grave is now a must for me. If I don't smell I will die. I am living because of its essence that I am feeling."

Chapter 31

THE CONSPIRACY AT SAQIFA

While the Prophet (S.A.W) was being buried by Ali (A.S.) his family members his clan and some of the immigrants and Ansars, men like Abu Bakr, Umar and Abu Obaida with their friends were arguing with some 350 Ansars at Saqifa Bani Saeda, a place not far from the Prophet (S.A.W)'s house as to who should succeed Mohammad (S.A.W). Saqifa Bani Saeda was a shedded place in Madina which belonged to the tribe of Bani Saeda, where generally notorious people assembled to hatch conspiracies or plan dacoities. [Gaisul Logaat page 408]. The Prophet (S.A.W) in his stay of ten years in Madina never visited this place nor did he ever send his representatives or companions for the purpose of preaching.

Though the members of Bani Khazraj and Bani Aws, the two branches of Bani Azd clan and the oldest residents of Madina had stopped fighting among themselves, which was their history they were always eager to oblige the Prophet (S.A.W) and his men from Mecca so that at the time of any conflict among themselves they may not be overpowered by the other clan. The immigrants who were till late living on the mercy of these tribes had now emerged as the third and most dominating force. They always boasted of their close relationship with the Prophet (S.A.W), of their being from the tribe of Quraish which was considered to be noblest clan of Arabia. They fully exploited this relationship and always talked with an air of superiority and authority.

The people of Madina who at one time did not hesitate to kill a person in the cause of Islam be he a close relative of these immigrants or any infidel of any part of Arabia were now afraid to do so. Their sole protectors the Prophet (S.A.W) was no

more. They had also seen how some of the immigrants whose relatives were killed by the sword had now suddenly become all the more powerful. They could now take the revenge of their dear one, and there was nobody to help them. The mistrust among both the tribes was always there and the feat that the immigrants whose mind and attitude was known to them may exploit this situation and rule them made them more panicky. They now wanted to unite and fight these forces. They wanted to protect themselves and their children. With this fear in mind the Ansars on hearing the news of the demise of the Prophet (S.A.W) gathered here to decide their future course of action. There was tension, commotion and arguments. Some wanted Ali (A.S.) as their Caliph some wanted to choose somebody from the Ansars themselves. As they feared that they might be made the target of intrigues, conspiracies and politics of the immigrants.

Addressing the gathering of the Ansars Saad Bin Obada one of their leaders said, *"O helpers the honour and respect you possess today no other tribe enjoys. The Prophet taught Islam to his people for twelve years, but only a few obeyed and they too were so weak and humble that they could not protect him."*

"They neither followed the tenets of Islam in the true sense, nor were brave enough to keep his enemies away from him. Till Allah showed us the path of righteousness and gave us honour for protecting his Prophet and his followers. He gave you courage to strengthen Islam and fight its enemies. It was your sword which helped the Prophet to crush the infidels. Allah then recalled His Prophet, who went much satisfied with you. Therefore secure the leadership for yourselves as you are the most deserving of all."

The gathering agreed to his suggestion and proposed his name for the leadership.

It was at this point when Umar entered Saqifa with Abu Bakr and Abu Obaida. Umar wanted to interrupt Saad Bin Obada but Abu Bakr stopped him and himself spoke. *"Allah bestowed upon Mohammad His guidance and His religion and in turn Mohammad invited the people to accept them. We the immigrants were the first in whose heart the Almighty filled the respect for him, and we bowed our heads before him. Those who followed us came next to us. Therefore we stood more closer to"*

the Prophet than others. Then we also belonged to the respected lot (Quraish). You helpers (people of Madina) too gave us shelter and helped our religion spread, but your position before the Prophet (in comparison to ours) was that of a Vazir. The Holy Quran has called you our brothers and partners and truly you have shared our sufferings and gains equally. By Allah you are more dear to us than others. You have always been contented with what Allah gave you. You carried His orders when he asked you to look after the immigrants whom He sent to you. Therefore don't be jealous of us, help us as you have helped us before. Today it is your duty to see that the Muslims are not divided among themselves. Don't feel bad at the honour Allah bestowed upon your immigrant brothers. I therefore call upon you to pay allegiance to Obaida or Umar whom I have chosen for the leadership." Obaida and Umar immediately rose and declined the honour saying "You (Abu Bakr) deserve more than us."

Refuting Abu Bakr's remarks the Ansars said, "By Allah we are not jealous of what Allah has bestowed upon you and we also ensure you that of all the human beings on this earth we love you the most. What we fear is that tomorrow a person who is neither from you nor from us grabs the leadership then what will be our position? Therefore it would be better if we have one leader from you and one from us, and let all the Muslims pay allegiance to both. We may also decide here that when the leader of the Ansars dies, the Ansars may choose another leader from them and similarly when the leader of the immigrant dies they too will choose their own leader from amongst them. And this system can go for ever."

Abu Bakr not arguing with this said, "Allah made Mohammad His Prophet so that his men (Quraish), may pray to Him alone, though there were so many other gods from whom they (the people) expected prosperity and good things forgetting that they were all hand made gods and carved from stones or wood. Because the Arabs did not want to leave the religions of their ancestors. But Allah chose some people who were though very few, but sacrificed everything they had in His name. They suffered all hardships, faced oppositions but did not deter from the path of His obedience. These people were the firsts to pray with him (the Prophet), they should truly be called his near

ones and deserve to be his heir. Anyone who challenges this right is a tyrant. Similarly your status among the followers of Islam cannot be degraded. Allah created you to help His religion and His Prophet and towards you He asked his Prophet to migrate. Therefore position wise we are first and you stand second. We are the rulers and you are our vazirs. Whatever we shall do or decide will be with your consultations." Sensing the intentions of Abu Bakr, Habab Bin Manzar said to the people, "O Ansars do not pay allegiance to these immigrants. They are under your obligations and control. They are not strong enough to go against you. You are honourable, respectable, rich and more in number. You are also the fighting arms of Islam. With your help Islam could stand on its feet. Act as your people want you to act today, do not betray them and do not defeat your cause. It was you who gave refuge to the Prophet when he migrated to your city. By Allah they did not dare to pray openly till they stepped on your soil. Even their Friday prayers were offered in our mosque. Our swords forced the infidels of Mecca to surrender before the Prophet. Therefore you are superior to the immigrants and have more right to get the Caliphate. This is not the time for us to be divided or get dispersed. This is the time to insist for our rights, and if they do not agree to accept an Ansar as the Caliph of all the Muslims then let us have one Caliph from the Ansars and one from the immigrants."

Refusing to accept the suggestion of Habab bin Manzar, Umar said, "Two swords are not kept in one sheath. The Quraish will never accept an Ansar as their Caliph, because the Prophet was not from them. The heir of the Prophet must be from the same clan as that of the Prophet (S.A.W) only. And as the Prophet was from the Quraish therefore it is our right to be the heir of this government and his assets. This right of ours is unchallengeable. We are the Prophet near and dear ones and whoever challenges this right is a sinner and will be damned."

Hubab bin Manzar rose in anger and pointing at Umar said to his men, "Do not listen to this man or his companions otherwise you will lose your right to govern. If they do not accept your rights throw them out of your city and choose your own Caliph. You can do that because you have earned this position through your sword. If you agree with me, by Allah, I can drive

these people to their old positions and whoever comes in my way will be dealt with this sword."

Then Abu Obaida bin Jarrah whom Abu Bakr and Umar had brought with them stood up and said, *"O Ansars, do not spoil your good name which you have earned by being the first to help the immigrants and the first to give them shelter."* But nobody listened to him. When Bashir bin Saad saw that the Ansars are bent upon making Hubab bin Manzar the Caliph whom he hated most in spite of his being from the same clan and also his cousin, stood up and said, *"O Ansars we have earned our names in the wars we fought for the Prophet and we have also earned the respect of being true Muslims, then why should we be so selfish today? Why don't we put an end to this matter? We are already enjoying the high status Allah has bestowed upon us as the 'Helpers of Islam' then let the heir of the Prophet be their rights of being his heir. I therefore request you to fear Allah and do not defraud the immigrants of their right."*

Taking advantage of the difference thus created by Bashir among the Ansars Abu Bakr rose and said, *"I advise you to choose one of these two (pointing towards Umar and Abu Obaida) as your Caliph."* Umar immediately stood up and apologized, *"How can I be a candidate in presence of a man of your caliber and status. You have embraced Islam much before me, you are also rich and have the honour of being the Prophet's companion in the cave. Who can dare to challenge you. Raise your hand and I will pay allegiance to you."* Accordingly Abu Bakr stretched his hand before Umar, but before Umar could grasp it, Bashir bin Saad jumped on it and holding Abu Bakr's hand pledged allegiance to him. Hubab bin Manzar shouted at Bashir and said, *"You are sacked from our clan. What forced you to do that? It is your jealousy with me that has forced you to do that."* Bashir replied, *"No it is not so. The Quraish deserve this honour."*

When the members of Bani Aws saw that Bashir who was from the clan of Khazraj and one of its leaders have stolen the initiative and has sworn allegiance to Abu Bakr, even before the immigrants could do so and have thus gained favour they too rushed forward and started pledging their allegiance to Abu Bakr lest they may have to face the wrath of the immigrants. They were so excited by this situation that one of them

remarked, *"If Saad bin Obada becomes the caliph then his tribe will gain respect and we shall be treated as inferiors. Therefore let us (Aws) all pledge our allegiance to Abu Bakr."*

Hubab bin Manzar pulled his sword but was overpowered by his opponents and his sword was taken from him. The scuffle continued and Hubab was heard shouting, *"O Ansars, what are you doing? I can see your children begging on the doorsteps of the immigrants and they do not get even water."* Abu Bakr asked Hubab if he was afraid of him. Hubab said, *"No, but I am afraid of your successors."* Abu Bakr said, *"At that moment you do what you deem fit. I will not come in your way Hubab."* But alas neither you nor I will be alive to see the disaster these people will spell.

