



# GEMS OF ISLAMIC HISTORY

VOL I

SELECTED EXTRACTS FROM AUTHENTIC AND  
ACCEPTED BOOKS OF HISTORY

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## Publisher's Note

I have been publishing books with a definite purpose. It is to lead people to the right path. Instead of indoctrination I have chosen a logical approach, to put the pros and cons of a case and let the people decide for themselves, for I believe that there is no better judge than the human mind. Once the two sides of a case are impartially put before the public, the tendency of the conscience being such, a man will be inclined towards the truth. The true faith has survived and prevailed only by this method of propagation.

I published *The Right Path*, a correspondence between a Shiah and a Sunni scholar who put their cases in all fairness and in lucid terms, without annoying each other. The next publication was *Khair-ul Bareeyah* to show the importance in Islam of the sacred personages chosen by Allah and His Prophet for leading the followers of Islam to the Eternal bliss. In *Khair-ul-Bareeyah* the Prophet's statements known as "ahadees" were presented to show his correct practices and to show in what esteem Allah and the Prophet (may peace be upon him) held Ali, Fatema, Hasan and Husain. The book was a great success.

In the wake of the earlier presentations I am now publishing these *Gems of Islamic History* to show in its correct perspective the history of the Prophet's time and that after his death. The extracts are taken from the most celebrated and authentic books of history, mostly those of Sunni historians. There are no comments from our side on the narrations included in this book. It is for the readers to draw their conclusions and decide for themselves as to who were worthy of being followed.

If this book helps you in choosing the right path, our purpose is served. So, may Allah help you! Ameen.

For this selection I owe a debt of gratitude to the late Nawab of Peryawan, Janab Ahmed Husain, whose compilation *Tareekhe Ahmadi* has provided the material for Part I. I also owe it to the late Janab Zakir Husain Jaafari from whose book *Tareekhe Islam* the material for Part II has been selected.

My thanks are also due to Janab Mahmud Sarosh for the translation from Urdu into English.. How stupendous a task it was can be gauged from the fact that for almost a year he had to maintain an eight-hours-a-day schedule which took a heavy toll of his health, from the ill-effects of which he has still not recovered. I pray for his speedy recovery.

**Jafferali Writer**  
*Publisher*

## PREFACE

Ever since I started wading in the vast ocean of Islamic studies, I had been feeling the acute absence of a book in English on the cultural history of the Muslims during different periods and therefore wanted to write one. But to write a book is quite different from and certainly more difficult than just the wish to write it. Slips between the cup and the lip are far less in number than those between thought and action. If at one time you are discouraged by the circumstances at another you do not find the time to write and by the time you have a favourable atmosphere you find that the material is lacking or you have everything ready except the health and strength to do it.

I had actually passed through these stages when I was called upon to translate Al-e-Kasheful-Ghita's excellent booklet *Aslo-Usoole Shiah*. The offer was too good to be rejected and I lost no time in starting the work. The work was hardly half accomplished when the publishers were struck with the idea of publishing a book of Islamic History. At first they wanted to republish *The Early History Of Islam* by Safdar Husain but later when they got a chance to read the late Nawab Ahmed Husain Khan Peryawan's *Tareekhe Ahmadi* they thought of having selections from it translated. In the meantime they read Zakir Husain Jaafari's *Tareekhe Islam* and desired to incorporate certain portions of that book too. The extracts from the two books were marked out and it was proposed that I should translate them.

The work proposed appeared to be very easy and *Tareekhe Ahmadi* was in its form and style very close to *Khair-ul-Bareeyah*, an earlier publication of this mission. But hardly had I started the work when I felt the necessity to refer to the original works of the great Sunni historians from which the late Nawab had derived the material of his compilation. Fortunately I had with me the original works of Tabaree, Ibn Aseer, Masoodi, Ibn Abil Hadeed, Suyootee, Ibn Shahna, Ibn Sa'ad, Ibn Qutaiba, Halabi and Zaini Dahlan. I therefore compared the Arabic excerpts given by the late Nawab in the margin with the original

and in my translation maintained the spirit of the context in which they were written. The idea of noting down the pages on which the extracts translated in this book appeared came too late, otherwise the value of this compilation would have been enhanced. On a second thought, however, in view of the fact that each of the works mentioned above has been printed by more than one firm and in different formats, I feel that the reference to the original would not have been so easy and, therefore, my labour would not have been so very fruitful as I had earlier thought. For the sake of information I mention that the extracts translated in this book are not always from the direct narratives of the incidents in a chronological order; they are sometimes taken from the cross references too.

As regards the translation I can only say that I have tried to keep the language simple and the expression fluent. The quotations within quotations are common in Arabic but make a complicated reading when translated. I have, therefore, tried my utmost to avoid such a situation.

This work has cost me a lot in terms of health, for I had to stick to an eight-hours-a-day schedule for nearly a year. However, even if a solitary reader sees the light in these pages, I shall consider it to be the greatest reward an author can expect.

In the end, I thank sincerely the publishers of this book for all the help and co-operation. I also thank Mr. Jafferli Writer and his son Mr. Husainali Writer for providing me with the necessary facility to work at the Press premises. Then, my thanks are due to Mr. Yousuf Jigar for reading and marking out the original text and to the Librarian of the U. A. R. Consulate Library for lending me *Mawahib*, *Tareekhul Khamees* and *Akhbarut Tuwal*.

**Mahmud Sarosh**



*In the name of Allah,  
The Beneficent, The Merciful.*

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

*Say: Travel in the land, then see what was the end of the rejectors.  
(The Holy Qur'an Chap. VI, v. 11)*

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

*To Allah you will all return, so He will inform you of that wherein  
you differed.*

*(The Holy Qur'an Chap. V, v. 48)*



# GEMS OF ISLAMIC HISTORY

## Part I



*In the name of Allah,  
The Beneficent, The Merciful.*

1. Shaikh Shahabuddeen Qastalani in his book *Mawahib-ul-Ladunniyah* writes that when the Almighty God decided to bring into existence the creatures (of the universe) he produced from His (own) Sublime Light the light of Muhammad and from the splendour of that light created the world. It is narrated by Jabir Ibn Abdullah Ansari, "When I asked the Eminent Apostle, 'O Messenger of God, may my parents be thy sacrifice, which of the creatures did God create first?' he replied, 'O Jabir! the Lord first created the light of thy Apostle from His own Light'" And it is stated by Hazrat Ali that the Accepted Messenger said, "The Creator of the world created my light (spirit) fourteen thousand years before the creation of Adam."
2. Historian Abul Hasan Ali Ibn Husain al-Mas'oodi states in his famous history *Murooj-uz-Zahab wa Ma'adin-ul-Jawahir* on the authority of Hazrat Ali that when the Great God decided upon the destiny and creation of the worlds He exposed, much before the creation of the earth and the sky, a blazing light from His own Sacred Light shining in the singularity of His power and unique might and separated from His own unparalleled Glow a lustrous flame. That bright essence gathered in the shapes of unseen tiny atoms and took the form of our beloved Apostle Muhammad, the chosen Prophet of the Lord (May peace be upon him and his progeny). And the Lord addressed him, "Thou art My chosen attorney and the trustee of My light and of the treasures of guidance. For thee shall I spread the earth and move the water, raise the sky, and install Heaven and Hell, for the reward and the punishment respectively. And

I shall appoint thy progeny to offer guidance and give them such secret knowledge that no point however small will remain doubtful to them and no fact however secret will humble them and I shall make them the decisive factor for My creation and they shall be the teachers of the people about My Unity and Power.” Then the Lord took the acknowledgment of His own Divinity and of the purity of His Unity from all having existence. But even before taking the oath He declared to all of them His choice of the Messenger and his progeny and informed them that the Great Apostle is the Light of the Lord and divine guidance comes from him and the office of divine guidance is reserved for his progeny, so that the mode of justice may prevail and the world has no excuse for not following them.<sup>1</sup>

3. Abul Qasim Sulaiman Ibn Ahmed Tabrani (360 A.H.) writes in his *Mu'jam-i-Kabeer* a tradition narrated by Ibn Abbas that the Prophet stated, “I was a Prophet when Adam was between body and soul” (that is to say, when his creation was not even completed).
4. Izzuddeen Abul Hasan Ali Ibn Muhammad Ibn al-Aseer al-Juzari in his *Tareekh-ul-Kamil* states that Abdi-Manaf had two sons, Abdush-Shams and Hashim, who were born twins with the finger of the one attached to the forehead of the other. When they were operated upon for being separated much blood flowed from the wounds. This incident was deemed ominous and it was prophesied that there would be bloodshed among their family. When Hashim succeeded his father Abdi-Manaf as the chief of the clan, Umayyah, the son of Abdush-Shams became jealous of him. And this was the beginning of animosity between the families of Hashim and Umayyah.
5. Jalaluddeen Suyootee in his commentary on the Holy Qur'an known as *Tafseer-i-Durr-i-Mansoor* writes that Ibn Jareer, Ibn Munzir, Ibn Abi Hatim, Tabrani, Ibn Mardwaih and Hakim

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1 The remaining text of this tradition has been omitted to save space. Those who wish to pursue the subject may refer to the original Arabic text.

have narrated on correct authority and by various series of narratives that Ali in his comments on the sacred verse, *Have you not seen those who have altered the beneficence of Allah by disbelief?* (Chapter 14, Verse 28), stated, “The people who substituted disbelief for the religion of God were the sons of Umayyah and the sons of Mugheera, the most sinful of the Qureish.”

6. Qazi Husain Ibn Muhammad Diyarbakri Maliki has written in his *Tareekh-ul-Khamees* that our beloved Apostle was born on the 10<sup>th</sup> Rabee-ul-Awwal. According to another tradition the date of birth is 12<sup>th</sup> Rabee-ul\_Awwal and according to a third statement it is the 17<sup>th</sup> Rabee-ul\_Awwal.
7. Syed Ahmed Zaini Dahlan in his famous biography of our Apostle, known as *Seeratun-Nabaweeyah*, writes that while dying ‘Abdul Muttaiib enjoined Abu Talib in the matter of the Messenger of God. Abu Talib considered wine as a prohibited drink even in pre-Islamic days. When Abdul Muttalib thus requested Abu Talib about the Accepted Prophet, he (Abu Talib) began loving the Apostle much more than he loved his own children, to the extent that he would have the Prophet sleep by his side and he would give him the best food.
8. Ibn Hajar Asqalani has written in his compendium of biographies of our Prophet's companions known as *Al-Isabah* that according to the statements of most of the scholars Abul Hasan Ali Ibn Ali Talib was the first to accept Islam. He was born 10 years before our Prophet was called to Prophethood. He was bred up in the guardianship of the Accepted Apostle and never left him as long as he lived.
9. Abdul Malik Ibn Hisham notes in his biography of the Prophet which is the second book on the subject and is known as *Seerat-i-Ibn-i-Hisham* that Ali was the first to embrace Islam and pray Namaz, and accepted whatever was revealed unto the Messenger by the Lord. At that time Ali was only 10 years old. And out of the several other blessings that Ali received from

the Lord, this was also one of the utmost importance that he was brought up under the patronage of the Prophet from before the advent of Islam. After Ali, Zaid Bin Harisa accepted the Islamic creed and recited Namaz and after Zaid Bin Harisa, Abu Bakr embraced Islam.

10. Ibn Abdul Bar Maliki in his collection of the biographies of the Apostle's companions known as *Istee'ab* writes that Muhammad Ibn Ka'ab Qarzi was questioned as to who accepted Islam first, Ali or Abu Bakr. He replied, "Praise be to God! Ali was first in accepting Islam." Then Ibn Abdul Bar states, "No doubt according to us Ali was first among the two (Ali & Abu Bakr) to embrace Islam. Moreover Salman, the Persian, Abu Zar, Miqdad, Khabbab, Abu Saeed Khudri and Zaid Bin Arqam testify that in fact Ali was the first to proclaim Islam and these celebrated companions have given Ali preference over others."
11. It is stated in *Tafseer-i-Durr-i-Mansoor* of Jalaluddeen Suyootee and *Fathul Qadeer* of Abu Ali Muhammad Ibn Ali Shoukani that with reference to the Quranic Text *Wassebiqoon assabiqoon* (Chapter 50, Verses 10-12) Ibn Abi Hatim has quoted a tradition narrated by Abdullah Ibn Abbas that there are altogether three saintly souls who have been first in accepting Islam, Joshua, the son of Nun who was the first to believe in the Apostleship of Moses, the believer among Al-Yaseen who hastened to be the first in believing in the Prophethood of Jesus (See chapter 36, Verses 20-26) and Ali, the son of Abu Talib who took the lead in accepting the Prophethood of our beloved Apostle.
12. In his annotation of the same verse Ibn Mardwaih has quoted Ibn Abbas as saying that this verse has been revealed in the praise of Hizqeel, the believer among the people of Pharaoh (See Chapter 40, Verses 28-33), Habeeb the Carpenter, the believer from the clan of Yaseen and Ali Ibn Abi Talib and that everyone of these is the first believer from among his people and Ali has a superiority over all of them.

13. Imam Muhammad Ibn Isma'eel Bukharee has stated in his *Tareekh-ul-Kabeer* a saying of our Apostle on the authority of Ibn Abbas that three persons have been *Siddeeqs* i.e. testifiers, namely Hizqeel the believer from the relations of Pharaoh, Habeeb the carpenter, the believer among the relations of Yaseen and Ali Ibn Abi Talib.
14. Nawab Siddeeq Hasan Khan of Bhopal writes in his annotations on the Qur'an known as *Tafseer Fathul Bayan* a narrative by Ibn Abi Laila, also quoted in *Tafseer-i-Durr-i-Mansoor* of Jalaluddeen Suyootee with some verbal variation, that there have been only three persons who have not passed even the period of the twinkling of an eye in heathenism and who have hastened to accept the faith. Among them the first and most superior is Ali Ibn Abi Talib; the next is the believer from the relations of Pharaoh and the third is the person from the clan of Yaseen. And only these three are the *Siddeeqs*, i.e. testifiers or truest witnesses.
15. Abi Muhammad Husain Al-Baghawi in his *Tafseer-i-Ma'a im-ut-Tanzeel*, Shaikh Ala'uddeen Ali Bin Muhammad al-Baghdadi known as Khazin Baghdadi in his *Lubab-ut-Taweel* which is best known as *Tafseer Khazin*, Abi Bakr Ahmed Ibn Husain Baihaqi in his *Dalail-un-Nuboowwah*, Jalaluddeen Suyootee in his *Jam'aul Jawami*, Ala'uddeen Ali Muttaqee in *Kanz-ul-Ummal*, Abu Jaafar Muhammad Ibn Jareer Tabari in *Tareekh-ur-Rasul-wal-Mulook*, Abi Sa'adat Mubarak Ibn Aseer al-Juzari in *Tareekh-ul-Kamil* and Isma'eel Abul Fida in his historical work *Kitab-ul-Mukhtasar fee Akhbar-il-Bashar* have quoted Hazrat Ali as saying:- "When the verse *Waanzir Asheeratak-al-aqrabeen* (Chapter 26, Verse 214) was revealed, the eminent Apostle called me and ordered me, 'O Ali! the Creator of the world has bade me warn my people about their doom, but in view of the condition of the people and knowing that when I will give them the words of Allah they will misbehave, I felt depressed and weakened and therefore I kept quiet until Gabriel came again and informed me that any further delay in propagation of the words of Allah would

invoke His wrath. Therefore, O Ali, take a measure of foodgrain, a leg of a goat and a big bowlful of milk and arrange for a feast; then call the sons of Abdul Muttalib unto me so that I may deliver to them the words of Allah.' So I did what the Prophet bade me do and the sons of Abdul Muttalib who were about forty in number gathered together, among whom were the uncles of the Prophet, Abu Talib, Hamza, Abbas and Abu Lahab. When the food was presented as desired by the Prophet he lifted a piece of meat and tore it into small morsels with his own teeth and scattered the pieces on the tray and said, 'Start eating in the name of Allah.' All people present there had the food to their fill though the milk and the food were just sufficient for one man. Then he intended to talk to them, but Abu Lahab interfered and said, 'Verily, your comrade has entranced you.' Having heard this statement all of them dispersed and the Apostle did not have a chance to talk to them.