The fear of losing the sympathy of the immigrants grew so much among the Ansars that they madly rushed towards Abu Bakr to pledge their allegiance and in that melee, Saad bin Obada was almost trampled. When his people protested Umar cried, *"Kill him! May Allah kill him."* Saying this Umar jumped on Saad's head and sitting on it and pressing it he said, *"I will crush you in such a way that your body will break into pieces."* Saad catching Umar by his beard shouted back, *"By Allah if you take even one hair of my body, I will break all your teeth and you will go home toothless."* Abu Bakr separated the two and advised Umar to cool down lest his mission fails. Saad then told Umar, *"By Allah if I would not have been sick today, and if I could only stand on my own you would have heard such echoes of my voice from the lanes and bylanes that you and your people would have vanished into the holes of this earth. If my health would have been better today I would have sent you to such people who would have made you their subjects and slaves and you would never have been Caliph."*

Then he asked his men to carry him home. Thus he went away without pledging allegiance to Abu Bakr.

Similarly many others who were neither in favour of Abu Bakr nor Hubab bin Manzar went away saying we will pledge our allegiance to only Ali (A.S.) and none else. Umar pledging his allegiance to Abu Bakr said, *"Think that my strength has also been added to your strength."*

Abu Bakr who was not happy with the attitude of Saad bin Obada. He sent for him to come back and pledge his

allegiance, but Saad refused and told the messengers, *"Tell him I will hit him with all the arrows I have and I will paint my lance with his blood. I, my relatives and the people of my clan will fight with him, and by Allah if all the men and even the Jinns come to pledge their allegiance to him I will not pledge mine."* On hearing this Umar asked Abu Bakr not to let go Saad but force him to pay allegiance to him. But Basheer intervened and advised them not to precipitate the matter saying, *"Leave Saad alone. Because if he has refused once he will never do it now even if you kill him, and he will not be killed till all his relatives are killed, and you will not be able to kill his relatives till you do not kill all the members of Bani Khazraj clan, and that will only be possible when you first finish the clan of Bani Aws."*

Therefore, be content with what you have achieved. By sparing him you lose nothing." Abu Bakr accepted Bashir's advice and did not touch Saad. Saad never forgave them for this. He neither pledged his allegiance to them nor was he ever seen with them, nor prayed in their company, nor went to Hajj with them.

Chapter 32

ABU BAKR BECOMES CALIPH

After being forcefully elected as the caliph, Abu Bakr delivered his first sermon in the mosque, with the following sentences :- "*O people! Know that there is a devil who constantly haunts me. Then if I do good, follow me. But if I commit evil, keep away from me*" [Al-Imamah was Siyaasah of Ibn Qutaybah, 3rd century]. This confession of Abu Bakr has confused the traditionalists of every era who have tried their best to justify them but have miserably failed to do so. Particularly when you compare them with Ali (A.S.)'s historical claim, "*Ask me before I go away from you.*"

After the death of Abu Bakr, when Umar became the Caliph, Saad migrated to Syria but was way laid and killed by some unknown persons.

The speeches and counter speeches, the slogans and counter slogans between the Ansars and immigrant rose to such a pitch and created such a drama that none could realize the consequences of their behaviour at Saqifa Bani Saeda. With the result many of the Ansars who had voted for Abu Bakr later withdrew their allegiances from him. But it was too late. The chair of the Caliphate was already grabbed and there was nobody who could take it back from them. The Ansars felt cheated and often taunted the immigrants for their manipulations at Saqifa. The group of Abu Bakr from which three Caliphs, Abu Bakr, Umar and Usman came were so scared of the Ansars that none of them gave any governmental jobs to the Ansars in their regimes.

Umar narrating his feelings about the whole Saqifa affair to Ibne Abbas said, "*Do not call it accidental and snatching an opportunity though it was all. Allah saved his nation from this*

misadventure. Now if anyone repeats this act you should kill him". [Tabari, Vol. 3, Page 20].

Ali (A.S.) speaking about the happenings at Saqifa said, "By Allah the son of Abu Qahafa (Abu Bakr) dressed himself with it (Caliphate) knowing for certain that my position in relation to it (caliphate) was the same as the position of an axe with the handmill. The flood water flows down from me, and the bird cannot fly upto me. I put a curtain against the Caliphate and kept myself detached from it. Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations wherein the grownups are feebled and the young grow old, and the true believer acts under train till he meets Allah (on his death). I found that endurance thereon was wiser so I adopted patience, although there was a thorn pricking in the eye and suffocation (mortification) in the throat. I watched the plundering of my inheritance till the first one (Abu Bakr) went his way, but handed over the Caliphate to Ibnul Khattab (Umar) after himself."

Sahih Muslim has also recorded a tradition that Umar did not like Ali (A.S.) and his uncle Abbas calling Abu Bakr a liar, a sinner, a fraud and a cheat. He always complained to them for using these derogatory terms [Sahih Muslim, Vol.1, page 71].

After finishing the task at Saqifa, Abu Bakr, Umar, Abu Obaida and Bashir Bin Saad came to the mosque where the members of Bani Hashim had assembled near Ali (A.S.). The members of Bani Umayya forming another group sat near Usman, and the members of Bani Zaheera with Abdur Rahman Bin Awf. The Prophet (S.A.W) was already laid to rest by Ali (A.S.), his relatives and friends. The atmosphere in the mosque was of gloom and sadness. Neither Abu Bakr nor any of his companions enquired about the Prophet (S.A.W)'s burial or uttered a word of condolence to Ali (A.S.) or anybody from his family or friend. Umar straight away asked every person present in the mosque to pledge their allegiance to Abu Bakr. Usman and the members of his clan immediately went to Abu Bakr who had gone and sat on the pulpit, pledged their allegiance to him. Seeing them Abdur Rahman Bin Aof and his men too went to Abu Bakr and pledged their allegiance to him.

When Ali (A.S.) and his men saw this atmosphere in the mosque of the Prophet (S.A.W) soon after his death they

walked away from the mosque and went to the house of Ali (A.S.). Those who left the mosque with Ali (A.S.) were Salman Farsi, Abu Zar Ghaffari, Miqdad, Khuzaima Bin Saabit, Abu Ayub Ansari, Jabir Bin Abdulla Ansari, Talha, Zubair Bin Awan and Abu Sayeed Bin Khudri. All trusted friends of the Prophet (S.A.W) and distinguished characters of Islamic history.

Humiliated by the walking away of Ali (A.S.) and his relatives and companions Umar asked Abu Bakr to summon Ali (A.S.) and ask him to pay his allegiance. Abu Bakr sent his slave Qinfuz to bring Ali (A.S.).

Qinfuz came to Ali (A.S.) and said, *"The successor to the Prophet of Allah has called you."* Ali (A.S.) replied, *"You people have so soon started heaping allegations against the Prophet ."* Qinfuz returned and told Abu Bakr what Ali (A.S.) had said. Abu Bakr began to cry. Umar who also did not like Ali's (A.S.) answer asked Abu Bakr not to give time to Ali (A.S.) but force him to pay allegiance. Abu Bakr again sent Qinfuz to Ali (A.S.) to say that the leader of the faithful is calling him to pledge his allegiance. When Qinfuz repeated the words of Abu Bakr Ali (A.S.) replied, *"Praise be to Allah, your master has claimed a title to which he is not entitled."*

Qinfuz came back and conveyed what Ali (A.S.) had said. Abu Bakr again began to cry. This reply of Ali (A.S.) infuriated Umar so much that he took some people with him and came to Ali (A.S.)'s house and started banging the door. Hearing the noise Fatema (S.A.) came to the door and asked Umar as to why he was misbehaving. Addressing him she said, *"I do not remember any other nation who has done worse than what you are doing. You left the body of the Prophet (S.A.W) without burial and went away to decide the issue of Caliphate."* [Allama Ibn Qutaiba].