"The next day the Messenger of the Lord again asked me, 'O Ali! Make arrangements again for a party as you did yesterday, and invite the sons of Abdul Muttalib.' I arranged for the party and gathered the guests as I was asked to do by the Prophet. After they had finished with their food the Apostle addressed them, 'O sons of Abdul Muttalib, I have brought for you the best virtues of this world and the next and I am appointed by the Lord to call you unto Him. Therefore, who amongst you will administer this cause for me and be my brother, my supporter and my successor?' Nobody responded to the Prophet's call. But I, although the youngest of the congregation said, 'O Messenger of Allah, I am here to be thy minister in this task.' The Prophet then patted my neck very kindly and said, 'O my people! This Ali is my brother, my minister and my successor amongst you. Listen to him and obey him.' Having heard this from the Prophet they all burst into laughter and said to Abu Talib, 'Harken! you are ordered to obey and follow your own son'."

This incident has also been given by Thomas Carlyle in *Heroes and Hero Worship*, Gibbon in *Decline and Fall of The Roman Empire*, Davenport in *Apology For Muhammad And The Koran* and Washington Irving in *Muhammad And His Successors*, with all its details.

16. Abul Fida in *Kitabul Mukhtasar fee Akhbar-il-Bashar* states that some of the verses composed by Abu Talib prove the fact that he had accepted the Prophethood of the Apostle from the core of his heart. A translation of the verses is given here:-

“Oh Muhammad! you have called me to the Islamic creed and I believe that you are true to your word, straight-forward and trustworthy. And there is no doubt in my belief that the religion of Muhammad is the best of all the religions of the world. By God! as far as I am alive not a single person from among the Qureish can harm you.”

17. Jalaluddeen Suyootee has narrated a tradition from Umar Ibn Shuaib on the authority of Ibn Mardwaih in his *Tafseer-i-Durr-i-Mansoor* which reads:- One year before migration, on the night of 17<sup>th</sup> Rabee-ul-Awwal the Apostle had the honour of Me'raj. Abul Fida writes that there is a difference of opinion in the matter of Me'raj, whether it was attained bodily or in the form of a true dream. People generally believe that it was physical but some also opine that it was just a true dream. Thus, it is stated that Aesha said that the Prophet did not have a physical ascension but that Allah caused his soul to go up into the heaven on the night of ascension. It is also stated that Muawiyah was of the same opinion, that Me'raj was a factual dream. Ibn Ishaq and Ibn Jareer Tabari have also narrated on the authority of Aesha that on the night of ascension the body of the Prophet was lying at its place (in bed) and the Lord made his pure soul perambulate beyond the skies.

18. Mulla Ali Qari in his *Sharh-i-Fiqh-ul-Akbar* records that the physical ascension, that is, perambulation of the Prophet while awake, over the Heavens and exalted heights, is true and its traditions are well authenticated by several narrators. Hence whoever refutes or doubts the veracity of the Ascension, is at fault and an innovator. Similarly Hafiz Ahmed Fazl 'Ayadh al-Qazi in his *Shifa Fee Ta'areef Huqooq al-Mustafa* has stressed that there was no difference of opinion about the veracity of the Prophet's Ascension as it was established by

a Qur'anic decree. Further he has quoted Abdul Humara saying that the Messenger of God said, "On the night of Ascension when I went through the Heavens I saw that on the Empyrean (Highest Heaven) it was inscribed *La Ilaha Illallahu Muhammad ur-Rasool-ullah Ayyadtohu be Aliyin*." (There is no God but Allah and Muhammad is His Messenger, whom I have supported (helped) by means of Ali.) Also Jalaluddeen Suyootee in *Durr-i-Mansoor* has written a tradition narrated by Ibn Adi and Ibn Asakir as heard from the companion Anas Ibn Malik that the Prophet said, "When I had the Ascension I saw that on the Pillar of the heavenly canopy it was inscribed *La Ilaha Illallahu Muhammad ur-Rasool-ullah Ayyadtohu be Aliyin*."

19. It is stated in *Tareekh-ul-Khamees* by Qazi Husain Bin Muhammad Diyarbakri al-Maliki that when the Qureishite infidels conspired to kill Muhammad (S.A.A.S) Gabriel informed him about the plot and asked him not to sleep on his usual bed but to escape to Medina.
20. Ibn Aseer Juzari details in *Tareekh-ul-Kamil* that when nocturnal gloom prevailed the Qureishte infidels gathered at the door of the Prophet with the determination that as soon as the Prophet lay down on the bed they would assassinate him. The Messenger of Allah saw the gathering without and ordered Ali Ibn Talib, "You sleep on my bed covering yourself from head to foot with my green covering-sheet. Rest assured no harm can be done to you." He also bade Ali to hand over all those things that had been deposited in his (Prophet's) trust to their respective owners. Then he went out of his house and reciting the first few verses of the Surah Yaseen (Chapter 36) upto *fa hum la yubsiroon*, threw a handful of dust over the infidels and took the road to Medina. None of the Qureishite infidels could see him going.
21. Jalaluddeen continues to narrate in *Tafseer-i-Durr-i-Mansoor* the authentic tradition from Ibn Abbas that Ali Ibn Abi Talib had devoted his life to the Messenger of Allah and slept in his



place covered in the Prophet's sheet. The Polytheists of the Qureish clan all the time thought that it was the Prophet who was sleeping and were making up their minds to kill him.

22. From *Usd-ul-Ghaba* of Ibn Aseer Juzari and *Ihya-ul-Uloom* of Ghazali and *Tareekh-ul-Khamees* of Qazi Husain al-Diyarbakri it is learnt that when Ali slept in Muhammad's bed, God said unto Gabriel and Michael, "I establish brotherhood between you two and increase the period of the life of each of you by that of the other. Having done so, I ask which of you is prepared to sacrifice his life for his brother?" Gabriel and Michael both heard this address from the Lord but each held his life dearer than the other's and was not agreeable to help with the sacrifice of life. God then addressed them again, "Can you not be like Ali Ibn Abi Talib? See, I created brotherhood between Muhammad and Ali and now Ali is sleeping on Muhammad's bed intent on sacrificing his own life for that of his brother. Now you both go to the earth and guard Ali from the mischief of the enemies." Then the two nearest-to-God angels came down and took their positions at the head and near the feet of Ali. Gabriel recited, "Hail to thee. Hail to thee. Who can be like thee, O son of Abu Talib! so that the Lord is proud of him and expresses His pride over the angels?" And so when the Prophet was on his way to Medina God revealed to him the following verse in praise of Ali:

*Wa min-an-nasi man-yashri nafsahubtighaa marzaat-lllaha walialho raoofun bil-'ibad.*

*And from amongst men there is one who sacrifices his life to please God. And God is most benevolent to His slaves.* (Chapter 11, v. 207)

23. Historian Mas'oodi writes in his *Tareekh Murooj-uz-Zahab wa Ma'adin-ul-Jawahir* that when the Apostle of God left Mecca for Medina, Abu Bakr along with his slaves A'amir Bin Fahira and Abdulla Ibn Areeqat Dylmi accompanied him. Abdullah Ibn Areeqat was not a believer but he was taken along to show the way.

24. Abul Fida in his *Kitabul Mukhtasar fee Akhbar-il-Bashar* adds

that when the Apostle started for Medina at the instance of God, the Qureishites carried on an arduous search for him and Suraqa Ibn Malik set forth to capture him. Suddenly he came upon the Prophet. At the very sight of Suraqa, Abu Bakr said, "O Messenger of Allah, our pursuer has come." The Apostle replied, "Do not be afraid and do not cry; Allah is with us." Having said this the Apostle cursed Suraqa. Suraqa's horse thereupon sank in the ground upto its stomach. He fervently requested the Apostle, "Pray for me that I may be relieved of this punishment. I promise that I shall take back all those persons who are pursuing you." The Apostle prayed for him. Suraqa was relieved from his misery. He at once fled from there and took back along with him all the pursuers of the Apostle whom he met on the way. The Apostle reached Medina on the 12<sup>th</sup> Rabee-ul-Awwal 1 A.H. and put up at Quba.

25. Shaikh Zainuddeen Umar Ibn al-Wardi writes in *Tatimmat-ul Mukhtasar fee Akhbar-il Bashar* popularly known as *Tareekh Ibn al-Wardi* that the Apostle then laid the foundation of the mosque of Quba regarding which the verse *La Masjidun ussisa 'ala-t-taqwa* (The mosque founded on piety) was revealed.<sup>2</sup> And Shaikh Abdul Haq the Traditionalist of Delhi states in *Jazbul Quloob* that the people of Quba requested the Apostle to found a mosque for them. The Apostle referred to the gracious companions and said, "Will anyone of you mount my dromedary and take it around." Abu Bakr stood up and mounted the dromedary but it did not make a move. After him Umar tried to ride it but the animal did not rise. Then Ali stood up and as he put his feet in the stirrups by the back-saddle the dromedary got up. The Prophet then said, "Release its reins, it has been commissioned by Allah to take a round." Thus the Prophet founded the mosque on the track covered by the dromedary, and asked the people of Quba to gather stones. Then he drew a line with his finger to determine the facing and laid the foundation stone with his own sacred hands.

26. Abi Abdul Rahman Ahmed Bin Shuaib an-Nasaee narrates in

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<sup>2</sup> Al Quran Chapter IX, v. 108.

his book *Khasais fee fazl Ali Ibn Abi Talib* popularly known as *Khasais-i-Nasae* the tradition originally narrated by Zaid Ibn Arqam that the doors of the houses of some of the companions opened into the mosque (Masjid-un-Nabi), The Apostle ordered all of them except Ali to close those doors of their houses. The companions raised some objection (against this order). The Apostle thereupon stood up and addressed them. After praising Allah he said, "In accordance with the decree of Allah I ordered you to close the doors and Ali to keep his door open; your wranglings are undersirable. Neither did I open nor close any door of my own accord. I only acted as I was ordered by Allah."

27. Abul Fida writes, "Then the Apostle instituted brotherhood between the immigrants and the helpers and honoured Ali with his fraternity, Abu Bakr was made brother of Kharija Bin Zaid. Similarly Abu Ubaidah Ibn al-Jarrah was tied in brotherhood with Sa'ad Bin Ma'az and Umar Ibn al-Khattab with 'Atban Bin Malik, Abdul Rehman Bin Auf with Sa'ad Bin Rabee', Usman Bin Affan with Aus Bin Sabit, Talha Bin 'Ubaidullah with Ka'ab Bin Malik and Sa'eed Bin Zaid with Ubai Bin Ka'ab.
28. Sayyad Nooruddeen Abul Husain Ali Bin Abdullah Samhudi al-Madani ash-Shafe'i writes in *Khulasat-ul Wafa* that the Apostle instituted fraternity between the immigrants and helpers and ordered that one Immigrant and one Helper should enter into brotherhood with each other; then he caught the hand of Ali Ibn Abi Talib and said, "Here is my brother."
29. And Abdul Bar in *Istee'ab*, a famous book of biographies of the Companions, writes, "Just as the Beloved Apostle had instituted fraternal relations between the 'Migrants' at Mecca he instituted brotherhood between the 'Migrants' and the 'Helpers' and on both occasions honoured Ali with his own fraternity and said, 'You are my brother in this world as well as in the hereafter'."
30. In *Saheeh Bukharee* there is a narrative by Aesha that in

pre-Islamic days the Qureish used to fast on the 10<sup>th</sup> day of Moharram known as Youm-e-Ashura and the Prophet also used to do likewise. And he kept doing so even after he settled down in Medina. He also used to bid others to fast on the day of Ashura. But when the fasts of the month of Ramzan were made compulsory, the Apostle left fasting on the day of Ashura. It is said by ‘Abdullah Ibn Mas’ood that he was eating when Ash’as paid a visit to him. When Ash’as saw that Abdullah was eating he remarked, “It is Ashura today.” ‘Abdullah Ibn Mas’ood said, “The fast was observed on the day of Ashura until the fasts of Ramzan were not made compulsory, but since the fasts on the days of Ramzan have been made compulsory the fast on the day of Ashura has been dropped. Come on, eat with me.”

31. Abul Qasim Sulaiman Ibn Ahmed Tabrani has written in *Mu’jam-i-Kabeer*: “The following sacred tradition of the Apostle has been narrated by Abdullah Ibn Mas’ood, ‘The Lord has ordered me to wed Fatema to Ali.’” Tabrani has also stated that Jabir has also quoted the Apostle as saying, “The progeny of all the other Prophets has been the direct offspring in the male line of descent, but my progeny is destined to be the offspring of Ali.” Yahya Ameri says in *Riyaz-ul-Mustataba* that the Great Apostle having performed Fatema’s marriage with Ali announced that this marriage had been settled by the Lord Almighty who had destined that the Prophet’s progeny should be through Ali. Shaikh Abdul Haq the traditionalist writes in *Madarij-un-Naboowwah*, “Among the important happenings of the year 1 A.H. is the marriage in this very year of Fatema with Ali. Anas Bin Malik narrates that he was present when suddenly a revelation came down, and when its effect was over, the Apostle said, ‘O Anas, at this very moment Gabriel visited me and revealed to me the order of God that I should give away Fatema in marriage to Ali’.”
32. In *Madarij-un-Naboowwah* is also stated that in the Battle of Uhad the enemies fought so vehemently that the Muslims left their beloved Apostle alone and ran for their lives. The Prophet was then perspiring with excessive rage. Suddenly he beheld

Ali who was standing by his side. The Apostle asked him, “Why did you not flee with your brothers?” Ali replied, “Should I become an infidel after having professed Islam? I am pledged to thy obedience. What have I to do with the fugitives?” Incidentally at the very moment a party of the infidels came rushing upon the Apostle, who said to Ali that it was the time to help him and save him from the attack of this party and render real service to him. Having received the orders, Ali smashed them and sent a major part of their numbers to Hell. The rest of them dispersed. It is narrated that Ali received sixteen wounds that day out of which four were so deadly that each time he received one he fell down from his horse and all the four times Gabriel lifted him from the ground and placed him again on the horse and said, “O Ali! Fight well, the Lord and His Apostle are pleased with you.” Then Gabriel told the Apostle about Ali’s selfless valour. He said, “Why should not Ali risk his life for me, he is from me and I am from him?” Thereupon Gabriel said, “And I am from you two.” It is also said that in this very battle the Custodian Angel of the Heaven kept saying *La Saif Illa Dhulfiqar Wa La Fata Illa Ali Al-Karrar* (There is no better sword than Zulfiqar and no better youth than Ali, the dauntless). It is also stated by the Traditionalist Abdul Haq in this very book that the incident of *Nad-e-Aliyan Mazharal Ajaib* (Call Ali the exponent of miracles) took place in this battle.

33. Abu Abdullah Muhammad Ibn Abdullah alias Hakim Naishapuri writes in *Mustadrak* and Shah Waleeyullah, the traditionalist of Delhi states in *Qurratul Ainain* that Aesha has quoted her father Abu Bakr saying that on the day of Uhud from amongst the people who took to flight he was the first to come back to the Prophet and from far he saw the Prophet. Then a person who desired to present himself to the Prophet came pressing upon him from behind. He turned back to see. It was Abu ‘Ubaidah Ibn Jarrah.
34. Jalaluddeen Suyootee in *Durr-i-Mansoor* and Ibn Jareer Tabari in *Tafseer Ibn Jareer* narrate that Umar said when the infidels

defeated the Muslims in the battle of Uhad, “I ran for my life and mounted the hill. Such was my condition at the moment that I was hopping and skipping like a hill goat.” Fakhruddeen Raazi details in *Tafseer-e-Kabeer* that Umar too was amongst those who ran away but he did not run away in the beginning and did not run fast enough. He only ran upto and stopped on a hillock. Usman was also among those who turned their back and he ran away the farthest with Sa’ad Ibn Abi Waqas and ‘Aqba. He returned only after three days. Ibn Aseer Juzari adds in *Tareekh-ul-Kamil* that amongst the beaten and fugitive Muslims was Usman who ran away as far as the village of Aawas and stopped there until he returned to the Apostle after three days. The Apostle said to him when he saw him come back, “Indeed you people made a good long flight.” Abdul Haq further states in *Madarij-un-Naboowwah* that the companions were then divided into four groups. One fought bravely with the infidels; another fought and attained martyrdom; the third ran away and sought protection in the hills and the fourth ran and only stopped when it reached the town. Usman was in the fourth group.

35. Shaikh Abdul Haq writes in *Jazbul Quloob*, “It is stated in one tradition that the Apostle stood over the grave of Mus’ib Ibn Umair, one of the Martyrs of the Battle of Uhad, and recited the verse from the Holy Quran *Minal momineena rijalun sadaqoo ma’ahadullah alaih* (And there are men among the believers who fulfill of what they have promised God) and said “O Lord! Thy servant and messenger witnesseth that these people have been martyred in Thy Path.” He further said, “Visit the graves of the martyrs of Uhad and salute them so long as the earth and the heavens exist. Whoever will wish them will get a reply from them.” Thereafter he went to the graves of other martyrs and said, “These are such of my companions as for whose perfect belief I shall bear witness on the day of resurrection.” Having heard this Abu Bakr said, “O Messenger of God! Are we not thy companions?” The Apostle replied, “Yes, you are my companions but I do not know of your behaviour after me.”

36. Ibn Aseer Juzari writes accordingly in *Tareekh-ul-Kamil*. Then the Prophet returned to Medina on Saturday. Muhammad Ibn Sa'ad Katib Al-Waqidi notes in *Tabaqat Us Sahaba Wat-Tabe'een*, "When the Messenger of God, having reached Medina, heard the women of Banee Abdul Ashhal wailing for their menfolk who had been killed (in the Battle) he said, 'Alas! there is nobody to weep over Hamza!' Companion Sa'ad Bin Ma'az heard these grievous words and approached the women of Banee Abdul Ashhal and led them to the Prophet where they wept in mourning for Hamza. The Prophet in appreciation of their sufferings for Hamza prayed for their betterment and sent them back to their homes. Since then no woman from the community of 'Helpers' (i.e. Ansar) wept for her dear departed until and unless she had mourned for Hamza first."
37. It is also stated in *Tabaqat Us Sahaba* of Ibn Sa'ad Katib Al-Waqidi that Jabir Ibn Abdullah has related that when Muawiyah during his reign desired to make a water-course through Uhad, his administrators informed him that it is impossible to do so as long as a canal was not built over the graves of the Martyrs of Uhad. Muawiyah then gave orders to dig out the graves. As soon as the order was passed it was seen that people were carrying dead bodies on their shoulders and the dead only seemed to be asleep; During the desecration of the graves when a pickaxe struck against one of Hamza's legs, fresh blood flowed from the wound. And Shaikh Abdul Haq has quoted from the *Shifa-ul-Asqam* in his book *Jazbul Quloob* that when Muawiyah wished to build a canal, he ordered that the martyrs of Uhad should be removed from their graves and buried elsewhere. Suddenly a pickaxe struck against a sacred foot of Hamza and fresh blood flowed. And when the watercourse was being dug the administrator of Muawiyah announced in Medina that Muawiyah was intent upon building a canal, and that the people should shift the corpses of their relations.
38. Ahmed Ibn Hambal narrates in his *Musnad* that the Apostle stated, "An angel came to me; he had not visited me before.

He told me that my this very son, Husain, will be martyred. If I so desired he could show me the loam from the site of his martyrdom where he was going to be murdered. Then he brought out and gave me some red earth.” And Abi Muhammad Husain Bin Mas’ood Alfara Al-Baghawi Ash-Shafei writes in his *Mu’jam* a tradition narrated by Anas that an angel who keeps the account of the rains, took permission and came to see the Apostle when he was at Ummi Salma’s. The Apostle ordered Ummi Salma not to allow anyone in the room, but in spite of this order Husain went in and embraced the Apostle. The Apostle took him in his arms and started kissing and caressing him. The angel asked, “Do you love him very much?” The Apostle replied, “Yes!” The angel said, “But soon your followers will kill him. If you so desire, I may show you the place where he will be murdered.” Saying this he showed the red earth to the Prophet, and Ummi Salma took it from the Apostle and tied it in a piece of cloth. Thus, from that day they were aware that Husain would be martyred in Karbala.

This tradition has also been narrated by Abu Hatim, Baihaqi and Abu Naeem. Hatim and Baihaqi have quoted from Ummul Fazl who relates: “One day I paid a visit with Husain to the Apostle and gave Husain into his arms. In the meantime I saw that tears were flowing from the Prophet’s eyes. Then he told me, ‘Oh Ummul Fazl! Gabriel has informed me that my followers will murder this son of mine and has given me the red earth from the site of his martyrdom!’” Abu Naeem has quoted Ummi Salma as saying, “Hasan and Husain were playing in my house, when suddenly, Gabriel came down and told the Prophet, ‘Your followers will kill your son Husain after you!’ Then he gave some earth to the Apostle, having smelt which the Apostle said, ‘Verily, this smells of pain and misery; O Ummi Salma, when this earth turns red, you should know that my son Husain has been slain!’” Ummi Salma then kept the earth in a bottle.

39. Ibn Sakeen, Baghawi and Abu Naeem state a narrative from Anas Bin Haris who says, “I have heard the Prophet saying, ‘my son Husain will be killed in the land known as Karbala;



therefore those among you who are living at that time should help him.” Ibn Rahwaih, Baihaqi and Abu Na'eem give an account from Ummi Salma who stated, “On a certain night the Prophet suddenly awoke from his sleep. And I saw he was very sad, and in his hand he held some red loam which he was turning continuously. I asked him, ‘O Messenger of Allah! What is this clod of mud for?’ He replied, ‘Gabriel has informed me that, Husain will be martyred in Iraq and this clod of earth is from there.’” Imam Ali Abdullah Muhammad Bin Abdullah known as Hakim narrates in *Mustadrak* on the authority of Ibn Abbas that the Lord enlightened the Prophet by saying, “I have killed seventy thousand people to avenge Yahya son of Zakaria and I will destroy one lakh and forty thousand people to avenge your grandson.”

40. In *Tareekh-ul-Khamees* it is stated that ‘Amr Ibn Abdiwud was very famous amongst the warriors of Arabia, and people believed him to be a match for a thousand fighters. On the day of the Battle of Khandaq (Ditch) he came out mounted on his horse singing his own glory and flinging a challenge. The companions of the Apostle were stunned and motionless, as if birds were sitting on their heads, because they knew well about the bravery of ‘Amr Ibn Abdiwud. So ‘Amr called aloud, “Is there anyone to combat with me?” Ali approached the Prophet and requested, “O Messenger of Lord! May I go and face him?” The Prophet replied, “Be seated, you are not aware of ‘Amr Ibn Abdiwud.” In the meantime ‘Amr again called and started taunting the companions of the Apostle. “Where is that Heaven of yours about which you fancied that anyone who is killed from amongst you will find a place in it? Is there anyone amongst you who dare fight with me?” Having heard this, Ali again approached the Apostle and pleaded, “O Messenger of Allah! Do permit me to go and fight with him.” The Apostle again said, “Mind yourself, don’t you know he is ‘Amr?” Instantly ‘Amr challenged again. Ali then rose to the occasion and said, “O Messenger of Allah! Now I must be given permission to go.” The Prophet said, “Sit down, you are not aware of him. He is ‘Amr.” Ali replied, “Even though he is ‘Amr

I desire to be permitted to go and fight him.” Thereupon the Apostle allowed Ali to go and fight with ‘Amr.

In *Seeratun-Nabaweeyah* the story is carried further thus:- “When the beloved Apostle permitted Ali to go and fight, he also gave Ali his own sword known as Zulfiqar and caused Ali to wear his coat of mail, tied his own turban on Ali’s head, and prayed to Allah to help Ali saying, “O Allah! Help Ali against ‘Amr. O Lord! Ali is my brother and cousin. Do not leave me alone, as Thou art the best of heirs’.”<sup>3</sup> And in another story it is said that the Prophet lifted his headgear towards the sky and prayed, “O Lord! Thou took away Ubaidah from me on the day of Badr and Hamza on the day of Uhad, and now remains this brother of mine, Ali; so O Lord! do not leave me alone, Thou art the best of heirs.”

41. Historian Abul Fida writes in *Kitabul Mukhtasar Fee Akhbaril Bashar*:- When Ali advanced towards ‘Amr with the intention to combat with him ‘Amr said, “O my nephew, by Allah I have no desire to kill you.” Ali replied, “But by Allah I desire to kill you.” Hearing this ‘Amr jumped down from his horse angrily and cut its legs with uncontrollable rage. Then he advanced towards Ali, and they started exchanging blows with such vehemence that the entire battlefield was clouded with dust. Suddenly the Muslims heard the shout, *Allaho Akbar*, and understood that Ali had killed ‘Amr. Thus when the veil of dust settled down they saw that Ali mounted on the chest of ‘Amr was severing his head from the body.

42. *Tareekh-ul-Khamees* notes that when Ali killed ‘Amr, he did not plunder ‘Amr’s belongings (although such was the custom those days). Therefore, when ‘Amr’s sister came to the corpse of her brother and saw that the victor had not taken away his belongings but had left everything that the fallen warrior had worn on his body, she said, “Verily the man who has killed ‘Amr comes from a very noble family.” Then she asked as to who had killed ‘Amr, and was told that Ali Ibn Abi Talib had killed him. Hearing the name, she composed two couplets and

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3 Al-Qur’an Chapter XXI, v. 89.

recited them. The couplets when translated read, “Had ‘Amr been killed by anyone other than the person who has killed him I would have wept for him to the end of eternity. But the fact that he who has killed him is an unblemished person and known since yore as the ‘Purity of the Town’<sup>4</sup> is a great consolation to my heart.”

43. And it is noted in *Madarij-un-Naboowwah* that on the day of the Battle of Khandaq, Ali showed such valour and valiance as cannot be even dreamt of. Thus it is stated in the traditions that Ali’s combat on the day of Khandaq is superior in merit to all the good deeds that the followers of the Prophet do until the day of resurrection, and the Apostle prayed for Ali and gave Ali his own sword.
44. Jalaluddeen Suyootee quotes in *Durr-i-Mansoor* Ibn Abi Hatim, Ibn Mardwaih and Ibn ‘Asakir who have stated on the authority of Abdullah Ibn Mas’ood himself that he used to read the verse *Wa Kafallahul Mo’mineenal Qिताة* as *Wa kafallahul mo’mineen al Qitala bi Aliyn* i.e. In the battle of (Ahzab) the Lord spared the believers on account of Ali.
45. The Traditionalist Of Delhi, Shaikh Abdul Haq in *Madarij-un-Naboowwah* quotes Umar as saying:- A great doubt arose in my heart on the day of the Peace Treaty of Hudaibiah and I deviated from the Apostle on that day as I had never deviated before. Thus I went to the Apostle and said, “Are you not the Messenger of Allah?” The Prophet replied, “Verily, I am.” I said, “Are we not right and our opponents wrong?” The Prophet replied, “Yes, we are right.” Then I said, “Then why should we bear such humiliation and disgrace and return with peace in such a manner?” The Apostle replied, “You son of Khattab! Undoubtedly I am the Messenger of Allah and I do not do anything without His order. He alone is my helper, and He will not waste my labour.”

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4 Mecca.

5 Al-Quran Chap. XXXIII, v. 25.

46. In *Saheeh Bukharee* there is a tradition in which Umar is stated to have said, “On the day of Hudaibiah I asked the Prophet whether he was not a true Prophet. He replied that he was and there was no doubt about it. Then I enquired as to why we were submitting to the dimunity and default of farth. The Prophet thereupon said, ‘Harken, I am the Messenger of Allah and do not do anything against His order and He alone is my helper’.”
47. Allama Badruddeen Abi Muhammad Mahmood Al-Aini Al-Hanafi notes in *Umdatul Qari*, a celebrated annotation of *Saheeh Bukharee*, that Umar stated, “On the day of Hudaibiah I was overwhelmed by a great doubt and I turned away from the Prophet in a manner I had never done before.” And *Tareekh-ul-Khamees* of Diyarbakri and *Durr-i-Mansoor* of Jalaluddeen Suyootee have a quotation from Umar: “By Allah, ever since I had accepted, Islam I had never had a doubt. Therefore I went to the Apostle and asked him, ‘Are you not a true Prophet?’ He replied, ‘Undoubtedly I am.’ I said, ‘Are we not right and are not our opponents wrong? Are not those people from among us who have been killed rewarded with Heaven and the persons from among them punished with Hellfire?’ The Prophet replied, ‘Yes, we are right and our enemies wrong and those killed from among us have been rewarded with Heaven and those killed from among them are to be punished with Hellfire.’ Then I said, ‘Then why is this dishonour and defect of religion tolerated?’ (meaning, why are you signing the peace treaty?). The Prophet replied, ‘I am the Messenger of Allah and do not disobey Him; for He is my helper and guide’.”
48. Diyarbakri further notes in *Tareekh-ul-Khamees* that Umar often said, “To atone for the indiscretion I had committed at Hudaibiah I have done several good deeds such as praying, fasting and alms-giving.”

Muhammad Ibn Ishaq, the first Biographer of the Apostle, mentions in his book popularly known as *Seerat Ibn Hisham* that Umar used to say, “For what I have done at Hudaibiah I have always repented and to expiate for it I have continuously prayed and fasted.”

49. Ibn Aseer Juzari writes in *Tareekh-ul-Kamil*:- The treaty was still being written when Abu Jandal Bin Suhail, his legs chained, passed by the Apostle. And at that moment because of the treaty such a terrific doubt was existing in the hearts of the companions of the Prophet that it appeared that they would be consumed by it because they had heard what the Apostle had dreamt and were sure of a victory. Having seen Abu Jandal in chains his father Suhail said to the Apostle: "All matters have been settled between us even before Abu Jandal's arrival." The Prophet said, "Truly, they have been." He then intended to hand over Abu Jandal to Suhail. But Abu Jandal began to shout, "O people of Islam! Am I being returned to the polytheists so that they may pollute my belief?" As a result of this cry the storm of discord which was rising in the hearts of the Muslims raged even more fiercely. The Prophet, then said to Abu Jandal, "Be patient and do not be restless. The Great Allah will find a way to liberate and deliver you and your comrades. As an agreement has been reached between our opponents and me, I do not desire to act against it."
50. The incident given in *Rouzat-ul-Ahbab* of Jamaluddeen Ata'ullah Bin Fazluliab when summarised reads:- When 'Amr witnessed these happenings he skipped over to Abu Jandal and after having advised him to be patient meaningfully suggested and intimidated Abu Jandai that he should kill his father Suhail so that the treaty might be upset, but Abu Jandal did not approve of the idea.
51. Ibnul Wardi in his History states:- Then the Apostle returned to Medina and remained there till the beginning of the 7<sup>th</sup> year A.H. and in that year the Prophet wedded Umm-e-Habeeba, Maimoona and Safiya. And in that very year Markus, the governor of Alexandria, sent gifts to him which comprised of the slave girl Maria The Copt and the horse, 'Duldul.' *Madarij-un-Naboowwah* mentions that the Apostle reserved 'Duldul' for himself. After him 'Ali rode that horse. Then it was ridden by Hasan until its death during the reign of Muawiyah.

52. It is stated in *Tareekh-ul-Khamees* that the battle of Khaiber took place in the same year (7 A.H.). Abul Fida narrates:- By the middle of Moharram the Prophet set for Khaiber. In those days the Prophet sometimes used to suffer from partial headache. As a matter of chance, on the day he reached Khaiber he suffered from the same. Therefore Abu Bakr held the banner and campaigned severely but returned unsuccessful. Then Umar took the standard and fought more severely but returned equally unsuccessful. When the Prophet learnt of these incidents he said, "By Allah, tomorrow I will give the standard to such a person as loves Allah and His Messenger and He loves him; who is constant in onslaught and does not flee, who will stand firm and win." Having heard this the Immigrants and Helpers both aspired for the flag. In the meantime came Ali, who was suffering from sore eyes. The Apostle called him near and applied his own saliva to Ali's eyes. The pain vanished with the application immediately. And the Prophet handed over the banner to him. Ibn Hisham says in the *Seerat*: that the Prophet said, "I will give the standard tomorrow to such a person as loves Allah and His Messenger and as is destined to win the battle. He is not the person who takes to flight." So next day the Apostle called Ali who was suffering from sore eyes. The Apostle applied his saliva to Ali's eyes and handing over the standard to him bade him go and fight until Allah crowned him with victory.