Umar putting fire to the door kicked it so hard that Fatema (S.A.) was crushed between the wall and the door. Fatema (S.A.)'s ribs and hands were broken and the baby she carrying was still born. Fatema (S.A.) began to wail, *"O my revered father, O Messenger of Allah see what miseries have been hurled upon us after you by Abu Kuhafa (Abu Bakr) and Ibnul Khattab (Umar)."*

When the companions of Umar heard the wailing of Fatema (S.A.) many of them left the place weeping.

and only a few remained with Umar. These companions of the Prophet (S.A.W) who were inside the house with Ali (A.S.) to avoid further confrontation came out. Zubair Bin Awan the son in law of Abu Bakr who was also inside with Ali (A.S.) pulled out his sword but Umar's men pounced upon him on Umar's orders and Salman Bin Asham overpowering him snatched his sword dashed him to the wall.

Umar then dragging him and other companions of the Prophet (S.A.W) brought them to the mosque where Abu Bakr was still waiting for them. Abu Bakr asked them as to why are they refusing to pay allegiance to him. The he reminded them his services in the cause of Islam. But none replied. Umar then forced them all pay allegiance to Abu Bakr [Al-Melal Wan Nehal by Shahrastani].

After completing this task again came to Ali (A.S.)'s house and dragging Ali (A.S.) who was attending to his injured wife and suffocating children brought him to Abu Bakr to force him pay allegiance. Abu Bakr too asked Ali (A.S.) to pay allegiance, but Ali (A.S.) refused and said, *"I am more deserving than you, you must pay allegiance to me because you have taken the Caliphate from Ansars on the plea that Mohammad (S.A.W) was from your tribe, that you were more closer to him than the Ansars. Then are we the members of his family not nearer to him than you? The Ansars have conceded and have accepted your arguments, now I am putting the same arguments before you. If you are a true Muslim then do justice to me or be called a tyrant."*

Umar said, *"We will not leave you till you pledge your allegiance to Abu Bakr."* Ali (A.S.) replied, *"I know why you are so anxious. Milk the cow today as much as you can so that tomorrow you may get the same for you. And make this post so strong for Abu Bakr that tomorrow he will pass it to you. I am not going to pledge allegiance to Abu Bakr."* Umar said, *"If you do not pledge allegiance by Allah we will kill you."* Ali (A.S.) asked, *"Will you kill the person who is a slave of Allah and brother of the Messenger of Allah?"* Umar replied, *"We accept you as the slave of Allah but we do not accept you as the brother of the Prophet."* As Abu Bakr was silent all this time, Umar angrily said, *"Why don't you speak? Why don't you order him to pledge his allegiance to you?"* Abu Bakr replied, *"So long as*

Fatema (S.A.) is alive, I will not force Ali (A.S.) to pay his allegiance." Then he told Ali (A.S.), "If that is your wish I will not press."

Abu Obaida Bin Jarrah who was also anxious to see that Ali (A.S.) pledges allegiance intervened and said to Ali (A.S.), *"Brother you are younger to them in age (Ali (A.S.) was thirty three and the others were over sixty). Your experience in these affairs is less than theirs. They know more of politics than what you know. I find Abu Bakr more competent than you. Therefore it is your duty to pledge allegiance to him. And if you live after them then this post is for you, because you are respectable, strong, full of knowledge and understanding, a senior Muslim and also the son in law of the Prophet."* Replying to Obaida Ali (A.S.) said, *"O you immigrants do not remove the leadership of the estate and the government from the Prophet's house and take it to your house, and do not deprive his family of the honour they possess. By Allah O immigrants we are more deserving for this post than you because we are his family. We have the best knowledge of Quran, the traditions and the tenets of Islam. We are more informed about the religion than you. If there is anybody who can solve the difficulties of the people it is we. We will give them better justice. Do not follow your desires otherwise you will be misled."*

Basher Bin Saad the man from Ansars, who had jumped at Saqifa to pledge allegiance to Abu Bakr because of his enmity with his cousin Saad Bin Obada said, *"Ali had you addressed us (the Ansars) before we pledged our allegiance to Abu Bakr we would not have opposed you."* Ali (A.S.) then left the mosque and came to the grave of the Prophet wailing, *"O brother see how our people have rendered me weak to the utmost and were about to kill me."* History has recorded Umar's visit to the house of Abu Obaida to offer him the chair of the caliphate. Abu Obaida turning down the offer said, *"I have never heard you talking so foolishly before"* [Tarikhul Khulafa, page 48].

When Abu Bakr returned home his father Abu Qohafa asked him as to who got the Caliphate. Abu Bakr said that he was chosen. Abu Qohafa surprisingly asked, *"How come that the descendants of Abde Munaf (Bani Hashim and Bani Umayya) and Bani Mogheera did not object."* Abu Bakr said Bani Hashim did not oppose him. Abu Qohafa asked, *"On what grounds did*

they choose you"? Abu Bakr replied, "*Because I was the oldest among the immigrants.*" Abu Qohafa retorted, "*Then why not me? I am older than you. Why did you not suggest my name.*" Abu Bakr did not answer.

For three days Abu Bakr did not come out of his house. He kept the doors closed and whenever he came out he asked the people to withdraw their pledge as he finds himself inefficient (for the job).

When Umar heard this he came to meet him. Abu Bakr cursed him for putting this burden on him [Kanzul Ummal, vol. 4, page 135].

It is significant to note here that the tribes of Bani Taem (Abu Bakr's tribe) and Banu Adi tribe (the tribe of Umar) were not on friendly terms with the tribe of Bani Hashim even before the advent of Islam [Sawaequl Mohreqah, page 31].

At the time of Prophet (S.A.W)'s death Abu Sufian was not in Madina. When he was returning home he met a traveller coming from Madina who informed him of the Prophet (S.A.W)'s death. Abu Sufian asked, "*Who is the ruler in place of Mohammad?*" "*Abu Bakr*" replied the traveller. "*What about Ali and Abbas, how did they reconcile this? Were they considered so weak as to be ignored?*" asked Abu Sufian. "*They remained silent*" said the traveller. Abu Sufian remarked, "*By Allah if I remain alive I will get their honour back to them. I can see the dust of trouble and mischief rising. This dust can only be removed by bloodshed.*"

On entering Madina Abu Sufian roamed the lanes and bylanes expressing his anger and surprise at Abu Bakr becoming the ruler of the Muslim world. Addressing the tribes of Bani Hashim and Bani Umayya he asked, "*O tribes of Hashim and Umayya, how can Abu Bakr rule over you. The Caliphate has gone to the most wretched and lowest tribe of Arabia. It has to be with the Hashimis and towards them it has to go. Only Abul Hasan (Ali (A.S.)) deserves this honour. Therefore, rise O Hashimis and take back your right which has raudulently been snatched from you.*"

After creating an atmosphere against Abu Bakr, Abu Sufian came to the house of Abbas Ibne Abdul Mutallib uncle of the Prophet (S.A.W) and said, "*See how these people have grabbed the Caliphate from Bani Hashim and have confined it to the*

clan of Bani Tayem. And this man (Abu Bakr) will pass it to a haughty man Umar of Bani Adi, after himself. Let us go to Ali and persuade him to come out of his seclusion and take up arms to regain his right. When we both will pledge our allegiance to him others will follow us. As you are the uncle of the Prophet (S.A.W) and my words carry weight with the Quraish. Then whoever dares to oppose us will be killed."

When he found Abbas convinced, he brought him to Ali (A.S.) and said, *O Ali! What a fall for this seat of Caliphate. How can the Caliphate go to the lowest tribe like Banu Tayem" [Tabari vol. 3, page 202].*

"Give me your hand and I will pledge my allegiance to you, and if any one dares to oppose me I will fill the streets of Madina with the calvaries and infantries of Mecca." Abbas too persuaded Ali (A.S.) to declare his Caliphate and said, "Stretch your hand and I will pledge my allegiance to you so that the people may know that the Prophet's uncle has accepted Ali as the Caliph, and nobody will dare to oppose then." Ali (A.S.) replied, "Who else can have this right but me. I do not accept Caliphate under cover. If I accept it I will accept it openly." Ali (A.S.)'s answer silenced Abbas. Then Ali (A.S.) turned to Abu Sufian and said, "I do not need your help or sympathy. You have always tried to harm Islam. By Allah your only purpose of coming to me is to create dissensions among the Muslims." Then addressing the Muslims who had gathered by then, Ali (A.S.) said, "O people steer clear through the waves of mischief in boats of deliverance. Turn away from the path of dissensions and remove the crown of pride. Prosperous is he who rises with wings (when he has power) or he remains peaceful and allows others to enjoy peace. It (the aspirations of Caliphate) is like turbid water or like a morsel that suffocates the person who swallows it. One who plucks fruits before its ripening is like one who cultivates in another's field. If I speak out they will call me power greedy, but if I keep quiet they will say that I am afraid of death. It is a pity that after all the ups and downs (I have experienced in my life) I have to hear this. By Allah the son of Abu Talib (himself) is more familiar with death than an infant with the breast of his mother. I have some knowledge if I disclose you will tremble like ropes trembling in deep well."