53. Nasaee narrates in *Kitabul Khasais* from Abu Buraida who said: "When we besieged the fort of Khaiber, Abu Bakr marched with the banner but returned without success. Next day Umar carried the banner in expedition but came back unsuccessful and the Muslims had to bear much travail. Therefore the Apostle stated, 'Tomorrow I shall give the banner to such a person as loves Allah and His Messenger and is loved by them. He will not return without victory.' Having heard this we passed the night happily hoping that the next day will be the day of victory. When the day dawned the Apostle, after having said the morning prayers, came and stood amongst us. Then he called for the banner. At that moment every

companion was engrossed in the hope and desire of getting the flag, whilst the Prophet called for Ali who was suffering from sore eyes. The Apostle took some of his own saliva in his hand, applied it to Ali's eyes, and handed over the standard to him." *Madarij-un-Naboowwah* proceeds to say, "Then Ali started with the flag in his hand and reaching under the Castle of Qamoos he planted the standard on a rock. A Rabbi who was watching from the fort asked, 'You standard-bearer! Who are you?' Ali replied, 'I am Ali, son of Abu Talib.' The Rabbi called unto his people, 'By the Gospel, you will be defeated. This man will not go back, without winning the battle.'" In the *Seerat* of Ibn Hisham and also in *Tareekh* of Abul Fida it is mentioned that a Jew looked-at Ali from the castle and asked, "Who are you?" Ali responded, "Ali Ibn Abi Talib." Thereupon the Jew said, "By the Gospel! You will dominate us." Ibn Aseer Juzari writes in his *Tareekh-ul-Kamil* that a Jew looked at Ali and asked, "Who are you?" Ali said, "Ali, son of Abi Talib." When the Jew heard this he said to his people, "Ye Jews! Verily, ye will be subdued." The author of *Madarij-un-Naboowwah* opines: "Perhaps that Jew was well informed of Ali's valour and had seen his praises in the Torah."

54. Shaikh Abdul Haq further states in his afore-named book, "So, Haris Judah, brother of Marhab, first sallied forth from the fort with a huge spear whose point weighed about 3 maunds.<sup>6</sup> In his immediate attack he killed some Muslim veteran. Then Ali proceeded towards him and despatched him to hell in one stroke. When Marhab was informed of his brother's plight he rushed out of the fort accompanied by some of the bravest soldiers from the Khaiber garrison, to avenge his brother's death. It is said that Marhab was the strongest, tallest and fiercest among the warriors of Khaiber and that there was no one equal to him in his fold. That day he was armed twice over, wearing double armour with two swords dangling by his sides, wearing two turbans with a helmet over and above. He marched ahead in the battlefield singing of his own valour.

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<sup>6</sup> A measure of weight, varying from 40 lbs. to 84 lbs, according to the custom of the country.

Nobody among the Muslims dared to fight him in the battlefield. Therefore Ali forged ahead, reciting about his own valiance in reply to Marhab's. Marhab taking the initiative, tried to attack with his sword. But Ali avoided the blow and tendered above his head with Zulfiqar such a forceful blow that it cut through Marhab's helmet and the double turban and his head until it reached his throat. In some narratives it is said that he was cut upto his thigh, in others that it tore him into two parts upto the saddle and Marhab took his way to hell in two pieces. Then the Muslims under the command of Ali began the massacre of the Jews. Ali himself killed seven generals of the Jewish forces, everyone of whom was considered to be the most valiant. After they had been killed, the remnants ran helter skelter towards the fort. Ali followed them. In this rush, one Jew delivered a blow at Ali's hand in which he carried his shield. The shield dropped down. Another Jew picked it up and made good with his booty. This infuriated Ali and he was empowered with such a spiritual force and divine strength then that he jumped across the ditch and came straight upon the door of the fort and in that state of fury removed one part of the iron gate and holding it up as a shield, resumed fighting.

And in *Seeral Ibn Hisham*, *Tareekh-ul-Kamil* and *Tareekh* of Abul Fida, Abu Rafe' is stated to have narrated, "When the Apostle gave the flag to Ali and bade him fight with the forces of Khaiber, we also accompanied him. And when Ali reached close to the Fort, fighting all along, a Jew struck a blow on his hand with such a force that the shield he was holding fell down. He at once pulled out a part of the gate of Khaiber, held it up as a shield and fought until Allah gave him a clear victory. After the fighting was over he threw it off. It was so heavy that eight men from among us could hardly turn it over from one side to the other." A narrative by Umar is noted in *Musnad* Ahmed Ibn Hambal which runs:- "On the day of Khaiber some of the companions of the Prophet came and said about a certain person that he had died a saintly death. Similarly, the same thing was said about another person. When the Apostle heard these remarks he said, 'Not at all. I have seen that particular



person in the fire of hell.' Then he ordered, 'O son of Khattab! Go and announce that nobody will enter heaven except the faithful believers.' So I went and announced as I was ordered to, that excepting the faithful believers nobody will enter Heaven."

55. *Madarij-un-Naboowwah* mentions that on the return journey from Khaiber at the halt of "Sahba" the Apostle rested his head on Ali's lap and reclined. In this very condition the effects of a revelation became apparent. Ali had not said his 'Asr prayers. The revelation took so long that the sun set. When the effects of revelation were over the Apostle asked Ali, "Have you recited your 'Asr prayers?" He replied, "No, O Apostle of Allah." The Apostle prayed to Allah, "O Lord! Ali was in Thy and Thy Messenger's service. Raise the sun again so that he may say the prayers of 'Asr." The Lord heard the prayers of His beloved Messenger, and the sun again rose spreading its rays over the hills and the plains. And people saw this miracle of the Apostle with their own eyes. And so Ali performed the ablutions and offered the 'Asr prayers.

56. Abu Jaafar at-Tahawi notes in *Mushkil-ul-Asar* that Asma bint Umais narrated, "The Messenger of Allah on reaching the stop known as Sahba said the Zuhr prayers and sent away Ali for some important work. Even before Ali had come back the Apostle had finished his 'Asr prayers. As soon as Ali arrived, the Apostle rested his head in Ali's lap and reclined in siesta until sunset. When the Apostle woke up, he learnt that Ali had not said his 'Asr prayers. The Prophet thereupon prayed to The Lord, 'My Lord! Thy special slave Ali has sacrificed his soul for Thy Messenger. Please raise the sun again for his sake.'" Asma adds, "Suddenly the sun rose and its rays spread on the earth and the hilltops. Ali performed ablutions and said the 'Asr prayers. Then the sun set again."

Qazi 'Ayaz has also recorded the above narrative in his *Kitabus Shifa*.

57. And it is stated in *Saheeh Bukharee* that during the expedition

of Khaiber the Apostle prohibited marrying women through Muta'h and eating the flesh of the jackass. Annotating this tradition Allama 'Aini in his *Umdatul Qari Sharh-i-Saheeh Bukharee* remarks:- According to Hafiz Ibn Abdul Bir the story of prohibiting the Muta'h form of marriage in Khaiber is wrong. Suhaili mentions that none of the authorities on the Apostle's biography and history nor any of the narrators of traditions claim that Muta'h was prohibited during the expedition of Khaiber. Moreover, Shafai relying upon the authorities of his line, has cited Malik quoting the tradition narrated by Ali that the Apostle had only prohibited the meat of the jackass during the campaign of Khaiber. Ibn Qaiyyim states in *Zadul Ma'ad* that Sufiyan bin 'Oyana said, "The Apostle during the war at Khaiber had prohibited the meat of the jackass only, and not the Muta'h form of marriage." Similar statements have been made by Abu Umar and Ibn Abdul Bir in their introductions.

58. Historian Abul Fida narrates:- Khaiber was conquered in the month of Safar in the 7<sup>th</sup> year after Hijrah. The people of Khaiber sought peace with the Apostle on the condition that the Apostle would have a right to extern them from the city when he so desired. Their request was acceded to. The same terms were agreed upon by the people of Fadak. The income from Khaiber was for all Muslims in general whereas the income from Fadak was exclusively for the Apostle because it was taken over without any use of force. And Jalaluddeen Suyoottee states in *Durr-i-Mansoor* on the authority of Bazaar, Abu Ya'li and Ibn Abi Hatim who have taken the tradition from Abu Sa'eed Khudri, that when the verse *Wa aat-e-Zal Qurba Haqqahu* (Al-Quranm Chap. 17, v. 26) (and give thy kinsfolk their dues) was revealed, the Apostle assigned the property of Fadak to Fatema. And Ibn Abbas has narrated that when the verse "And give thy kinsfolk their dues" was revealed the Apostle assigned the Fadak property to Fatema.

59. Ibnul Wardi mentions that when began the 8<sup>th</sup> year after Hijrah and in that year Khalid Bin Waleed and Umar Ibn As

and Usman Ibn Talha presented themselves to the Prophet and accepted the creed of Islam.

Hafiz Ibn Abdul Bir writes in *Istee'ab* and Ibn Aseer mentions in *Usd-ul-Ghaba* that Khalid Bin Waleed's inclusion in any of the Prophet's expeditions before the conquest of Mecca is not proved.

60. Ibn Aseer in *Tareekh-ul-Kamil*, Ibn Shahna in *Rouzat-ul-Manazir* and Abul Fida in his *Tareekh* all note that in that year (the 8<sup>th</sup> year) Banee Biker met with Banee Khuza'ah. Banee Biker killed some of the members of Banee Khuza'ah and as a faction of the Qureish had helped the killers, the Qureish were held responsible for breach of the agreement (i.e. the Pact of Hudaibiah). They were repentant too. And to restore the broken agreement, Abu Sufiyan came over to Medina. He first went to see his daughter Ummi Habeeba. When he was about to sit on the bedding of the Prophet, Ummi Habeeba folded the bedding at once. Abu Sufiyan questioned, "My daughter, did you fold this bedstead because of me?" Ummi said, "This is the sacred bedstead of the Messenger of Allah and you are a polluted polytheist." Abu Sufiyan said, "How wicked have you become since you left me." Then Abu Sufiyan approached the Apostle and had talks with him about the renewal of the agreement, but the Apostle did not make any commitment. Abu Sufiyan also approached the elder companions such as Ali and Abu Bakr and requested them for renewal of the treaty. They also kept quiet. Therefore Abu Sufiyan returned unsuccessful and acquainted the Qureish with the situation. Simultaneously the Prophet made arrangements to leave for Mecca and hoped to reach Mecca even before the Qureish could expect him there, Therefore on the 10<sup>th</sup> Ramzan he left Medina for Mecca.

61. Ibn Shahna writes in *Rouzat-ul-Manazir*, a noted book of history, that when the Apostle reached near Mecca, Abbas presented Abu Sufiyan to the Apostle. And the Apostle in honour of the recommendation made by his uncle gave protection to Abu Sufiyan. Then the Prophet said, "Isn't it the time for you to know the Creed, *La llaha Illallah?*" Abu Sufiyan

replied, "Why not?" Then the Prophet further questioned, "And is it not the time for you to confirm that I am the Messenger of Allah?" Abu Sufiyan said, "I have still some doubt about it." At this response Abbas rebuked Abu Sufiyan, "Fie upon you, fellow! Confirm his Prophethood or you will be killed." So Abu Sufiyan recited both the Creeds of confirmation and with him Hakim Bin Hizam and Budail Ibn Warqa also accepted the Islamic Creed.

62. Abul Fida writes in his history:- Then the Apostle asked Abbas to take Abu Sufiyan round the valley of Mazeeq and show him the army of Islam. Abbas said, "O Messenger of Allah, Abu Sufiyan is a boaster; you may give him some distinctive order so that he may have a chance to boast among the Qureish." The Apostle said, "Well then, whoever seeks refuge in Abu Sufiyan's house shall be given protection. And also he who seeks refuge in the Mosque and in the house of Hakim Bin Hizam or shuts the doors of his house shall be given protection." Abbas further says, "Then I took Abu Sufiyan for a review of the Islamic Army. At Abu Sufiyan's request I pointed out eminent people from every clan who were present in Islamic regiments. In the meantime the Apostle passed by his army which was in green uniform. Abu Sufiyan cried out, 'Abbas! Verily your nephew has acquired quite a kingdom!'" Abbas adds, "I said unto him, 'Woe unto thee! This is no kingship, it is his Prophethood!'"
63. Ibn-ul-Wardi states in his work of History, "Mecca was conquered on Friday the 20<sup>th</sup> Ramzan." He also states, "There were three hundred and sixty idols fixed in the walls of Kaba with lead or tin. And the idol near which the Apostle went and pointing his cane at it, said, 'The right has come and the wrong has fled and verily the wrong was destined to depart.' (Al-Quran Chap. 17) the idol fell headlong on the ground without anyone having touched it
64. Abul Fida states:- After the conquest of Mecca the Apostle declared that murder of six men i.e. Akrama Ibn Abu Jahl,

Hubbar Ibn Alaswad, Muqis Bin Sabbabah, Abdullah Bin Khatal, Huvairis Bin Nufail — who used to give great pains to the Apostle and composed defamatory stanzas about the Apostle and who was killed at night by Ali — and Abdullah Bin Sa'ad Bin Abi Sarah — foster brother of the 3<sup>rd</sup> Caliph Usman — and four women was legally allowed and was not subject to any punishment. But Usman begged that Abdullah Bin Sa'ad Bin Abi Sarah's life may be spared. The Prophet kept silent for sometime, then pardoned him, and Abdullah Bin Sa'ad Bin Abi Sarah accepted Islam. The Apostle then said, "I had kept silent for sometime so that in the meantime someone from among you may get up and kill him." The companions said, "Then why not give a hint?" The Apostle said, "It is most unbecoming of a Prophet to insinuate." This Abdullah Bin Sa'ad for whom the 3<sup>rd</sup> Caliph had secured pardon, used to copy out the text of the Qur'an and make changes in it wherever he desired. Then he turned hostile to Islam; all the same, Usman during his regime appointed the said Abdullah a Governor of Egypt.

And the four women whose lives were written off included Hind, the wife of Abu Sufiyan and mother of Muawiyah, who had chewed the liver of Hamza. But Hind came to the Apostle and swore allegiance to him. When the Apostle recognised her she pleaded for mercy. The Apostle pardoned her.

65. Abul Fida narrates:- When the Prophet, after the conquest of Mecca, sent some of his Companions with a company of soldiers to places adjacent to Mecca with the purpose of calling the people to Islam with specific orders not to indulge in massacres he also sent Khalid Bin Waleed. Khalid went to the oasis of Bane Khuzaima. The Bane Khuzaimites came out well armed. Khalid asked them to lay down their arms. They obeyed the order. Khalid got their hands tied and beheaded all of them. When the Apostle was apprised of this behaviour of Khalid he lifted his hands towards the Heavens and said, "O Lord! I denounce the evil that Khalid has done."

66. Abdul Haq Dehlavi states in *Madarij-un-Naboowwah* that when the people of Banee Khuzaima learnt of Khalid's arrival they came out cautiously armed. Khalid asked them who they were and in reply was informed, 'They are Muslims following, the teaching of Muhammad, pray in the recognised form the Namaz, have built a mosque, recite azaan and aqamat and gather together on Fridays for prayers.' Khalid then asked them why they had come out to meet him armed. They said that they were on inimical terms with a fellow Arab clan and mistook Khalid's men for their enemies. But Khalid did not accept their explanation and asked them to yield their arms. They at once yielded. Khalid then ordered his companions to tie their hands on the shoulders, and gave them in the custody of his comrades. Early next morning he added that the custodian of each of the prisoners should himself kill the prisoner in his custody. Thus these innocent captives were killed then and there. And one tradition mentions that when Banee Khuzaima submitted their arms at the order of Khalid he himself unsheathed his sword and killed one hundred men of that Clan. Someone from Banee Khuzaima informed the Prophet about this tyranny. The Apostle was angered and in dismay thrice repeated, "O Lord! I deplore Khalid's action."

Abul Fida adds:- Then the Apostle sent Ali with some gold to Banee Khuzaima and ordered that the blood-money of the victims and compensation for their lost properties should be paid with the same. Ali did as he was bidden.

67. Ibn-ul-Wardi writes:- "In the month of Shavval in the same year, the Battle of Hunain took place. After the conquest of Mecca the clan of Havazin gathered together to wage war against the Apostle. They were led by one Malik Bin Auf. The Saqifs of Taif and the tribe of Sa'ad Bin Bibr also joined them. When the Apostle was informed of this situation he rode his Duldul and led an army of 12 thousand strong on the 6<sup>th</sup> Shavval, to the field." Tirmizee has quoted from Abu Waqid that when the Apostle started for Hunain he paused by a tree which was called Zatul Anvat by the polytheists and on which

they used to hang their armour. The companions urged the Apostle to get a Zatul Anvat prepared for them similar to the Zatul Anvat of the polytheists. The Apostle said, "Praise be to Allah! Your request amounts to that made by the companions of Moses who asked Moses to create an object of worship which would be similar to the Gods of the disbelievers. By Allah! You will adopt all their traditions."

Ibn Khalladoon says:- Then the Apostle left that place and entered the territory of Hunain.

Abul Fida mentions that when the two armies met the Muslims lost their wits and fled away without even caring for each other.

Ibn-ul-Wardi adds that when the companions fled from the battlefield of Hunain the Apostle asked Abbas to call after them. Abbas said, "How can my voice reach the ears of the fugitives?" The Prophet said, "It is upon you to call and upon Allah to transmit your call to the ears of the fugitives."

68. Burhanuddeen Halabi Shafai author of *Seerat-ul-Halabiya* notes that Abu Sufiyan Ibn-ul-Haris was holding the bridle of the Apostle's horse at that moment and the Apostle, witnessing His people's retreat, was calling out "Where are you running off to?" But nobody was paying any attention to him. The Apostle then asked Abbas to call them back saying, "O members of the group of helpers, O people of Samra! (who had been a party to the oath of allegiance taken under the tree of Samra popularly known as *Bai'at Rizvan* referred to in the Qur'an, Ch. 48, v. 18 and which took place at the time of Sulh-e-Hudaibia) Where are you running off to?"

In a tradition mentioned in *Saheeh Bukharee* it is narrated by Abu Qutada, "On the day of the Battle of Hunain, when Muslims were routed, they fled. I also ran away with them. Suddenly I saw that Umar Ibn Khattab was also among the runaways. I said to him, 'What a plight has fallen upon us, Muslims, that we had to take to flight.' He replied, 'It is the will of Allah!' After some time we returned to the Prophet."

Shah Waiiullah Dehlavi notes in *Izalat-ul-Khifa*:- On the day of action at Hunain when the Muslims fled after having been routed, Ali did not move from his post. He was among those who proved to be firm in the battlefield.

69. In *Kanzul Ummal* there is a narrative by Husain Ibn Ali which was originally quoted by Ibn Asakir and it runs thus:- Those who proved to be firm in the battle of Hunain include Abbas, Ali Ibn Abi Talib, Abu Sufiyan Ibn-ul-Haris, Aqeel Ibn Abi Talib, Abdullah Ibn Zubair, Zubair Ibn-ul-Awwam, and Usama Ibn Zaid. But Burhanuddeen Halabi remarks in *Seerat-ul-Halabiya* that in a tradition it is specifically mentioned that on the day of Hunain when people deserted the Apostle only four persons remained with him. Three of them were Hashimites i.e. Ali Ibn Abi Talib, Abbas and Abu Sufiyan Ibn-ul-Haris and one was a non-Hashimite i.e. Abdullah Ibn Mas'ood.

Abul Fida makes another point. He says, "When the Muslims fled, the secret malice which the people of Mecca entertained against the Muslims was exposed. Abu Sufiyan Ibn-ul-Harb gleefully cried 'They will not stop until they reach the seashore'."

70. Abul Fida further states that the Apostle, however, remained in the battlefield until the deserters returned and a savage battle ensued between them and the enemies. Then the Prophet addressed his horse, saying, "Albadi, Albadi." Hearing this Duldul, his horse, stretched its four legs so far that its belly touched the ground. The Apostle lifted a handful of dust and threw it at the polytheists. At this the polytheists felt sure of their defeat and fled for their lives. Thus the Lord favoured the Muslims with victory. And when the Saqifites ran away to Taif the Apostle also led the Islamic forces to Taif. The retreating army took refuge within the four walls of the city and closed the gates. The Muslims besieged them for 20 days and the fighting went on with the help of slings. At last the Apostle ordered that their vineyards may be destroyed. After the vines had been cut off the Apostle left the place.



71. Tirmizee has narrated from Jabir that once during the siege of Taif the Apostle called Ali and had a long private talk with him. People began to say, "What's the matter, the Messenger of Allah has been talking secretly with his brother for such a long time." When the Prophet learnt of this remark, he said, "It is not I who talked in secrecy with Ali, it was Allah."
72. In *Madarij-un-Naboowwah* it is stated that when the Apostle spoke in secrecy with Ali, Umar said to the Prophet, "O Messenger of Allah, you are privately holding secret talks with Ali." The Apostle replied, "I do not speak secretly with Ali. It is Allah."
73. Shah Abdul Haq, in his annotations of *Mishkat*, writes that *Walaakin Allaho Antajaaho* means that "I have been ordered by Allah." This may also mean that, "I am not the one who has begun speaking of secrets with Ali, but that Allah tells him His secrets and places His secrets in Ali's heart. So when this is the position I have just to follow the act of Allah and tell my secrets to Ali."
74. Mas'oodi states in *Murooj-uz-Zahab*, "In this very year, 8<sup>th</sup> A.H., the Apostle granted shares from the property and wealth to the neo-Muslims who had been converted to Islam by appeasement. Abu Sufiyan and his son Muawiyah were among those neo-Muslims. In this very year a son, Ibrahim, was born to the Apostle from Maria, the Copt.
75. Historian Ibn-ul-Wardi says, "Then began the 9<sup>th</sup> year after Hijrah. And the Apostle all the time remained in Medina during this year."

In *Madarij-un-Naboowwah* it is stated that it was the year in which the Apostle abstained from the company of his wives for a month. The apt reason for this separation as stated in *Rouzat-ul-Ahbab* is that someone had sent by way of a present some pure honey to the Prophet's wife Zainab. Zainab reserved it for the Apostle's use, because he had a great liking for honey, and whenever the Apostle

paid a visit to her she would prepare some syrup with the honey and give it to him. As it required some time to prepare the syrup, the Apostle used to stay more than the usual time at Zainab's place. Aesha has said, "When I learnt of this, I conspired with Hafsa and we decided that when the Prophet would come to see us we would say that he had taken Maghafeer and its repulsive odour was emanating from his mouth." So, when the Apostle went to one of them, she said, as previously planned, "You have taken Maghafeer." The Apostle retorted, "No, I have not taken Maghafeer, but have taken the syrup of honey at Zainab's house." The wife insisted, "Then the bees from which the honey has been procured must have sucked Maghafeer." Then said the Prophet, "Well, if this is the case I shall not use that honey anymore. But you should not tell anyone about this decision." The wife promised not to speak anything about it, but all the same gave away the secret. Therefore, Gabriel came down to the Prophet with the verses now included in the Chapter called *Tahreem*, (Ch. 66) which run thus:-

"O Apostle, why do you desist from what has been sanctioned by the Lord for you, just to please your wives? Verily the Lord is kind and pardoning, Who has prescribed an atonement for your oaths. And verily that Omniscient and Intelligent Lord is your helper. And when the Apostle told a secret to one of his wives, she exposed it to the other. But the Lord revealed this to His Messenger. And so the Apostle said something and kept back something from that wife. Then that wife asked in astonishment, 'Who informed you?' He said, 'The Knower, the Aware has told me.' It will be better if you both expiate for this act of yours, because your hearts have become perverse."

76. Jalaluddeen Suyootee notes in *Durr-i-Mansoor* that Ibn Abbas is quoted in *Saheeh Bukharee*, *Saheeh Muslim* and *Jamai Tirmizee*, to have stated that he always desired to enquire from Umar as to who were those two wives about whom the Lord had said that their hearts were crooked, but he did not get a chance. Accidently once they started for Haj pilgrimage together. On the way back once Umar turned to go to the lavatory. Ibn Abbas followed him with a pot full of water. Umar went to relieve himself. When he returned Ibn Abbas poured

water so that he may wash his hands and do the ablution. Finding it to be a good opportunity he asked, "O Leader of the Faithful, who are the two women about whom the Lord has said, 'You should expiate as your hearts have gone crooked?'" Umar said, "Ibn Abbas! It is strange that you do not know about it, these two women are Aesha and Hafsa."

77. In *Tareekh-ul-Khamees* it is stated that in the 9<sup>th</sup> year after Hijrah the expedition of Tabook took place. This was the last expedition in which the Apostle participated. Nasaee quotes Sa'ad Bin Abi Waqas as saying, "When the Apostle started for the battle of Tabook, he decided to leave Ali behind him at Medina. Ali exclaimed with dismay, 'You are leaving me behind?' The Apostle said, 'Ali, are you not satisfied with the fact that you have the same position in relation to me as Aaron had with Moses except that there will not be any Prophet after me?' The Prophet thereby meant that as Moses had left behind Aaron to look after his people when he went to receive the commandments so he was leaving Ali behind him to look after his affairs at Medina."

78. In *Rouzat-ul-Ahbab* it is stated "Abu Zar Ghiffaree could not go with the Apostle. He started after the Apostle had left. Accidently, on the way, his camel could not proceed due to exhaustion. Abu Zar therefore carried his kit over his own back and proceeded further."

*Tareekh-ul-Khamees* further notes that the Apostle had broken his journey for rest and was camping when a certain companion saw a man from a distance. He said to the Apostle, "O Messenger of Allah, someone is coming all alone on foot." The Apostle said, "Yes, he is Abu Zar." People took a deeper view and confirmed that it was Abu Zar. Then the Apostle said, "May the Lord have compassion for Abu Zar. Exactly as he is coming alone and helpless today, so will he meet his death."

Abul Fida mentions, "The Apostle reached Tabook and stopped there for twenty days. The Governor of Ila approached him and

agreed to pay *Jizya*, on which term a treaty was signed. Then the Apostle returned to Medina.”

79. Nasae quotes Anas as saying, “The Apostle sent Abu Bakr to Mecca with the Chapter of Qur’an entitled *Bara’at* (Ch. IX). Then he called him back and said, ‘Except for the person who is from my own house nobody can ably preach it.’ So he called Ali and charged him with the duty to preach the Chapter known as *Bara’at*. The same authority quotes Ali as saying, “The Apostle sent Abu Bakr with Surah *Bara’at* towards the Meccans. Then he sent me after him and told me, ‘Take the manuscript of the Surah *Bara’at* from Abu Bakr and go to the Meccans.’ Therefore on the way I caught up with Abu Bakr and took the manuscript from him. Then Abu Bakr returned to the Apostle and morosely asked him, ‘O Messenger of Allah! Did you receive any decree from Allah against me?’ The Apostle replied, ‘No. But the Lord ordered that either I myself or someone from my own house should preach it.’” And in another tradition which has been recorded by Nasae and Tirmizee, the following words have been used by Habshi Bin Junada: “The Messenger of Allah said, ‘Except Ali and myself nobody can do the preaching properly.’”

80. Abul Fida proceeds, “Then the 10<sup>th</sup> year after Hijrah began and representatives of different clans of the Arabs came to the Apostle at Medina and people came in large groups and accepted Islam.”

In *Rouzat-ul-Ahbab* it is stated that in this very year the Apostle came to terms with the Christians of Najran. The biographers of the Apostle state that the Apostle wrote to the Christians of Najran and directed them to accept Islam. The Christians of Najran received the letter and, after mutual consultation, sent fourteen members of their community to Medina to study the life of the Apostle and report their findings on their return.

81. *Madarij-un-Naboowwah* contains the details, “The Apostle wrote letters to the Christians of Najran and called them to the fold of Islam. They consulted among themselves and selected

a committee of fourteen persons to go and study the life and habits of the Apostle and make a report. Out of these fourteen persons three were considered to be masters in all affairs, one of them named Abdul Maseeh was called Aqeeb, another was called Sayyed and the third was named Abul Haris. When these deputationists reached Medina, they changed their clothes which they wore during the journey and dressed themselves in silken garments; put rings of gold on their fingers and went to the mosque. All of them greeted the Apostle traditionally, but the Apostle did not respond and turned his face away from them. They left the mosque and approached Usman and Abdul Rahman Ibn Auf complaining, "Your Apostle wrote to us and invited us but when we went to him and wished him, he neither reciprocated our wishes nor replied to us. Now what do you advise? Should we go back or wait here?" Usman and Abdul Rahman Ibn Auf sought advice from Ali. Ali opined, "These people should remove the clothes of silk and rings of gold that they are wearing and wear their priestly robes. Then they may come and see the Apostle." The Christian delegates thereupon changed over accordingly and presented themselves to the Apostle. Now the Apostle responded to their wishes and said, "By the Lord who has appointed me His own Messenger, when they first came to me they were accompanied by Satan." Thereafter the Appstle preached to them and requested them to accept Islam. They asked "What is your opinion about Jesus?" The Apostle said, "You may take rest today in this city and after being refreshed you will receive the replies to all of your questions from me." It appears that the Apostle awaited a revelation in the matter. However, the next day these verses (Chapter III, v. 59-61) were revealed:

*"And to Allah the case of Jesus is analogous to that of Adam, whom He created from mud and said 'Be' and all at once he became alive. So you should not have any doubt in the matter, for this is the right thing from Allah. But if the opponents insist in the matter even after the knowledge which has come unto you, tell them: Come, let us bring our sons and your sons and our women and your women and ourselves and yourselves together and beseech Allah and invoke His curse upon the liars."*

So the Apostle called upon the Christians of Najran and informed them about the revelation. But, they did not accept the words of the Lord and insisted on their own belief. Then the Apostle said unto them, "Well, then hear! If you do not accept what I have said, then let us have a maledictory trial (*Mubahala*), each of us should curse the other and say, 'May Allah curse the liar'." They sought a day's respite and in privacy called for Aqeeb's advice. He said, "By God, you know, Muhammad is the Messenger of Lord and he has given a clear and appreciable verdict; do not enter into a maledictory trial with him or else you will be destroyed. If you desire to be firm in your religion, accept to offer *Jizya* and make a pact." Therefore the next day they came out on one side and on the other the Apostle came out of his house himself carrying Husain in his arms and Hasan walking by his side holding his finger. Behind him was Fatema, and behind her Ali. Praised be Allah! What a time it was! What an atmosphere! How good a witness and how glorious the witnessed! In short the Apostle confronted the Christian delegates and said to Hasan, Husain, Fatema and Ali, "When I supplicate, you say amen together." When the Christians saw the five saintly souls and heard about the supplication and the support to be given to it with "Amen", they shivered with fright and Abul Haris who was the cleverest of them all said, "My people, at this moment we are observing such sacred personalities that if they pray to God they can move mountains. Abstain from this maledictory conflict (*Mubahala*) or else you will be destroyed and no Christian will remain on the surface of the earth." They pleaded to the Apostle, "O Abul Qasim, we shall not have a malediction with you." The Apostle requested them to accept Islam. They declined the offer. The Apostle then said, "Well, then let us have a decisive show of force." They admitted that they did not have the power to fight against him; however, they were prepared for a treaty on the condition that they would present two thousand pieces of garments each costing 40 dirhams every year. And in another tradition it is stated that they also agreed to give 30 horses, 30 camels, 30 coats of armour and 30 lances every year. So on this condition a settlement was made."

Hakim, through most authentic sources, quotes Jabir Ibn Abdullah

Ansari in *Mustadrak*, saying, “When the Christians of Najran did not resort to a maledictory conflict against the Apostle he said, ‘By the Lord who has appointed me his Messenger in truth, if they had chosen the malediction, there would have been a shower of fire upon them in this very field.’” Says Jabir, “The verse (Chap. III, v. 61) was revealed in reference to this context. In this verse the word ‘ourselves’ refers to the Apostle and Ali, the word ‘sons’ refers to Hasan and Husain and the word ‘women’ refers to Fatema.”

82. In *Tabaree* it is stated that in this year (10<sup>th</sup> A.H.) the Apostle sent Ali to Yemen. Prior to him, he had sent Khalid Ibn Waleed to call the people of Yemen to Islam, but nobody accepted Islam. Then the Apostle sent Ali and authorised him that he might, if he so desired, dismiss Khalid or anyone from his party. So Ali went to Yemen and read the the Apostle’s statement to the people there, as a result of which in one day all members of the clan of Hamdan were converted to Islam. Ali informed the Apostle of this success whereupon the Apostle said, “Peace be upon the Hamdanees.” Thereafter all Yemenites entered into the rank and file of Islam. Ali again intimated the Apostle with the progress he had made. The Apostle was overjoyed and he fell in veneration to Allah to thank Him.

83. Ibn-ul-Wardi writes, “In this year the Apostle deputed Ali to go and receive the Jizya tax from the Najranites.” Ali obeyed the orders and joined the Apostle only during the *Farewell Haj* (pilgrimage) as, on 25<sup>th</sup> Zil Qa’ada, the Apostle had left Medina for Haj pilgrimage.

Abul Fida notes:- During the pilgrimage the Apostle taught the Muslims all the rites of Haj and religious practices; and the Verse: *And now the infidels have lost all hopes against your religion....* was revealed.

84. Ibn Khallakan mentions in *Wafiyat-ul A’yaan*, “When the Apostle on return from the *Farewell Haj* reached Ghadeer-e-Khum, he honoured Ali with his own brotherhood and said, ‘Ali has the same position in relation to me as Aaron had in

relation to Moses. Oh Lord, befriend him who befriends Ali and alienate him who is alien to Ali; help him who helps Ali and forsake him who forsakes Ali.”