But all these words of Ali (A.S.) did not change the mind of Abu Sufian because he had not come to Ali (A.S.) with honest intentions. His intention was to create trouble so as to get a share in the power.

When he failed to take Ali (A.S.) with him, he went back to the streets and bazaars of Madina again accusing Abu Bakr for usurping the rights of Ali (A.S.). When Umar saw that the utterings of Abu Sufian in the streets and bazaars of Madina may encourage the people to revolt against them he advised Abu Bakr to silence him some how. Abu Bakr immediately summoned Abu Sufian and offered him the right to collect *Saqa*.(a source of good income) But Abu Sufian refused because that was not enough for him. Abu Bakr then offered him the governorship of Syria which he readily accepted but on the condition that his son Yazeed will act as the governor instead of him. This change made no difference to Abu Bakr and he not only accepted it but also gave Yazeed a grand send off. Abu Bakr himself accompanied the caravan of Yazeed on foot for two miles. When Yazeed asked him to return Abu Bakr refused. Yazeed then requested Abu Bakr to atleast sit with him on the mount, he did not oblige nor he allowed Yazeed to descend from his mount and walk with him saying, "*Neither I will sit down on the mount nor you will walk with me.*" [Eqdul Fareed, Vol. 10, Page 37]

Chapter 33

THE REGIME OF ABU BAKR

Before we proceed further let us find out who Abu Bakr was, what was his clan, who were his family members, what was their contribution in the propagation of Islam. What relationship he and his family had with the Prophet (S.A.W), and what was his attitude with Ali (A.S.), his family members and the clan of Bani Hashim.

Abu Bakr belonged to the clan of Bani Tayem. Abu Bakr's grand father Sakhar bin Umrao also did not command much respect among the Meccans. It is said that when Herb bin Ummayya had to hire two killers to kill a wealthy Jew businessmen of Mecca and a neighbour of Abdul Muttalib, Herb was one of them and the other was Amir bin Abde Munaf. They killed him and looted his wealth and hid in a village called Sakh, 3 miles from Madina. (Later after migration Abu Bakr married a girl from this village, and also stayed in this village after migration). Abdul Muttalib not only chased them and caught them but also saw to it that Herb bin Ummayya compensated for the murder.

Abu Bakr's father's name was Usman and was called Abu Qahafa. He accepted Islam only after the fall of Mecca. Till then he remained an infidel and always used bad language and abused the Prophet (S.A.W). [Tabari, Riazun Nazarah, Page 122] He earned his bread by catching birds and pigeons and selling them. Abu Bakr neither stayed with him nor supported him. [Allama Ibnul Hadid Motazeli, Vol. 3, Page 274] When Abu Qahafa became blind due to old age and couldn't earn his living, a philanthropist named Abdullah bin Jaadan employed him to drive away flies when Abdullah sat to take food. Abu Qahafa was not happy with the attitude of his son towards him. Thus,

after the death of Abu Bakr when he was offered his share of the estate left by Abu Bakr he refused to take. Abu Bakr married four times.

Twice before the advent of Islam and twice after he embraced Islam. The first wife's name was Qateela and the second was Zoundi. From Qateela he had Abdullah and Asma mother of Abdullah bin Zubair.

From Umme Rooman he had Aisha and Abdur Rahman. From his third wife Asma bint Anees he had Mohammad. The fourth wife was Habiba binte Kharja, from her he had Umme Kulsoom. [Tabari, Vol. 4, Page 50] Qateela and Zomeen embraced Islam only after migration to Madina, till then they were infidels. The eldest son Abdullah died an infidel in the year 11 Hijri. The second son Abdur Rahman embraced Islam after the treaty of Hudaibia. Before that he stayed back in Mecca for 13 years, he was an arch enemy of the Prophet (S.A.W). He came with Abu Sufian's army in the wars of Badr and Ohad.

He boasted that there is no one among the Muslims who is equal to him. He also came to fight Ali (A.S.) in the battle of Jamal. He died in the year 53 Hijri.

Abu Bakr's third son Mohammad was born during 10th Hijri at the time of the last Hajj performed by the Prophet (S.A.W). He was only three years old when Abu Bakr died. Mohammad was called Abul Qasim.

He was a devout Muslim and was counted as one of the most pious persons. He fought on behalf of Ali (A.S.) in the wars of Jamal and Siffin against his own sister Aisha and Moaviah. During the year 37 Hijri, Ali (A.S.) appointed him as governor of Egypt. Moaviah bin Khudaij an officer of Moavia bin Abu Sufian fought Mohammad and arrested him, and putting him in the skin of a donkey and getting it stitched he burnt Mohammad alive. Only the burnt head was outside the skin and visible. This was in the year 38 Hijri.

When this news reached Madina, Umme Habiba one of the wives of the Prophet (S.A.W) sent a roasted goat to Aisha with a message that see Moavia has roasted your brother this way. But Aisha was not sorry for her brother. Usman's wife was so happy with this news that she rushed to Moavia bin Khudai,

the killer of Mohammad and kissed his feet for thanksgiving. [Tarikhe Khamees, Vol. 2, Page 266].

The three daughters were Aisha, Umme Kulsoom and Asma. Asma was married to Zubair from whom she got Abdullah. Aisha was married to the Prophet (S.A.W) and she had no issues. Aisha also fought against Ali (A.S.) in the war of Jamal. She also did not allow the body of Hasan (A.S.), the grandson of the Prophet (S.A.W) to be buried near the grave of the Prophet (S.A.W). [Rozatul Manazir, Vol. 11, Page 133] The third daughter was Umme Kulsoom. Aisha got her married to Umar during his regime.

During the year 56 Hijri Moavia came to Madina and got dug a pit which was covered with grass and weak sticks. He then put a chair on it and invited Aisha to sit on it. As Aisha sat the chair fell in the ditch, Moavia immediately got it filled with stone and lime then quietly went away to Mecca. [Hadiqai Hakim Nesai & Habibusseer] Abu Bakr's niece Joda, daughter of Umme Farwa (Abu Bakr's sister) gave poison to Imam Hasan (A.S.) and Abu Bakr's nephew Mohammad was one of the killers of Imam Husain (A.S.) at Kerbala. [Tabari, Vol. 6, Page 210] Talha bin Obaidullah was Abu Bakr's cousin. Abu Bakr was a cloth seller by profession. He used to carry cloth mostly bed sheets on his shoulders and went hawking, or attended bazaars.

Abu Bakr was known for using filthy language. [Tareekhul Khulafa, Page 37] Though he was one of the earliest converts yet history has very little record of his contribution towards the spread of Islam. It is also very strange that though his association with the Prophet (S.A.W) was for more than twenty years yet we find only ten traditions narrated by him in the history books. While his daughter, Aisha was one of the ten wives of the Prophet (S.A.W) and as such got very little time to be with the Prophet (S.A.W) knew more than five thousand traditions and all are recorded in the history books as narrated by her.

Similarly Abu Huraira one of the companions of the Prophet (S.A.W) who was very young and had embraced Islam only three years before the Prophet (S.A.W)'s death also knew five thousand traditions. Aisha swore that her father did not ever compose any verse either during the days of his infidelity nor after embracing Islam. [Tareekhul Khulafa, Page 22]

History has also not recorded any where that Abu Bakr killed any infidel either in war or otherwise, nor spent any money in the cause of Islam, nor did any preaching except once when he tried to give a sermon at Mecca. The infidels hammered him so much that his nose was completely smashed. From then on he was so afraid of the infidels of Mecca that he never attempted to do any preaching. On the contrary during the 6th year before the Hijrat he fled Mecca and was proceeding towards Yemen when an infidel friend of his recognized him and brought him back assuring him of his protection. Similarly when the infidels of Mecca ostracized the Prophet (S.A.W) and his entire clan of Bani Hashim and they were compelled to go and stay at a mountain pass and eat even tree leaves for their survival Abu Bakr made no attempt either to see the Prophet (S.A.W) or arrange for their food or made any attempt to bring them back to their houses.

As the news of Abu Bakr's Caliphate spread the Muslims all over the Muslim world resented and revolted against him. They refused to accept him as the heir of the Prophet (S.A.W) and in retaliation stopped paying zakat to him. Even the governors and officers of many provinces revolted and refused to act on his behalf. Khalid bin Saeed and many such companions of the Prophet (S.A.W) who were governors appointed by the Prophet (S.A.W) resigned from their posts. Abu Bakr asked them as to why they do not want to continue since they are the most efficient governors and the Prophet (S.A.W) had appointed them for the job. He even ordered them to go back to their posts but they declined and said, "*We are the descendents of Abi Asseha and do not want to be the tax collector of any body else.*"

Fearing danger to their lives they even migrated to Syria but they were all killed. [Izalatul Khefa, Vol. 2, Page 37]

Many others argued that the Prophet (S.A.W) had not nominated and therefore he cannot be his heir.