Hakim in his *Mustadrak* includes a narrative from Zaid Ibn Arqam that the Apostle broke his journey between Mecca and Medina (at Ghadeer-e-Khum) and said his prayers. Then he stood up and addressed the people. After having praised Allah and recalled His bounties, he said, “O people! I leave two important things among you, the Qur’an and my progeny, the people of my own house. If you follow both of them you will never deviate from the right path.” Then he added, “Do you not know, that I have a supremacy over every soul among the believers?” All those assembled there replied, “Yes, you have.” The Apostle thereupon said, “Hearken! Ali is the Lord of them, of whom I am the Lord.”

85. Nasaee in *Kitabul Khasais* narrates a tradition from Zaid Ibn Arqam on the authority of Abul Tufail, which runs thus: When on the return from the Farewell Pilgrimage of Haj the Apostle camped at Ghadeer-e-Khum, he ordered that a pulpit should be made. When the pulpit had been constructed he graced it and said, “I have been called back by the Lord, and I have submitted to His orders. Now I leave among you two valuable things, one of them is the Qur’an and the other my progeny. These shall not separate until they reach me together at the *Kausar* in Heaven. Therefore be careful and guarded in your relations with the Qur’an and my progeny after me.” Then the Apostle added, “Hearken! Allah is my Lord, and I am the Lord of the believers.” Then he held Ali’s hand and said, “Ali is also the lord of those, of whom I am the Lord. O Lord! Befriend him who befriends Ali and alienate him who alienates Ali.” Abul Tufail says, “When I heard this tradition I enquired from Zaid Ibn Arqam, ‘Did you hear the Apostle saying these words?’ Zaid Ibn Arqam said, ‘Not only I, but all those who surrounded the pulpit had seen with their own eyes that the Apostle was speaking these words and heard them with their own ears.’” And Sa’ad Ibn Abi Waqas has narrated, “We were travelling with the Messenger of Allah. When he reached Ghadeer-e-Khum,



he asked the people to stop there. So all those who had gone ahead turned back and those who were lagging behind reached there. When all had gathered together the Apostle questioned them thrice, 'Oh people, who is your lord?' The people every time replied, 'Allah and His Messenger.' Having heard this reply repeated, the Apostle held Ali by his hand and lifted him up and said, 'Ali is also the Lord of those whose Lords are Allah and His Apostle. O Allah! Befriend him who befriends Ali and alienate him who alienates Ali.'" Nasaee continues in the same book, by quoting another tradition narrated by Zaid Ibn Arqam in other words. Zaid Ibn Arqam says:- The Apostle stood up and after praising the Lord and enumerating His mercies, asked, 'My people! Do you not know that I have a superiority over the soul of every faithful Muslim?' All of them replied, 'Yes, we bear witness to the fact that you have superiority over the soul of every faithful believer.' Then the Apostle held Ali by the hand and said, 'Ali is also the Lord of him, of whom I am the Lord'.

86. Ibn Hajar Makki recounts in *Sawaiq-i-Muhriqa* a tradition which is authoritatively quoted by Tabranee. It is stated:- The Messenger of Allah delivered a speech under the trees at Ghadeer-e-Khum and said, "The All-knowing and Kindest Lord has informed me that every Prophet has been given a life which is in number of years half of the life of his predecessor. And so I think that soon I will be called to present myself to Allah and I will accept the call. Hearken! I shall be interrogated for my dealings and you shall (in your turn) also be questioned. What will you reply?" All of those present there said, "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 every thing and tried your best to guide and teach us. May Allah grant you the best reward for that." The Apostle then said, "Do you not witness that there is no God but Allah and Muhammad is His servant and messenger; the Heaven and Hell are facts; death and life after death are also facts; there is no doubt that there will be a day of resurrection and judgment; and Allah will raise them alive who are in their

graves?" All replied, "Yes, undoubtedly we confirm these facts." Then the Apostle said, "Oh Lord! Please be witness to what transpires here." Then the Apostle continued, "O People! Great Allah is my Lord and I am the Lord of all the faithful believers and have a superiority over their souls and therefore of him, whose Lord I am, Ali is also his Lord."

Moreover in *Rouzt-ul-Ahbab* it is stated that when the Apostle was returning from the Farewell Haj Pilgrimage and reached the Oasis of Ghadeer-e-Khum he said the Zuhr prayers at the earliest period prescribed, then addressed his companions, "O People! Am I not more esteemed by the Muslims than their own souls?" And in another narrative it is stated that the Apostle said, "I have been called to the divine world. And I have accepted this call from the Lord. So be informed that I am leaving behind among you two great things. Each of them is greater in value than the other, namely, the Qur'an and the people of my House. Behold, be careful about whatever treatment you give to them and how you concede their rights over you. And they shall not part until they reach me at the heavenly pool." Then the Apostle proceeded to say, "Great Allah is my Lord and I am the Lord of all believers." Then he held Ali by his hand and said, "Ali is also the Lord of the person whose Lord I am. O Allah! Befriend him who befriends Ali and be alien to him who alienates Ali, and dismiss him who considers Ali as dismissed; and help him who helps Ali and turn righteousness in the direction of Ali, in whichever direction Ali turns."

87. Wahidee in *Asbab-un-Nuzool*, Suyootee in *Tafseer-e-Durr-i-Mansoor*, Shaukani in *Tafseer Fathul Qadir*, and Siddeeq Hasan Khan in *Fathul Bayan* state a tradition noted by Ibn Abi Hatim and other scholars from Abu Saeed Khudri in which it is remarked that the verse *O Messenger! Make known what has been revealed unto you by your Lord and if you do not do so you have not made known your message* (The Qur'an, Ch. V, v 67) was revealed on the occasion of the function at Ghadeer-e-Khum in honour of Ali. Moreover in another tradition which has been quoted by Aini in his annotation of *Saheeh Bukharee* this verse is paraphrased *O Messenger! Proclaim the order which*

*your Lord has passed and revealed unto you in honour of Ali Ibn Abi Talib.* So when this verse was revealed the Apostle held Ali by his hand and said, "Ali is also Lord of him who has taken me as his Lord."

Naishapuri in *Tafseer Gharaibut Qur'an* mentions that this verse was revealed in honour of Ali at Ghadeer-e-Khum. And when it was revealed the Apostle held Ali by his hand and said, "Ali is also the Lord of him, whoever accepts me as his Lord."

Hafiz Ibn Mardwaih and Hafiz Abu Naeem have noted the tradition narrated by Abu Saeed Khudri, "When the verse, *O Messenger! Announce what has been revealed unto you from your Lord*, was revealed the Apostle held Ali by his hand and said, 'Ali is Lord of the person who takes me as his Lord. O Allah! Befriend him who befriends Ali and be alien to him who alienates Ali.' After the Apostle had said these words, this verse was revealed unto him: *This day have I completed your religion for you and perfected My blessings and I am happy to choose Islam for you as your religion.*" (The Qur'an, Chap. V, v. 3).

88. The noted scholar Ibn Wazih has stated in his book of history, "By a correct tradition it is proved that the verse, *This day I have completed for you the religion.....* is the last verse revealed and it was revealed on the occasion of the function at Ghadeer-e-Khum."

In *Isabah* of Ibn Hajar Asqalani through Baghawi and in *Kanz-ul-Ummal* through Ibn Abi Shiba and in Abu Dawood Tiyalisi and Baihaqi it is stated that Ali said, "On the day of Ghadeer-e-Khum the Apostle wrapped a black turban over my head, and let its ends hang over my shoulders."

In *Mishkat*, a tradition of Bara'a Bin Azib and Zaid is quoted from the *Musnad* of Ahmed Ibn Hambal. The two companions state, "We were accompanying the Apostle on his journey. When he reached the oasis of Ghadeer-e-Khum the announcer called *Assalato Jamia* (come for congregational prayer). The earth under the trees was

swept for the Apostle. Then after the Zuhr prayer was over, the Apostle held the hand of Ali Ibn Abi Talib and said, ‘O People! Do you not know that according to the believers I am better than their souls?’ All of them replied, ‘Undoubtedly.’ Then the Apostle said, ‘Do you not know that according to every believer I am superior to his soul?’ All of them replied, ‘It is a fact, O Messenger of Allah! To every believer you are superior to his soul.’ Then the Apostle said, ‘Ali is also the Lord of him whose Lord I am. O Allah! Befriend him who befriends Ali and be alien to him who is alien to Ali.’ Thereafter Umar met Ali and said, ‘Hail to thee! O son of Abu Talib, today you have become the Lord of all believing men and women’.”

In *Madarij-un-Naboowwah* it is stated that that day most of the Companions, as well as the Mothers of the Faithful (Wives of the Apostle) offered greetings to Ali.

89. Muhammad Ibn Saalim Hanafi remarks in his marginal notes on *Sirajul Muneer-i-Azeezee*, an annotation of *Jam’i Sagheer* of Suyootee that when the Apostle delivered his speech “Ali is also the Lord of him who has me for his Lord” and people had heard it, some of the companions contended, “Was it not sufficient for us to profess the ‘Creed of evidence’, say our prayers and give alms with strict regularity, that the superiority and lordship of Abu Talib’s son is now being imposed upon us? Do you commission us in this matter of your own accord or is this ordered by Allah?” The Apostle replied, “By Him other than Whom there is no one to be worshipped, this is the order from Allah.”

*Tafseer-e-Sa’labi*, *Noor-ul-Absar*, *Seerat-ul-Halabiya* and *Mustadrak* relate to the effect that when that day a man named Haris son of No’man Fihri refused to acknowledge Ali as his leader and disputed with the Holy Prophet on this matter and said, “O Allah! if this be truly Thy command then either rain down stones from heaven upon Muhammad or punish us”, a large stone fell upon him from heaven so that he was killed just as the army of Abraha and their elephants had been killed before. The following verse was revealed on that occasion:-

*A questioner asked for the inevitable punishment to befall the disbelievers which no one can avert. (Chapter LXX, vs. 1 & 2).*

In *Seerat-ul-Halabiya*, Nooruddeen Halabi Shafai remarks: “This incident took place on the 18<sup>th</sup> of ZilHajja, which day is observed by the Rafzees as a day of rejoicing.”

90. In *Tareekh-i-Abul Fida* it is stated, “After his return from the Farewell Haj Pilgrimage, the Apostle resided at Medina until the year 10<sup>th</sup> Hijri closed. The Muharram of 11<sup>th</sup> A.H. passed, and by the end of the month of Safar 11<sup>th</sup> A.H., the Apostle fell ill. Then he called all his wives at the residence of Maimoona, the Mother of the Faithful, where he was staying at that time, and requested them to permit him to remain at the residence of any one wife. All of them allowed him to stay during the period of his illness at Aesha’s.”

Ibn Jareer Tabaree mentions in his historical work on the authority of Ubaidullah that Aesha said, “The Apostle in that condition of his illness, supported by Fazl Ibn Abbas and another man came to my residence. A kerchief was tied over his head and as he walked, the prints of his dragging feet appeared on the earth.” Ubaidullah says, “I spoke about this tradition to Ibn Abbas. He said, ‘Do you know who was that second man whose name Aesha did not mention?’ I said, ‘No.’ Ibn Abbas said, ‘He was Ali Ibn Abi Talib whom Aesha did not mention as she could never speak well of him’.”

91. Abul Fida states, " When the Apostle, supported by Fazl Ibn Abbas and Ali Ibn Abi Talib came out he first mounted the pulpit and after praising the Lord said, ‘People! Let him come forward to me, whom I have ever whipped or whose wealth I have taken so that he may take his revenge or his money from me’.”

Ibn Jareer Tabaree adds, “Then the Apostle said, ‘O People, let anyone who has any fear in his heart about anything, speak it out to me so that I may pray for him.’ At this invitation one man came forward and said, ‘O Messenger of Allah! I am a liar and of

bad character and am overtaken by sleep and slumber most of the time.' The Apostle prayed to Allah for him saying, 'O Lord, make him veracious and a good believer and relieve him from excessive sleep.' Tabaree states further, "Another person stood up next and said, 'O Messenger, I am a liar and also a coward.' Hearing his statement Umar stood up to say, 'You fellow! You have humiliated yourself.' The Apostle retorted, 'You son of Khattab! Humiliation in this world is of lesser degree and easier to bear than the humiliation of the hereafter. O Lord! grant him truthfulness and award him belief'." These incidents are also narrated in *Rouzat-ul-Ahbab* and *Madarij-un-Naboowwah*.

Abul Fida quotes Aesha:- Then the Apostle came to my abode. At that time due to severity of headache I was groaning, "Oh my head!" The Apostle saw my condition and said, "By Allah, Aesha, it is I who should say, 'Oh my head!'" Then the Apostle said, "Aesha! What is the harm in your dying before me? I will perform your funeral rites, shroud you and lead the prayers over your corpse and bury you." Hearing this I said, "By Allah! I presume that as soon as you are free after my funeral you will be mating with a new bride in my own house."

92. Ibn-ul Wardi writes in his historical work that during his illness the Apostle commissioned an army to be led by Usama Ibn Zaid, one of his slaves and insisted upon its quick departure.

Abdul Haq Muhaddis Dehlavi mentions in his work *Madarij-un-Naboowwah*:- Then the next day, inspite of his serious condition; the Apostle himself prepared a flag and handed it over to Usama and said, 'Go, in the name of Allah and fight the infidels in His name.' Usama went out and handed over the standard to Buraida Ibn al-Khusaib and appointed him as the standard-bearer of the army. Then leaving Medina he stopped at a village named Jarf which is close to Medina and the army gathered there. The Apostle had also ordered that barring Ali, all other principal Immigrants and Helpers including Abu Bakr, Umar, Usman, Sa'ad Ibn Abi Waqas, Abu Ubaidah Ibn al-Jarrah and others should accompany Usama. Some companions felt insulted at the Apostle's appointing a

slave to lead the elderly Immigrants and Helpers. So they started grumbling and criticising. When the news reached the Apostle he felt sorry, and in spite of fever and headache, came out of his residence angrily, mounted the pulpit and declared, “O People, what is this you are saying on Usama’s appointment as the commander of the army? You talked in a similar manner when Usama’s father was commissioned to lead the army in the battle of Moota. By Allah, Usama deserves to be a commander and his father also deserved the leadership of the army.”

Shahrastanee in his *Kilabul Milal wan Nahal* and Nawab Siddeeq Hasan Khan in his book *Hujajul Karamah* mention that the Apostle ordered his Companions, ‘Make haste in joining Usama’s legion. May Allah curse him who avoids enlisting in Usama’s army.’

93. In *Madarij-un-Naboowwah* it is stated:- Then in accordance with the orders of the Apostle, Usama went to the camp and ordered the army to march. When he was about to mount his steed, his mother informed him that the Apostle was in the agony of death. Receiving this news Usama and some other noble companions came back. Abu Bakr and Umar were still in Medina; they had not joined the army.

94. Ibn Jareer Tabaree in his historical work known as *Tareekhur Rusul wal Mulook* quotes the following anecdote narrated by Ibn Abbas:- “The Apostle in his serious condition ordered, ‘Summon Ali before me.’ Aesha said, ‘Would that you had called for Abu Bakr.’ And Hafsa said, ‘Would that you had called for Umar.’ Within a few minutes both of them were present there. The Apostle said, ‘Go away, both of you, I will call you myself when I need you.’ Then they went away.”

95. Ibn Khalladoon in his historical work states, “When the Messenger of Allah felt somewhat better, he left his residence and came to the mosque. At that time Abu Bakr was leading the prayers. When he felt that the Apostle had come he moved back from his place. The Apostle let him stand where he was and himself started to lead by reciting the prayers aloud. Abu

Bakr was then following the Apostle and the others were following Abu Bakr.”

Moreover, in *Rouzat-ul-Ahbab* and *Madarij-un-Naboowwah*, it is stated that Abu Bakr was following the Apostle and others followed Abu Bakr, that is to say, with Abu Bakr’s pronouncing *Allaho Akbar*” they followed the Apostle himself.

96. Tabranee has recorded a tradition narrated by Umar that during his illness the Apostle said, “Bring ink and paper to me so that I may write for you such a document that you may not be misguided after me.” (But since nobody complied with the Prophet’s request) The women-folk cried from behind the curtain, “Don’t you hear what the Messenger of Allah says?” Umar said in reply to the wives of the Apostle, “You are just like the women who tempted Yousuf. You cry over the Apostle’s illness and when he is healthy you hold him by the neck.” The Apostle retorted, “Don’t object to these women, they are much better than you.”

In *Saheeh Muslim* there is a tradition narrated by Ibn Abbas:- When the Apostle was in the agony of death Umar Ibn-ul-Khattab and other companions were present by his side, The Apostle said, “Now let me write something for you by way of a will so that you are not misled after me.” Umar said, “The Apostle is talking in delirium; we have the Qur’an with us and it is sufficient for us.” Umar’s statement caused a furore among those present there. Some were saying that the Apostle’s command should be obeyed so that he might write whatever he desired to write for their betterment. Others agreed with Umar. When the tension and uproar increased the Apostle said, “Get away from me.” Therefore Ibn Abbas used to say, “It was a miserable, absolutely a miserable occurrence that the conflict of opinion and noise made by the people came in the way of the Apostle writing a will and because of it the Apostle could not leave behind him anything in writing.”

Saeed Ibn Jubair’s narrative is thus recorded in *Saheeh Bukharee*:- Ibn Abbas said, “What a miserable day it was that Thursday”



and wept so bitterly that the pebbles lying there were wet with his tears. Then he continued, “When on Thursday the Apostle’s ailment increased, he said, ‘Get me the things to write with so that I may write something by way of a will for you and you may never be misguided after me.’ People differed and quarrelled over the matter, although quarrelling in the presence of the Apostle was unseemingly. People said that the Apostle was talking in delirium. The Apostle cried, ‘Go away from me, I am more sound than you.’”

In *Musnad* of Ahmed ibn Hambal and *Saheeh Muslim* it is narrated by Saeed Ibn Jubair:- “What a day that Thursday was,” said Ibn Abbas and wept so bitterly that tears flowed like pearl-strings on his cheeks. Then he said, ‘It was Thursday when the Apostle said, ‘Get me the things to write with so that I may write something for you by way of a will and you may not be misguided after me.’ But some people said that the Apostle was talking in delirium.”

Shahabuddeen Khaffaji in his annotation of *Kitabul Shifa* of Qazi Ayaz, popularly known as *Naseemur Riyaz*, says that from some of the lines of narration of this tradition it is established that it was Umar who had said, ‘The Apostle is talking in delirium.’”

Shahrastanee in his *Kitabul Milal wan Mahal* has emphasised that the first dispute and conflict of opinion which arose during the days of illness of the Apostle was the one which has been narrated by Bukharee in his *Saheeh* on the authenticity of his line which finds its source in Ibn Abbas who said, “When the mortal illness of the Apostle took a serious turn he said, ‘Get me inkstand and paper so that I may write a will for you, lest you may be misguided after me.’ When Umar heard this he said, ‘The Apostle is overwhelmed by the severity of illness, therefore he makes such utterances. The Book of Allah is sufficient for us.’ When on this pronouncement of Umar there was an uproar, the Apostle said, ‘Go away from me. It does not befit you to voice your differences and quarrel in my presence.’ It was for this reason that Abdullah Ibn Abbas used to say ‘A great tragedy was the difference of opinion which stood between us and the Apostle writing a will’”

97. In *Rouzat-ul-Ahbab* it is stated that the Apostle requested Fatema, "Bring your sons to me." Fatema brought Hasan and Husain to the Apostle. Both of them greeted the Apostle, sat by his side and wept at the agony of the Apostle in such manner that the people who saw them weeping could not hold their tears. Hasan rested his face upon the Apostle's face and Husain rested his head upon the Apostle's chest. The Apostle opened his eyes and kissed the grandsons lovingly, and enjoined the people to love and respect them. In another tradition it is stated that the companions who were present there, seeing Hasan and Husain weep, themselves wept so loudly that the Apostle himself could not hold his tears at their grief. Then he said, "Call my beloved brother Ali unto me." Ali came in and sat near the head of the Apostle. When the Apostle lifted his head Ali moved to the side and holding the Apostle's head rested it on his own lap. The Apostle then said, "O Ali, I have taken a certain amount from such and such a Jew for the expenditure on Usama's army. See that you repay it. And Ali! You will be the first person to reach me at the heavenly reservoir Kausar. You will also be given a lot of trouble after my death. You should bear it patiently and when you see that the people prefer the lust of this world you should prefer the Hereafter."

In *Madarij-un-Naboowwah* it is related that when the Apostle departed from this world, Fatema burst into tears saying, "Alas my Father, you have accepted the invitation of the Almighty. Ah Father! You have left on the journey to heaven. Oh Father! To whom will Gabriel reveal the words of Allah? O Lord! Take my soul to the Apostle. O Lord! Give me a place in his neighbourhood. O Lord, do not deprive me of the virtues of your beloved and on the day of judgment do not refuse his recommendation for me."

It is also stated in *Madarij-un-Naboowwah* and *Rouzat-ul-Ahbab* that after the demise of the Apostle nobody saw Fatema with a smile on her lips.

98. Ibn Sa'ad has written in his *Tabaqat* a narrative from Ali Ibn Husain that at the time of the Apostle's death his head was

in the lap of Ali. It is also stated in the same Book that Abu Ghatfan narrated, "I asked Abdullah Ibn Abbas, 'Did you see in whose lap was the Apostle's head when he breathed his last?'" Abdullah Ibn Abbas said, 'When the Apostle died, his head was resting on Ali's chest.' I said, 'But Urwah has narrated to me a tradition from Aesha that the Apostle died in her arms.' Abdullah Ibn Abbas said, 'You do not understand. By Allah, when the Apostle died, he was resting his head on the chest of Ali and it was Ali who bathed him (in funeral rites).'"

It is reported in *Khasais Nasae* from Ummi Salma, "By Allah, the closest person at the time of the Apostle's death was Ali. On the day the Apostle was to die, early in the morning he called Ali who had been sent out on some errand. He asked for Ali three times before he returned. However, Ali came before sunrise. So, thinking that the Apostle needed some privacy with Ali, we came out. I was the last to be out, therefore I sat closer to the door than the other women. So I saw that Ali lowered his head towards the Apostle and the Apostle kept whispering secrets into his ears (for sometime). Therefore, Ali is the only person who was near the Apostle until the last."

Moreover, Hakim notes in *Mustadrak* that the Apostle kept talking secretly to Ali until the time of his death. Then he breathed his last.

99. Ibnul Wardi points out that the persons who were responsible to give the Apostle his funeral bath were Ali, Abbas, Fazl, Qasim, Usama and Shaqran. Abbas, Fazl and Qasim turned the body. Usama and Shaqran poured water and Ali washed the body.

*Tareekh-ul-Khamees* adds:- Abbas, Fazl and Qasim turned the body from one side to the other and Usama and Shaqran poured water over it. All of them were blindfolded.

Ibn Sa'ad alludes in his *Tabaqat*, "Ali narrated that the Apostle had so enjoined that if anyone except himself (Ali) had given him the funeral bath, he would have gone blind."

100. Abdul Bir in *Istee'ab* quotes Abdullah Ibn Abbas saying:- Ali had such four exceptional honours to his credit as none of us had. (1) Of all the Arabs and non-Arabs he was the first to have the distinction of saying (namaz) prayers with the Apostle. (2) In all the battles he participated in, he alone had the Apostle's banner in his hand. (3) When people fled from the battlefields leaving the Apostle alone, Ali Ibn Abi Talib stood firmly by the Apostle's side. (4) Ali is the only person who gave the Apostle his funeral bath and lowered him into the grave.
101. Abul Fida and Ibn-ul-Wardi both mention that the Apostle died on Monday and was buried the next day i.e. Tuesday. And in one tradition it is said that he was buried in the night between Tuesday and Wednesday. This appears to be more factual. But according to some others, he was not buried for three days after his death.

Whereas in *Tareekh-ul-Khamees* it is mentioned that Muhammad Ibn Ishaq stated: "The Apostle died on Monday and was buried on the night of Wednesday."

Traditionalist Abdul Haq Dehlavi notes in *Ma Sabeta Bil Sunnah* that Fatema picked up some earth from the Apostle's grave and smelling it recited these lines:- "He who smells the earth from the Apostle's grave shall never again in his life smell any other perfume. Alas! After his death such misery befell me that had it fallen on the days, they would have become as dark as the nights."

Ibn Sa'ad details in *Tabaqat* that Muhammad Ibn Qais said, "The Apostle died on Monday, the 2<sup>nd</sup> Rabee-ul-Awwal 11 A.H. But Aesha says that he died on Monday the 12<sup>th</sup> Rabe-ul-Awwal."

Abul Fida estimating his age writes, "Though there is a difference in the opinion about the Apostle's age, yet, calculated from famous traditions, he appears to have lived for 63 years."

102. In *Saheeh Bukharee* it is stated that Maimoona, the Mother of the Faithful said, "The Apostle used to prostrate in his

prayers on a *Khumra*.” (a small piece of matting made of date leaves).

Tirmizee in his *Jame*’ mentions on the authority of Abu Saeed Khudri that the Apostle said namaz on a mat. It is further stated in *Saheeh Bukharee* on the authority of Ibn Abbas that people used to know that the Namaz was over when the Apostle used to say *Allaho Akbar*.

103. In *Jazbul Quloob* it is stated that most of the houses belonging to the Prophet were built, after the fashion of the Arabs, from the branches of date-palm and covered with camel-hair blankets. Blankets were also hung on the doors. There was a separate room in every house. At the same place was Fatema’s room and the wall between Fatema’s and Aesha’s rooms had an opening. It was through this opening that the Prophet used to go to Fatema’s room to enquire about her and Hasnain’s (Hasan and Husain) health. Once, at midnight, Aesha came to the opening and had some exchange of hot words with Fatema. Fatema pleaded with the Apostle and got the opening closed. Moreover, in the same Book it is derived from Tabraanee:- When the Apostle used to return from his journeys, he first went to the mosque and offered two raka’at Namaz; then he would pay a visit to Fatema and enquire about her welfare. Finally he used to go to the rooms of the wives and remain there for some time. The same authority also notes that when the Apostle used to leave his house, he used to stand at the door and address Ali, Fatema, Hasan and Husain saying, “Peace be upon you, O people of my house. Allah has decided to remove from you all sorts of impurity, and cleanse you as cleanliness requires.” (The Qur’an, Chap. XXXIII, v. 33.)

104. In *Saheeh Bukharee* Aesha is reported to have said, “I have never envied any other wife of the Apostle as Khudaija, though I had not even seen her. But, since the Prophet spoke about her often and when any goat was slaughtered he sent the best parts of the meat to Khudaija’s friends, I could not help saying

to him, 'As if there is no woman in the world save Khudaija.' Then the Apostle replied, 'Yes, she was such, she was such, and I have had all my issues from her only'."

In *Sareet-ul-Halabiyah* also, Aesha is quoted as follows: I have never felt jealous of any other woman as of Khudaija, even though she had died long before my marriage to the Apostle. So one day he was speaking some good words about Khudaija when I interfered, "Why are you always talking of that toothless old hag, though you have been given a better wife?" The Apostle was infuriated. He said, "By Allah, I did not get a better wife. Khudaija believed when people belied me, and Allah blessed me with children only by her."

105. In *Kitab Mawahib-ul-Ladunniyah* it is precisely stated that according to the accepted information the number of the Apostle's wives was eleven: (1) Khudaija Bint Khuwailid; (2) Aesha Bint Abu Bakr; (3) Hafsa Bint Umar Ibn-al-Khattab; (4) Ummi Habeeba Bint Abu Sufiyan; (5) Ummi Salma Bint Abi Umayyah; (6) Sauda Bint Zum'a; (7) Zainab Bint Juhsh; (8) Maimoona Bint al-Haris; (9) Zainab Bint Khuzaimah; (10) Juwaira Bint al Haris and (11) Safiyah Bint Hayy Bin Akhtab.

Jalaluddeen Suyootee notes in *Tafseer Durr-i-Mansoor* a tradition quoted by Ibn Abi Hatim from Qutada, wherein it is stated that the wives of the Apostle are called Mothers of the Faithful because of the prohibition whereby it is not proper for any faithful believer to marry a divorced wife or widow of the Apostle. (The Quran, Chap. XXXIII, vs. 6 and 53.)

In *Umdatul Qaree* an annotation of *Saheeh Bukharee* it is noted that Aesha said, "Wives of the Prophet are mothers of men only and not of women."

In *Tafseer Durr-i-Mansoor* of Suyootee this tradition from Baihaqi is further detailed as follows:- Aesha said that once when a woman addressed her "Mother!" she informed her, "We, the wives of the Apostle, are mothers only of your menfolk and not you women."

There is a tradition narrated by Ibn Sa'ad, Abdur Razzaq and Abd Ibn Hameed that Qutada said, "Talha Ibn Ubaidullah said to the people that he would marry Aesha after the Apostle's death. Then this verse from the Quran was revealed, (The Quran, Chap. XXXIII, v. 53) *It is in no way proper for you to injure the feelings of the Messenger of Allahs nor to marry his wives after him ever.*

106. Ibn Jareer Tabaree states that Abu Bakr was in the locality of Sunh at the time of the Apostle's death. Of course Umar was present in Medina. So when the Apostle expired, Umar started saying, "The hypocrites think that the the Messenger of Allah has expired. By Allah, the Apostle is not dead."

Shahrastanee in *Kitab-ul-Milal wan Nahal* adds that Umar said, "I will kill him with my sword, whoever says that the Messenger of Allah is dead."

*Rouzat-ul-Ahbab* details that people became doubtful about the Apostle's death. Then Abu Bakr was at his home in the locality of Sunh. He was informed of the Apostle's death. He at once started weeping and wailing, "O Muhammad, O Muhammad!" Reaching the Apostle's mosque he found that the people were in diverge moods.

107. Abul Fida proceeds to say that when Abu Bakr reached the Apostle's Mosque and found people in different moods he recited the verse from the Qur'an: *And Muhammad is naught but a Messenger who will depart as the Messengers before him have departed.* (The Qur'an, Chap. III, v. 144) The people made a note of this statement and all believed that the Apostle had actually died. Then they all hurried to the hall of Bani Sa'ida.

Ibn Khalladoon slates that when Abu Bakr came to the shed of Bani Sa'ida he said to the people there, "We are comrades and relations of the Messenger of Allah and we have the greater right to succeed the Apostle than others."

Ibn Jareer Tabaree continues to say, "Then Umar said to Abu Bakr,

‘Bring forward your hand so that I may pledge allegiance to you.’ Abu Bakr said, ‘No, you stretch your hand because you are in every way stronger than I am.’ This straining and pulling went on for sometime, finally Umar pulled out Abu Bakr’s hand and pledged allegiance to him and said, ‘Think that my strength also has been added to yours’.”

And in *Kamil* of Ibn Aseer it is emphasised that Umar and others pledged allegiance to Abu Bakr, but all or most of the Ansars said that they were not going to pledge allegiance to anyone except to Ali.

In *Tareekh-ul-Khamees* it is mentioned that when Abu Bakr was free after accepting the pledge of allegiance he left the shed of Bani Sa’ida for the Mosque of the Apostle and mounted the pulpit. There the people kept on pledging allegiance to him until the day was over and they could not join the burial of the Apostle until the end of the night of Tuesday.

*Kanzul Ummal* authoritatively notes from Urwah that Abu Bakr and Umar were not present at the burial of the Prophet. They were present at the shed of Bani Sa’ida amidst the Ansars, and before they could return from there, the Apostle was already buried.

108. Bukharee in *Saheeh Bukharee*, Ibn Aseer Juzari in *Nihaya*, Mulla Tahir Fitani in *Majma’ul Behar*, and Shahrastanee in *Milal wan Nahal* have recounted that Umar said, “Abu Bakr’s allegiance was an accident, but the Lord saved us from its evil consequences.”

109. In the *Tareekh* of Abul Fida it is noted that a party of Banee Hashim, Zubair Ibn Awwam, Miqdad bin Umar and Salman the Persian avoided pledging allegiance to Abu Bakr.

In *Tareekh-ul-Khamees* and *Tareekh-ul-Kamil* it is noted that Ali and the Banee Hashim were against the pledge of allegiance.

Abdul Bir mentions in *Istee’ab* that Ali did not offer allegiance to Abu Bakr when others did, and took to seclusion.



Mas'oodi narrates in *Murooj-uz-Zahab* that the day fealty was offered to Abu Bakr, Ali approached him and said to him, "You have destroyed our interest. Neither did you consult us nor consider our right nor safeguard it." Abu Bakr said, "You have good reason to make the complaint but I acted so as to avoid trouble."