Then they would also have not minded if in his place any body else from the Prophet (S.A.W)'s family would become the Caliph. They openly accused him of depriving the real heirs of the Prophet (S.A.W) and grabbing the Caliphate for himself. The refusal to pay tax angered Abu Bakr. The movement had spread in such a big way that according to Masoodi, "*Within ten days of the Prophet S.A.W)'s death the entire Arab*

community became non believers." [Moroojuz Zahab, Vol. 5, Page 101] Umar and Abu Obaida, Sulaym Mooli sensing trouble and revolt advised Abu Bakr not to take any drastic step and in support of their advice they cited the example of the Prophet (S.A.W) who neither forced nor harassed the non payers of zakat. They even warned him that the history of Hazarmoot may not be repeated but Abu Bakr listened to none and criticising Umar said, *"You were harsh before embracing Islam now what has made you a coward. I will take everything from them what they have been paying to the Prophet. Even if it is as small a thing as the rope with which a goat is tied."*

He wrote open letters to all his opponents informing them that he is sending Khalid bin Waleed with an army and with the instructions to spare those who are prepared to obey him and to fight those who refuse to obey his orders. I have ordered him to kill all such men mercilessly and burn their bodies and make all the ladies and children slaves.

When Abu Bakr's men began to harass the Muslims to recover zakat they protested and said, *"Why are you killing us. We are Muslims, and believe in one Allah and that Mohammad (S.A.W) was His Prophet."*

We offer our regular prayers facing Kaaba and perform all the rites the Prophet had ordered us. We are only not paying zakat to Abu Bakr because we do not accept him as the heir of the Prophet which is not unIslamic." But Abu Bakr's men did not listen to them and they not only killed them or arrested them and made them prisoners but confiscated all their property and wealth and took their ladies as slavegirls. When Umar became the Caliph he set free all such prisoners and slaves and returned their property and wealth. [Tareekhe Khamees, Vol. 2, Page 224] History has recorded some verses composed by the nongivers of taxes to Abu Bakr, *"As long as the Prophet lived we obeyed him but who is this Abu Bakr to claim this right. What does he want that after his death the state should go to his children. By God this is a great calamity which will destroy us."* [Tabari, Vol. 3, Page 213; Abu Bakr Siddique, Page 193].

Bilal the famous Moazzin of the Prophet (S.A.W) was so disgusted with the happening in Madina that he stopped giving Azan and left the city. Among the many non tax payers to Abu

Bakr was one Maalik bin Novaira, a close friend of the Prophet (S.A.W). He was not only handsome and possessing a very good personality, but was also a brave soldier and a poet. He commanded great respect among his clan of Bani Haifa. They loved and respected him like a king. When Maalik came to the Prophet (S.A.W) to embrace Islam, his personality impressed the Prophet (S.A.W) so much that not only did he give Maalik the honour of his friendship but also authorized him to collect zakat from his tribe Bani Haifa on his behalf. So that Maalik may continue to enjoy the respect, status and honour of his men as he enjoyed before. [Tabaqate ibne Saad, Vol. 5, Page 80]

When Maalik learnt about the Prophet (S.A.W)'s death and Abu Bakr becoming his caliph he stopped taking zakat from his people and ordered them to preserve the money till the matter of caliphate is decided. As he himself did not accept Abu Bakr as the caliph of the Prophet (S.A.W). When Abu Bakr learnt about Maalik's non acceptance of his caliphate he ordered Khalid bin Waleed to go and fight with him just as he had fought with other non tax payers. As Khalid had an eye on Maalik's wife, who was very beautiful, he immediately went to Maalik's village with an army and confronted him. Maalik like other non tax payer Muslims argued that he was the follower of Islam and believes in Allah and His Prophet (S.A.W). He offers Namaz and performs all other rites Allah has ordered except that he does not pay zakat to Abu Bakr because he does not consider him to be the Caliph of the Prophet (S.A.W).

The non acceptance of Abu Bakr as the caliph of the Prophet (S.A.W) does not make him a sinner or a non Muslim. Why should he be punished for that. Abdullah ibn Umar and Abu Qatada who were present during the argument advised Khalid not to ill-treat Maalik or be harsh with him. But Khalid did not listen to them and ordered Zarar bin Azvar to kill Maalik.

Maalik protested and gave another alternative to Khalid, that he should be taken to Abu Bakr where he can discuss the matter with Abu Bakr. But Khalid did not agree to this and ordered Zarar to behead Maalik. As Zarar approached Maalik, Maalik turned to his wife who was standing behind him and said, "*It is because of you that Khalid is murdering me.*" Zarar then beheaded Maalik in the presence of Abdullah bin Umar, Abu

Qatada and some Ansars and Maalik's wife. Khalid then ordered the head of Maalik to be burnt and a pot of food to be put on it for being cooked. As Malik's hair were very beautiful Khalid ordered that the fire must be put to the hair first. Abdullah ibn Umar, Abu Qatada and the Ansar protested but to no avail. Khalid then took hold of Maalik's wife and raped her, and took her as his mistress. Khalid then got all the men of Bani Haifa killed and their ladies were taken as prisoners and slaves. They were all brought to Madina and lodged in the Prophet (S.A.W)'s mosque. It was from these slaves that Ali (A.S.) took the hand of Khoola and made her his wife. Mohammad bin Hanafia was the third son of Ali (A.S.) from her.

As the news of the murder of Maalik and his tribe, and the rape of his wife by Khalid spread the Muslims became very angry and upset. But Abu Bakr was very happy over the tragedy, and he declared, "*No other woman can produce such a brave person as Khalid's mother.*" [Tabari, Vol. 4, Page 11] Umar who was very angry at the attitude of Abu Bakr shouted, "*Stone Khalid to death, he has raped Maalik's wife.*" Abu Bakr replied, "*No, I cannot do that. Khalid must have erred in performing his duty.*" Umar: "*Sack him atleast.*" Abu Bakr: "*I cannot put this sword back in the sheath which Allah has pulled out on my opponents.*" [Tarikhe ibne Khallekaan, Vol. 5, Page 172. Tarikhe Tabari, Vol. 3, Page 241]

While Abu Bakr was busy beheading and burning the bodies of those Muslims who refused to pay taxes to him, Ali (A.S.) was busy with:-

(1) fulfilling the wishes of the Prophet (S.A.W)

(2) declared that the Prophet (S.A.W) had willed him to pay his debts and to fulfill the promises the Prophet (S.A.W) had made to the people. He also took the responsibility of returning the valuables people had kept with the Prophet (S.A.W) for safe custody. He deputed men to go round the cities and announce that whosoever had given loan to the Prophet (S.A.W) or had kept his valuables with him for safe custody or any person to whom the Prophet (S.A.W) had made any promise should come to him.

Ali (A.S.) will fulfill it whoever come with a claim to Ali (A.S.) was immediately satisfied. He was not asked to bring any proof or witness. Every year during Hajj the same announcement

was made on behalf of Ali (A.S.) before the huge multitude of pilgrims. And his practice was continued even after his death, first by his son Hasan (A.S.) and after his death Ali (A.S.)'s second son Hussain of announcing at the Hajj till he was martyred.

When Abu Bakr saw that he can't succeed by using force and the situation was fast getting out of control he changed his attitude towards the revolutionaries. He realised that the government which he formed at Saqifa in haste and under duress was not a true representative government and would not last long. He began to pay large sums and gifted properties to shut people's mouth and buy them.

Whoever claimed for anything was paid from the government treasury without any inquiry, whoever emanded was immediately given for no reasons the looted jewelry from the wars was distributed freely to buy the people. [Fathul Buldan Belaazari, Page 6) To drive the Muslims away from the Prophet (S.A.W)'s household he began to twist the religion in his favour and gave different perception by using guesswork to convince the new believers. The companions of Prophet (S.A.W) whom he found to be against Ali (A.S.) were given more importance than the family members of the Prophet (S.A.W) and their friends like Abu Zare Ghaffari, Salmane Farsi, Ammare Yasir, Miqdad and others. Thus a line was divided between the two groups. The group that supported Ali (A.S.) was degraded in the eyes of the people. When these acts were not found to be sufficient he diverted the attention of the Muslims by declaring war against the weaker governments of Rome and Persia and encouraging them to loot and plunder their wealth and property so that they may not look at their activities and criticise their misrule.

Therefore, the expedition of Osama bin Zaid was immediately ordered. Every Muslim was ordered to leave Madina soon under the command of Osama. When Umar and his friends advised Abu Bakr to change the leadership of Osama, Abu Bakr holding the beard of Umar said, "*Your mother may weep on you, Allah may destroy you, you want me to do what the Prophet had himself done. The appointment of Osama was made by the Prophet and now you want me to change it.*" [Tabari, Vol. 3, Page 212]

The expedition of Osama left Madina with each and every Muslim except the companions of the Prophet (S.A.W) on the advice of Umar lest they may not incite the other Muslims residing outside Madina against them. When Zohair (a companion of the Prophet (S.A.W)) asked the permission to participate in the expedition of Osama. Umar replied, "*I will not allow any of the companions of the Prophet to move out of Madina.*" [Ibne Abil Hadid, Vol. 4, Pg. 457] Even Aisha and other wives of the Prophet were not allowed to go for Hajj for the same reason. [Tabaqate Ibne Saad, Pg 205]

Chapter 34

THE USURPING OF FADAK

When Madina was emptied by the expedition of Osama, there was nobody except the few companions of the Prophet (S.A.W) who were also now divided between the supporters and enemies of Abu Bakr and Ali (A.S.). Abu Bakr turned his attention towards the liquidation of the Prophet (S.A.W)'s family. He saw that with all his manipulations there were still some very important personalities and very close friends of the Prophet (S.A.W) who still regarded Ali (A.S.) as the real heir of the Prophet (S.A.W) and continued to visit him give their love and affection to him and take his guidance in every matter. This he felt could explode any day. Therefore he thought fit to liquidate Ali (A.S.) and his family financially and economically so that they may not be able to raise their heads against him, and as a first step towards this goal he ordered the confiscation of all the properties and income of Fatema (S.A.) which she had inherited from her father by inventing a tradition in the name of the Prophet (S.A.W) and using it to deprive her of her income and property. The "tradition" that he fabricated was, "*We the Prophet' s neither succeed anyone nor have any successors.*" The property and income which Fatema (S.A.) inherited from her father or was gifted by the Prophet (S.A.W) to his only daughter was a village by the name Fadak near Khaiber, khums (taxes) from Khaiber and some earnings from Madina. When the Prophet (S.A.W) received the revelation, "And give to your near relative, his right." [Tafseer Durrul Mansoor, Vol. 4, Page 177] he gave it to Fatema (S.A.) who managed the affairs herself and took it's earnings the expenses of her household the rest she gave to her father who took for his needs and then distributed it to the poor. [Sonan-e-Abi Dawood] On getting the

news of confiscation, Fatema (S.A.) taking some ladies of Bani Hasim with her came to the mosque of the Prophet (S.A.W) where Abu Bakr was holding his court. A white curtain was drawn between them and Fatema (S.A.) putting her case before him said, *"Praise be to Allah and peace be to the soul of the Prophet (S.A.W). O slaves of Allah you are the people to whom the order of injunctions and interdictions of Islam are addressed and who are the recipients of the sanctions and prohibitions of the best creed in the world. You are the people whom the Lord and His messenger have entrusted the task to deliver the religion of Islam to the future generations and people. Therefore fear Allah and deem obedience to him essential so that you may not turn renegades after having accepted Islam and you may not die as infidels. Folks, I am Fatema, the daughter of the Messenger of Allah and I neither speak lies nor do I wrong anyone. The Prophet (S.A.W) having departed from this world and the thorn of heathenism has started irritating you. Your old prejudices and hypocrisy are lifting their heads again and those people have started talking today who were silent due to awe of the sword. Some nameless persons who were best of all responded to the call of satan and are misguided by him. You became enraged against the virtuous and started taking to your homes what property belonged to others, though the Apostle had yet not been lowered into his grave. You made an excuse of fearful disturbances. You should know that the fire of hell is encircling all heathens.*

What a plight, you had the governance of the followers of Mohammad (S.A.W)? You and protection of Islam and Muslims? See where the devil is leading you. You have left the Quran behind you. You only waited for the stability of your usurped caliphate, and then started kindling fires. You began to shed sparks of innovation and perfidy. You began blowing out the lights of Allah, stamping out the traditions of his messenger, wearing the mask of religion. You are destroying the faith and the creed and giving life to preIslamic innovations. You are taking revenge against the Prophet (S.A.W) from the members of his house. We are at the moment suffering like the person whose body has been pierced with a knife, or a spear has been broken in his belly. You people presume that we have no right to the Prophet's (S.A.W) heritage.

Well do you want to have pre Islamic laws? Who can make better laws for the believers than Allah? Do you know my origin? Yes you know it. You know that I am the daughter of the Messenger of Allah. O Muslims will I be deprived of my succession to my father's property?

O son of Abu Qahafa! (Abu Bakr) Is it written in the Book of Allah that you should inherit your fathers property, while I should not get my fathers property? (Abu Bakr began to cry [Tareekhe Yaqoobi]) Verily they fabricated allegations against Allah. Have you stopped following the Holy Quran? Allah says Solomon inherited from David (Quran, chapter 27, verse 16) and in the story of Prophet (S.A.W) Yahya's son Zakariya the Lord says, "That he may be my heir as also of the sons of Jacob." (Quran chapter 8 verse 75 and chapter 33 verse 6) He has also commanded , "Allah enjoins upon you with regard to your children that the males should get twice as much as females." (Quran, chapter 4 ,verse 11) and in another verse He says , "And if he leaves behind wealth then he should make testament for the parents or relatives." (Quran chapter 2 verse 180) You think that I have no shares and I do not inherit my father's heritage. Has Allah specified for you a revelation, excluding us and our fathers. Don't I follow the religion of my father, or you have more knowledge, general and special of the Quran than my father and his cousin Ali? O Abu Bakr you can usurp my rights carelessly and without any conflict, but tomorrow on the Day of Judgement Allah will bring you to book, and Mohammad (S.A.W) will demand an explanation, then you will be a loser and your repentance will not help. `For everything there is a time fixed and shortly you will know'" (chapter 6 verse 67).

Then she addressed the Ansars, "You men of valour, has not the Messenger of Allah said that you should favour people through their children? How soon you have become susceptible to innovations and maneuverings. You keep on watching while we are oppressed. O people of the clans of Aws and Khazraj, will my inheritance be usurped? You have the arms, why do you submit to infidelity after having accepted the good faith? Why don't you fight with the breakers of promise? Having decided aforetime to drive away the Prophet (S.A.W), these persons have now started killing you, are you afraid of them,

`Allah alone deserves to be afraid of, if ye be true believers.'" (Quran, chapter 9, verse 13).

When nobody replied Fatema (S.A.) said : *"It appears that you have taken to restful life. You are reposing after removing the real successors. The creed which had gone down your throat you have vomited out. So even if you and all men in this world revert to heathenism for Allah is self sufficient and praiseworthy."*

"I know that you will not help me, but since there was indignation and grief in my heart, I preferred to express my feelings rather than hide it. I have made my position explicit so that you may have no excuse to make in the matter on the Day of Judgement. You are free to take my share forcibly. Usurp it, you will be liable to eternal curses and the wrath of Great Allah who is severe in punishment. `Those who do wrong will come to know by what a (great) reverse they will be overturned!"

(Quran, chapter 26, verse 227). Do as you please, as we do what we deem right and virtuous, and await the punishment as we await the reward."

When Fatema (S.A.) finished speaking Abu Bakr said, *"You are the chief of all women and daughter of the last Prophet. Fortunate is he who earns your goodwill, and miserable is he who invokes your rage."*

Then he again recited, "We Apostles neither succeed anyone nor have any successors." And said that it is this tradition that is coming in his way and having sought the unanimous opinions of the Muslims. (history has no record of any such meeting) *"I have reserved the income from Fadak for purchasing arms and for covering the cost of military expedition and holy wars. Therefore I cannot give you this income. Of course, I have my own property and I authorise you to use it as you please. I cannot go against your father and give you Fadak."* (Abu Bakr said all this knowing fully well that traditions cannot overrule revelations and Quran has clearly said, "And unto each we have appointed heirs of that which parents and near kindred leave.")

Commenting on the "tradition" quoted by Abu Bakr, Imam Raazi says, *"It is very strange that the Prophet, instead of revealing his traditions to his uncle Abbas, Ali and Fatema, who were all very pious and authorities on religion, and being*

directly concerned with the inheritance, goes to inform a person who is far away from him and has nothing to do with the Prophet's inheritance." [Tafseer-e-Kabeer of Fakhre Raazi, Vol. 3, page 230]. The falsehood of this tradition is also proved by the fact that he himself (Prophet (S.A.W)) received the inheritance of his father Abdulla which were camels, goats a slave and a sword [Madaarejunnabuva Vol. 2, page 689]. It is significant to note here that Abu Bakr used this "tradition" only to confiscate the belongings of Fatema (S.A.), while he did not touch upon the properties the Prophet (S.A.W) had left with Aisha (Abu Bakr's daughter), Hafsa (Umar's daughter) both wives of the Prophet (S.A.W) and other wives. On the contrary he sanctioned huge grants to them and his daughter receiving more than the rest. But Fatema (S.A.) the only daughter of the Prophet (S.A.W) was not given anything.

Fatema (S.A.) then put another claim for her belongings and said, "*This property was already with me when the Prophet was alive.*"

But Abu Bakr did not believe her and asked her to bring witnesses to prove her claim. Fatema (S.A.) brought her two sons Hasan (A.S.) and Husain (A.S.), husband Ali (A.S.) and Umme Aiman one of the Prophet (S.A.W)'s wives. But Abu Bakr refused to accept their evidence and said, "*The evidence of the sons in favour of the mother cannot be accepted as true, similarly Ali coming as a witness on behalf of his wife also cannot be accepted* (about Ali (A.S.) he himself said, "*Even looking at Ali is worship.*"

Tareekhul Khulafa] *now the evidence of the Prophet's wife can be accepted as one woman's witness is not accepted in Islam at least two women should give evidence in support of her claim.*"

These were the sentences uttered by Abu Bakr to Fatema (S.A.) who knew Fatema (S.A.) from the day of her birth. Fatema (S.A.) about whom Aisha his own daughter inspite of all her jealousies and hatred had confessed, "*I did not find any person more truthful than Fatema except her father.*" [Abu Noaim Isfahani] and today her own father Abu Bakr was not prepared to believe about whom he had himself heard the Prophet (S.A.W) saying that, "*Truth is with Ali and Ali is with the truth.*" It was the same Abu Bakr who though consulted Ali

(A.S.) on every issue and often offered to abdicate the throne of Caliphate in favour of Ali (A.S.) saying, "*Relieve me (of Caliphate) when (a man like) Abul Hasan (Ali (A.S.)) is amongst you*", but was not prepared to believe him later. It was Abu Bakr today who was not prepared to believe Hasan (A.S.) and Husain (A.S.) the two sons of Ali (A.S.) and Fatema (S.A.) knowing fully well that the Prophet (S.A.W) had called them the leaders of the youth in heaven, and it was Abu Bakr who did not believe the words of Umme Aiman today whom the Prophet (S.A.W) respected as the most pious lady. The simple reason was that he wanted to finish the family of the Prophet (S.A.W) economically, and by fabricating a tradition in the name of Prophet (S.A.W) he had done it. There was no other narrator of this " tradition" nor was there any verifier. It was just conceived and created by Abu Bakr to snatch the source of living of Prophet (S.A.W)'s family, consisting of Ali (A.S.) and Fatema (S.A.) only. The houses and properties of other wives which also belonged to the Prophet (S.A.W) were not seized on the contrary monthly grants were sanctioned for their benefit and maintenance, while the only daughter of the Prophet (S.A.W) was deprived of her own belongings.

Ali (A.S.), consoling her said, "*Destruction is not for you, it is for your enemies. O Mustafa's daughter, O the remnant of the Prophet. Swallow your anger, for I have not hesitated to act in the matter of religion nor have I done any wrong in my life. If you are worried of your maintenance, then that is secured for the giver is trustworthy. And the tidings which has been reserved for you is far more than what has been snatched from you. Therefore trust your Lord.*" Fatema (S.A.) replied, "*He is enough for me*" and became silent.

Umar realising that they had hurt the feelings of the Prophet (S.A.W)'s beloved daughter then asked Abu Bakr to go with him to Fatema (S.A.) because they have displeased her. Both came to her house, and asked her permission to enter. But Fatema (S.A.) refused. They then came to Ali (A.S.) and requested him to take them to Fatema (S.A.). Ali (A.S.) brought them home and as they entered the house Fatema (S.A.) turned her face away from them. They then greeted her but Fatema (S.A.) did not reply. Then Abu Bakr said, "*O Habeeba I swear by the Prophet that the relations of the Prophet are dearer to me than*

my own relatives and that you are dearer to me than my own daughter Aisha. How proper it would have been that I should have died and not live in this world after him. Do you feel that inspite of knowing your status and honour I have deprived you of your rights and legacy derived from the Prophet. But I have heard your father say , "We leave no heirs, and whatever we leave behind is sadaqa." Fatema (S.A.) replied, "If I remind you both of a tradition of that Prophet that you also know will you act accordingly?" They replied, "Yes". Fatema (S.A.) then said, "If I ask you in the name of Allah whether you did not hear the Prophet (S.A.W) declare `Fatema's pleasure is my pleasure. Her displeasure is my displeasure. He who pleases her pleases me and he who displeases her displeases me.'" They confirmed that they had heard so. Then Fatema (S.A.) said, "I ask Allah and the angels to be witness to the fact that both of you have annoyed me and have not pleased me. When I meet the Prophet I shall complain about you. I curse you in every namaz I offer!" Hearing this Abu Bakr began to cry. [Kitabul Imamat Wa Siyasat vol 1 page 14] Fatema (S.A.) then asked Abu Bakr, "Who will be the inheritor of your property?" Abu Bakr replied, "My children." Fatema (S.A.) said, "Curse be on you that your inheritors can take your property and I cannot receive my father's inheritance. The tradition that you are quoting is without any foundation and it is your own creation. If these would have been Prophet's words we would have been the first to hear them." Abu Bakr left Fatema (S.A.)'s house weeping.

When people seeing him crying assembled near him, he complained "You people happily sleep with your wives and have put me in such difficulties. Withdraw your oath of allegiance, I don't need it."

Fatema (S.A.) then attempted many times to get back her rights, but did not succeed and she never spoke to Abu Bakr all her life [Sahih Bukhari, vol 3, page 140]. It is also said that Abu Bakr did write a decree on Fadak in favour of Fatema (S.A.), but Umar tore the documents saying, "Don't you see that the Arabs are bent upon fighting with you. How are going to bear the expenses of the battle you are going to fight." [Allama Sibte Ibne Jozi]. Thus Abu Bakr and Umar both deprived the family of the Prophet (S.A.W) with Fadak and other earnings.

After Umar's death Usman gifted Fadak to Marwaan (Usman's son-in-law) which remained in the position of the heirs and successors of Marwan until Umar Ibne Abdul Aziz was adorned with the Seat of Caliphate. He ordered his governor at Madina to hand over the possession to the descendants of Fatema (S.A.) i.e. Imam Mohammad Baquir and other descendants of Fatema (S.A.) had the possession of Fadak for some time, but again on Yazid Bin Abdul Malik Bin Marwan's succession to the Caliphate it was taken away by a decree of the Caliph in favour of Bani Ummayad. It remained a property of the Ummayyads until Abdul Abbas Saffah became the Caliph. He allotted Fadak to Hasan Bin Hasan Bin Hasan Bin Ali (A.S.) Bin Abi Talib, who used to distribute the income therefrom among the heirs and successors of Ali (A.S.). Then Bani Hasan revolted against the Abbasides during the reign of Mansoor, the second Abbaside Caliph and the ruler confiscated this property. Mehdi the son of Mansoor again returned it to the descendants of Ali (A.S.). But Moosa Hadi again seized it. This went on until Mamoon Al Rashid became the Caliph. The descendants of Ali (A.S.) then sent their representatives to the court of Mamoon demanding Fadak from him. Mamoon ordered Fadak to be restored to Bani Fatema (S.A.) and wrote to Kasam Bin Jafar his governor at Madina, *"The best thing for the Caliph of the Prophet (Mamoon) is to follow the acts of the Prophet (S.A.W) and do what the Prophet had ordered and return the thing to the owner whom the Prophet had given and is a fact the Prophet (S.A.W) had given Fadak to his daughter Fatema and this is an open and undisputed fact. Assign Fadak to its lawful owners because the Messenger of Allah (Prophet) had granted it to his daughter Fatema. It is a well-known fact that Fatema claimed it. Therefore I feel Fadak should be restored to the living successors of Fatema."*

Thus on the basis of this order Fadak was granted to the descendants of Ali (A.S.) and finally when Jafar Mutawakkil assumed the Caliphate he confiscated that estate again.

Chapter 35

THE DEATH OF FATEMA (S.A.)

From the day the Prophet (S.A.W) died nobody saw Fatema (S.A.) smile. The attitude of Abu Bakr and Umar saddened her more. The harassment of Aisha was also ever increasing. She cried day and night. Her crying disturbed the neighbours so much that they came to Ali (A.S.) to complain about it. They said that because of her crying they could not concentrate on their work. Ali (A.S.) then erected a hut behind the graveyard (Jannatul Baqi) outside the city of Madina, where Fatema (S.A.) taking her children with her used to stay there weeping for her father and in the night returned home and again wept for her father. The falling of the burning door on her which led to the miscarriage of third son (prenamed Mohsin), the breaking of the ribs and hand had made her very weak and sick. She always tied a band round her head and often asked her sons Hasan (A.S.) and Husain (A.S.), "*Where is your grandfather who respected you and carried you in his arms, who loved you and never allowed you to walk on the ground. I will never see him entering my house again and I will never see him carrying you on his shoulders.*"

These sufferings developed into sickness and she died within three months of her father's death. Ali (A.S.) washed her body shrouded it and buried her at the dead of night at Jannatul Baqi as per her wish. Very few people attended her funeral notably Hasan (A.S.), Husain (A.S.), Ammar-e-Yasir, Miqdad, Aqueel, Zubair, Abu Zar, Salma, Buraida and a few members of Bani Hashim, and they offered Namaz—Janaza. As Fatema (S.A.) had willed Ali (A.S.) did not inform Abu Bakr, Umar and Aisha about her death [Sahih Bukhari, Vol 3, page 38; Tareekhe Khamees, vol. 2, page 313] But when Aisha learnt of

her death, she came to the doors of Fatema (S.A.) but was stopped by Asma who informed her about Fatema (S.A.)'s will. Aisha went back and complained about it to Abu Bakr [Isteeaab, vol .2, Part 2].

Ali (A.S.) recited two lines on the grave, *"When two friends meet they are bound to part. That period before separation is always short. Losing my both friends Ahmed and Fatema indicates that friends never live long."*

Then addressing the Prophet (S.A.W) Ali (A.S.) said, *"O Prophet of Allah please accept my greetings and those of your daughter who is being buried not very far from you and who has hastened to meet you. O the chosen Messenger of Allah the death of your dear daughter has left me without patience or solace. I have lost my self restraint and power of endurance. After having endured the separation from you I shall have to bear this catastrophe patiently. O Prophet of Allah, I laid you down in the grave with my own hands, your soul departed from your body while you were resting upon my chest and your head was lying between my neck and my heart 'Surely we belong to Allah and to him is our return'. Your trust (Fatema) which was entrusted to me is taken away from me. Sorrow now abide with me and happiness has taken leave. This grief is so over bearing that it engulfs and swallows other sorrows. and it has left me with sleepless nights and joyless days. From now onwards my life will be continued heartache until Allah gathers me with you both in the realm of His favour and peace... .."*

"Please both of you accept my parting salutations and good-bye. It is the wish of a sincere heart which has loved and will always love you both, a heart which will cherish and will carry your tender and loving memories to its grave. Good bye! O daughter of the chosen Messenger of Allah! May you rest in peace which mankind has refused to give you in this world if I leave your grave to go home it is not because I am tired of your company. I wish I had it to the end of my life. And if I make a permanent abode on your grave it will not be because I doubt the reward that Allah has reserved for those who bear sorrows patiently. Good bye, May Allah's peace and blessings be with you."

When the Muslims learnt about Fatema (S.A.)'s death they all rushed to Jannatul Baqi to pray on her grave. But were

shocked to see forty fresh graves at the spot and could not recognize which one was hers. They began cursing themselves and blaming each other for neglecting her, the Prophet (S.A.W)'s only daughter. She died and even got buried and they did not know. They could not participate in her funeral nor could they offer Namaz-e- Janaza, and now they do not know even her grave?

When the government learnt about the tragedy it sent ladies to dig the graves to find out which one was hers, so that the Muslims could offer Namaz-e-Janaza and have her last glimpse. When Ali (A.S.) learnt about it he rushed in anger to Jannatul Baqi wearing his yellow dress which he always wore in the battlefield and with his sword Zulfiqar in his hand he warned the people gathered there, that if a single stone is touched from any of the graves he will sever the head of that person. Hearing this warning from Ali (A.S.) the government's people cooled down and one of them said, *"O Abul Hasan what is the harm if we dig the grave to find out Fatema's grave so that we may offer our Namaz."* Ali (A.S.) in anger replied, *"If I have forsaken my rights and nor used my swords for securing it, it is because the Muslims would have gone back from Islam. But I swear by the Lord who is the master of Ali's life that if you or any of your companions dare to touch a stone from these graves I will cover this land with your blood. And if you feel like testing it come forward."* Another man who was soft and polite swore by the Almighty and assured Ali (A.S.) that they will not touch the grave and then all dispersed.

On the death of Fatema (S.A.) all the wives went to the house of Ali (A.S.) to pay condolence to him except Aisha. She not only did not visit the house nor gave condolence but rejoiced at getting the news of her death. The Confiscation of Fadak and other earnings of Fatema (S.A.) was not the only action of Abu Bakr and Umar taken against the family of the Prophet (S.A.W), but they also stopped the distribution of Khums to Bani Hashim and sons of Abdul Muttalib and gave it to Abi Abdul Shams and Bani Naafil. Though he, Abu Bakr saw the Prophet (S.A.W) in his life time distributing Khums to Bani Hashim and the sons of Abdul Muttalib and never gave to Bani Abdul Shams and Bani Naafil.

We had a look at the people whom Ali (A.S.) had to face after the death of the Prophet (S.A.W), who were they? And how did they become so very important, and how and why did they opposed Ali (A.S.) knowing the relationship between Ali (A.S.) and the Prophet (S.A.W), knowing the sacrifices of Ali (A.S.) and knowledge of Quran and Islam. Prophet (S.A.W) gave him the title of Haroon the heir and brother of Moosa. Right from the meeting of Zul Asheera the only person whom the Prophet (S.A.W) relied was Ali (A.S.), Ali (A.S.) was the shadow of the Prophet (S.A.W) on the streets of Mecca during the darkest days of the Prophet (S.A.W) life. Wherever the Prophet (S.A.W) went Ali (A.S.) went, It was Ali (A.S.) who slept in the Prophet (S.A.W)'s bed to make possible the Prophet (S.A.W)'s migration to Madina risking his own life. When it came to war the only person to answer the Prophet (S.A.W)'s call was Ali (A.S.). He was the flag bearer of the Muslim army in all the wars that the Prophet (S.A.W) fought. He was the only killer of the mightiest enemies of Islam. He was the only preacher the Prophet (S.A.W) relied upon and deputed him to various places with his revelation and his traditions in his place. The Prophet (S.A.W) kept on announcing and declaring on all occasions that Ali (A.S.) is his heir in this world and hereafter, be it in Mecca or Ghadeer Khum or Khaiber or Khandaq or Tabuk or Masjid-e- Nabawi the only name on the Prophet (S.A.W)'s lips was Ali (A.S.)'s. Whenever and wherever the occasion arose the Prophet (S.A.W) unhesitatingly and without missing words the Prophet (S.A.W) declared that Ali (A.S.) was his heir and successor. Many of the relatives and descendants of such killed persons had now surrounded the Prophet (S.A.W) and today they called themselves as the companions of the Prophet (S.A.W). And it was they who felt that so long as this person is not removed from the scene they cannot achieve anything. They knew that they are no match for him in learning, in the battlefield, in honesty, in integrity, in sacrifices, in giving judgements, in knowing the Quran and its meanings. He was the only person who was aware of all the revelations, from Mecca to Madina. The only person who could tell which revelation the Prophet (S.A.W) received in his house, and which in journey, and which revelation was received in the battlefield, and the background of each revelation. No other Muslim was

as pure and as full of knowledge as Ali (A.S.). The rest of the Muslims could not acquire that knowledge as some had embraced Islam in Madina after the migration of the Prophet (S.A.W) and those who embraced Islam in Mecca too had done very late. Many of the Muslims who had migrated to Ethiopia, Yemen, Syria and other places too were not aware of all the revelations. The traders too who were generally out of Mecca or Madina found very little time to know things from the Prophet (S.A.W) about the revelations or follow his traditions. Therefore conspiracies started as soon as they felt that they will not be able to achieve their goal if Ali (A.S.) became the Caliph. Many a time they did venture to complain against Ali (A.S.), but the Prophet (S.A.W) immediately rebutted them and warned them that, Ali (A.S.) is from him Ali (A.S.)'s sorrows are his sorrows, and whoever hurts Ali (A.S.) hurts him. Such traditions are a plenty where the Prophet (S.A.W) had predicted the behaviour of so called companions and warned them about their misbehaviour against Ali (A.S.).

The greed for power led to its confinement in a few hands and the people being led away from the Ahle Bait and consequently, the Quran. For, none knew it's real interpretation except them and they were those whom Allah guaranteed purification (Ahzab: 33). The Quran was interpreted by each one as he liked, to suit his own purpose and as a result, seventy-three sects broke out among the Muslims within a couple of centuries after the Prophet (S.A.W)'s demise.

The whole tragedy of dethroning Ali (A.S.) climaxed in 61 Hijri when the horrific event of Kerbala took place where Yaz-eed, the son of Moaviya Bin Abu Sufian, massacred the innocent grandson of the Holy Prophet (S.A.W), alongwith his friends and relatives and took his children and women as prisoners. But Islam was saved.

The author had also intended to continue writing on the second and third Caliphs and other persons responsible for dethroning Ali (A.S.). But unfortunately, he was taken away by the clutches of death and could not continue. We pray that his soul may rest in peace.

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*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)