In *Rouzat-ul-Ahbab* it is recorded that when Abu Bakr found time after the ceremony of fealty, he sent some Immigrants and Helpers to call Ali. Ali came and asked why he had been called. Umar said, "We have called you so that you might also take the oath of allegiance as others have done." Ali said, "By the same inference whereby you have acquired succession to the Apostle I put forward my claim upon you. Speak out the truth and say who is the person more closely related to the Apostle." Umar interfered, "I am not going to leave you unless you pledge loyalty." Ali retorted, "You first answer me, then demand fealty from me." Abu Ubaidah Ibn Al-Jarrah then spoke, "Abul Hasan! The honour you possess due to your precedence in Islam and close relation with the Apostle, no doubt, entitles you to succession and authority. But, now that people have allied with Abu Bakr, it is only proper that you should also stand by him." Ali replied, "Abu Ubaidah, do you desire to transfer the authority with which the Lord has blessed the house of His Messenger to some other place? See, we are the people who are the recipients of revelations, executors of the commands and prohibitions, sources of honour and knowledge and mines of wisdom and grace." Having heard Ali's statement Basheer bin Sa'ad said, "O Abul Hasan! By your staying secluded at home we thought that you had decided to withdraw your right to succession." Ali said, "O Basheer! would you deem it proper if I had left the sacred corpse of the Messenger of Allah unshrouded and unburied and involved myself in the contest and contention for the right, to the succession to authority?"

In *Usd-ul-Ghaba* it is narrated from Ali that the Apostle had told him, "Thou art like Ka'aba, to which everyone goes and it does not go to anyone, Therefore, if people come to you and pledge allegiance to you, accept it. Do not go to them until they are obliged to come to you."

In *Rouzal-ul-Ahbab* it is detailed that when Abu Bakr heard Ali's statements and saw that each argument weighed more than a thousand reasons against it, he politely said, "O Abul Hasan! I had thought that you will have no objection to offering your fealty to me. Had I known that you would oppose the allegiance offered to me I would not have accepted the Caliphate. Now that the people have allied with me, if you so desire, I would suggest that you also abide by what others have done. If you have reasons to hesitate in the matter and seek time, you are not to be blamed for it." So Ali left the place and came back home.

110. Ibn Abd Rabboh of Spain has stated in *Aqdul Fareed* that Ali, Abbas, Zubair and Sa'ad ibn Ubada were the persons who refused to pledge allegiance to Abu Bakr. From amongst them Ali, Abbas and Zubair ibn ul Awwam retired to Fatema's house until Abu Bakr sent Umar to drag out those who had taken refuge in Fatema's house, and if they refused to leave the house, to kill them. Therefore, Umar went there with some sparks of fire determined to burn down the house if they did not leave the house. So Fatema pleaded with him, "Son of Khattab, have you come to burn my house?" Umar replied, "Yes, I have come with that intention, otherwise you enter the ranks of those who have sworn allegiance to Abu Bakr."

Abul Fida precisely mentions that Umar came to the house of Fatema with some fire to burn it. When Fatema learnt about it she cried, "You son of Khattab! Have you come to set fire to my house?" Umar said, "Yes, I have come with that purpose unless you join those who pledged allegiance to Abu Bakr."

Ibn Jareer Tabaree points out that Umar went to Ali's residence where Talha, Zubair and some other companions from the group of migrants were also present and said, "I swear by Allah that I will set your house on fire if you do not come out of it to offer allegiance."

Ibn Qulaiba Dinawari narrates in his book *Al-Imamat was Siyasat*, "When Abu Bakr did not find the people who were with Ali among his allies, he sent (Umar) to call them. Those persons

who had gathered in Ali's house refused to come out. Umar called for firewood and cried, 'Come out, otherwise I swear by Allah that I will burn all who are present in this house by setting fire to it.' The people said, 'The daughter of the Messenger of Allah, Fatema, is also present in this house.' Umar said, 'What of that? Let her be there.' Having heard this all those present in Ali's house came out, and except Ali all went to offer allegiance to Abu Bakr. Ali addressed those who had come to summon him, 'I have a much better right to the succession (Caliphate) than you all, by whatever standard you may judge it. I will not offer submission to you, on the contrary you should pledge fealty to me. See, you have taken the right to succession from the Helpers saying that you are more closely related to the Great Apostle than they are. It is quite strange that you are now usurping the right to succession from the people of the Apostle's House. Is this not your vain thinking that you have supremacy over the Helpers because the Apostle belonged to your tribe? Now I present the same argument before you which you have put forth to the Ansar (helpers), that is, our relationship with the Apostle in his life and death as well, is much closer than yours. Judge yourselves now if you have faith in Allah and fear Him. O Migrants! Remember the Lord and do not transfer the leadership of the Arabs granted to Muhammad from his house to your own.' Then Fatema came upto the doors and said, 'O people! You left the sacred corpse of the Apostle to us and decided the matter of succession to him among yourselves without giving any consideration to our rights'."

Shamsuddeen Muhammad Juzari the celebrated author of *Hisn-e-Hasin* notes a tradition from Umme Kulsoum, daughter of Fatema, in his book *Asnal Matalib* that Fatema the daughter of the Messenger said, "Have you forgotten what the Apostle had said at Ghadeer-e-Khum? 'Ali is the Lord of him, whose Lord I am.' And he had also said, 'Ali has the same status in relation to me as Aaron had to Moses'."

111. In the afore-cited book of history by historian Ibn Qutaiba Dinawari it is clearly stated that when Umar returned to Abu Bakr, he said to the latter, "Why do you not get Ali

arrested since he refuses to acknowledge you?” Abu Bakr, therefore, sent his slave Qinfuz to call Ali. Qinfuz came to Ali and presented the summons saying, “The successor to the Messenger of Allah has called you.” Ali said to him, “You people have so soon started heaping allegations against the Apostle.” Qinfuz returned and narrated to Abu Bakr, whatever he had heard Ali saying. Abu Bakr wept for quite a considerable time. Therefore, Umar incited Abu Bakr a second time saying, “Don’t give time to Ali, who is denying allegiance to you.” Abu Bakr sent Qinfuz again, bidding, ‘Go and tell Ali that the ‘leader of the faithful’ is calling him to pledge allegiance.” Qinfuz gave the message to Ali in Abu Bakr’s own words. Then Ali said, “Praise be to Allah! Your master has claimed a title to which he is not entitled.” Qinfuz repeated Ali’s statement verbatim before Abu Bakr. This aggrieved Abu Bakr much more and he wept again. Thereupon Umar rose and took along with himself a party of men to Fatema’s residence. He knocked at the door. Hearing the noise, Fatema began to cry in desperation, “O my revered father! O Messenger of Allah! See what miseries have been hurled upon us after you at the hands of the sons of Abu Quhafa and Khattab (Abu Bakr and Umar).” When people heard Fatema wailing and weeping, most of them returned shedding tears and only a few remained with Umar. Then Ali came out of the house and in Umar’s company went to Abu Bakr. There he was asked to take the oath of fealty. Ali said, “And if I don’t?” He replied, “If you do not pledge, by Allah we will kill you.” Ali said, “Will you kill the person who is a slave of Allah and brother of the Messenger of Allah?” Umar replied, “We accept that you are the slave of Allah but we do not accept your claim as the brother of the Messenger of Allah.” Abu Bakr was quiet all the time, therefore Umar addressed him, “Why do you not order, why are you silent?” Abu Bakr replied, “So long as Fatema is there, I will not compel Ali.” Then Ali left and went straight to the Apostle’s tomb and wailed, “O brother, our people rendered me weak to the utmost and were about to kill me.” (See Aaron’s reply to Moses when the Israelites had taken to the worship of the Golden Calf. (The Qur’an, Ch. VII, v. 130.) Ali, who was to the Prophet what Aaron was to Moses, aptly recalls the words of Aaron under similar circumstances.)

Ibn Qutaiba continues:- Umar asked Abu Bakr to go with him to Fatema because they had displeased her. Thus both of them went to her house and asked for permission to enter. Fatema did not give the permission to them. Thereafter both of them came to Ali and spoke to him. Ali led them to Fatema. When Abu Bakr and Umar came into her house and sat down Fatema turned her face away. They greeted her but Fatema did not reply. Then Abu Bakr started to speak and said to her, "O Habeeba, I swear by the Prophet that the relations of the Prophet are dearer to me than my own relations and that you are dearer to me than my own daughter Aesha, otherwise it was proper that I should have died the day the Prophet died and not remained in this world after him. Is it your opinion that inspite of knowing your status and honour I would have deprived you of your right and legacy derived from the Prophet? But I have heard your father say, 'We (Prophets) leave no heirs and whatever we leave behind is Sadaqa.'" Fatema replied, "If I mention to you both a tradition of the Prophet that you know will you act accordingly?" They replied, "Yes." Fatema then said, "I ask you in the name of Allah whether you did not hear the Prophet 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 replied that they had heard so. Then Fatema said, "I ask Allah and the angels to be witnesses to the fact that both of you have annoyed me and have not pleased me. When I meet the Prophet I shall complain to him about you." On hearing this Abu Bakr said, "I ask for Allah's protection from Allah's displeasure and your displeasure." Thereafter Abu Bakr wept so loudly and bitterly that he was on the brink of death. And Fatema was saying, "When I pray Namaz I shall invoke curses upon you." Abu Bakr and Umar thereupon came out of the house weeping.

112. Ibn Wazih notes in his book of History that after Abu Bakr had become Caliph, Fatema approached him and demanded the landed property which she should have inherited from the Apostle. Abu Bakr replied, "The Apostle has given his verdict, 'We do not have heirs; whatever we leave is a propitiatory offering.'" Fatema questioned, "Can Allah will thus that you

inherit what your father leaves after him and I do not inherit my father's property? Has not the Apostle said, 'Every person should protect the interest of his progeny?'" Hearing this statement, Abu Bakr wept bitterly.

In *Kanz-ul-Ummal* it is stated that Fatema demanded the share, to which the relations are entitled, from Abu Bakr. Abu Bakr replied, "I have heard the Apostle saying, 'The close relations share during my lifetime and not after me'."

Balazuri notes in *Futooh-ul-Buldan* that the property of Fadak was meant exclusively for the Messenger of Allah because it was acquired without any battle and Malik Ibn Ja'oonah narrates that after the demise of the Great Prophet, Fatema informed Abu Bakr that the Messenger of Allah had granted the estate of Fadak to her, and that he should also maintain the status quo. She produced Ali as a witness to her claim. Abu Bakr said that one more witness was required. Fatema then produced Umm-i-Aiman. Abu Bakr said that one male witness and one female witness were not sufficient; either there should be two men or one man and two women should bear witness.

Burhanuddeen Halabi quotes Sibti; Ibn Jauzi in *Seerat-ul-Halabiyah*:- "Abu Bakr had already given a writ about Fadak to Fatema, but in the meantime Umar arrived and he asked Abu Bakr about the writ. Abu Bakr said, 'I have made an award to Fatema of her inheritance in the legacy of the Apostle.' Umar objected, 'And with what will you feed the Muslims? Arabs will quarrel with you in this behalf.' And he snatched the writ from Abu Bakr and tore it to pieces."

In *Saheeh Bukharee*, *Saheeh Muslim* and *Musnad* of Ahmed Ibn Hambal Aesha is stated to have said:- After the death of the Prophet, Fatema, his daughter, demanded from Abu Bakr whatever she inherited from the Apostle's bequest, and which the Lord had given him without fighting and endeavour. Abu Bakr said that the Apostle had stated, "We have no inheritors and what we leave behind is a propitiatory offering." This infuriated Fatema and thereafter she did not even talk to him until she died.

In another tradition of *Saheeh Bukharee* the narration is in the following words:- Fatema sent someone to Abu Bakr and demanded from him her share in the income from Medina, Fadak and Khums from Khaiber which she inherited from the Apostle. Abu Bakr refused her request and did not grant anything from the property demanded by her. This annoyed and grieved Fatema so much that she did not speak to Abu Bakr again until her death. And, when after six months Fatema died, Ali said the funeral prayers and buried her that very night and did not allow Abu Bakr to take part in Fatema's funeral rites.

113. In *Habibussiyar* it is noted that when Fatema claimed from Abu Bakr, "Come! Give what I inherit from my father", Abu Bakr replied, "Prophets leave no heritage." Fatema pleaded, "Did not Sulaiman get the inheritance from Dawood (Ref. The Qur'an Chap. XXVII, v. 16)." Abu Bakr said with annoyance, "Prophets leave no heritage." Fatema persisted, "Did Zakaria not pray to God, 'Give me a successor who may inherit from me and from the house of Jacob?' (Ref. The Qur'an Chap. XIX, v. 6)." Again Abu Bakr said, "Prophets leave no heritage." Fatema insisted, "But has Allah not said, 'It is the will of God that among your children the sons have twice the shares of the daughters,' and He has not said anywhere that the children of the Prophets do not inherit." Abu Bakr again repeated, "Prophets leave no heritage." In short in this conflict of Ali and Fatema against Umar and Abu Bakr, much transpired for a long while between these personages, but all the same Abu Bakr did not give back Fadak to the people of the Prophet's household nor did Fatema receive anything else from whatever was left behind by the Apostle. The general masses were wonderstruck at the strangeness of this whole affair. In short, when Fatema's claim to the Apostle's properties was not upheld by the Caliphate, and she lost her case on both grounds — on the ground of assignment as well as that of inheritance — she put a hood on her head and covered herself fully in a sheet of cloth and accompanied by some women from the Hashimites came to the Mosque of the Apostle, where Abu Bakr was holding his court with the Refugees and Helpers. A white curtain was

drawn between them and Fatema represented her case with utmost elegance and meaning before the Refugees and Helpers who were present there.

This Speech has been either quoted, hinted at, referred to, cited or adopted by the following Sunni authorities:-

(1) Ibn Abu Hadeed in *Sharh-i-Nahjul Balaghah*; (2) Abu Bakr Ahmed Bin Abdul Aziz Jauhari in *Kitabus Saqifa*; (3) Ibn Mardwaih in *Kitabul Manaqib*; (4) Ahmed Bin Tahir in *Balaghat-un-nisa*; (5) Ibn Aseer Juzari in *Nihaya* while explaining the exact connotation of the word *Luma*; (6) Zamakhshari in *Faiq*; (7) Jalaluddeen Suyootee in *La'ali-e-Masnoo'a*; (8) Shaikh Rahmatullah in *Mukhtasari Tanzeeh Ush-shariyah*; (9) Sibte Ibn Jauzi in *Khawas ul-Ummah*; (10) Mas'oodi in *Murooz-uz-Zahab*.

Among the Shiah divines the following have referred to this speech, (1) Ali Bin 'Isa in *Kashf al-Ghummah* has quoted from Abu Bakr Jauhari's *Kitabus Saqifa*; (2) Sayed Murtaza in *Shafi*; (3) Shaikh Sadooq in *Ilalush Shara-e*; (4) Shaikh Mufeed and (5) Ahmed Bin Abi Talib Tabrasi.

The last two have quoted the speech fully and also in parts. We here give the translation of some excerpts from this speech.

After praising Allah and wishing peace to the soul of the Apostle, Fatema said:- O Slaves of Allah! You are the people to whom the orders 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 peoples. Therefore, fear Allah and deem obedience to Him essential so that you may not turn renegades after having accepted Islam, and so that you may not die as infidels. Folks! I am Fatema, the daughter of the Messenger of Allah, and I neither speak lies nor do wrong. The Apostle was my father; he was not a parent of your womenfolk. He was a cousin of my husband and not of any of your men. The Apostle delivered the messages of Allah, fought for Him and broke the idols. He killed



the leaders of the polytheists until the true faith prevailed. You, because of your hedonism and atheism, were just on the brink of hell. You were unrespected and dishonoured to the extent that everyone and anyone had an intention to subjugate you. You used to drink contaminated water mixed with urine and camel's dung. You were eating leaves of the trees and living a base life, ever afraid of being raided. The Lord relieved you from this plight through His Apostle of Mercy, Muhammad. Whenever there was a battle, the Apostle commanded his brother Ali to go and fight, and he never turned his back and always put off the fire of trouble, quelled their revolt and did not take into consideration any trouble or pain inflicted on him while defending or augmenting the Islamic creed. Yes, he is the same Ali who did not leave the Apostle at any moment, who resolved to submit to the commands of the Apostle and always remained intent to do something good for the people. You people lived cosily and took rest with ease, ever prepared to receive some bad news of our sufferings and miseries because you used to run away from the field when the arms clashed.

And the Apostle having departed from this world, the thorn of heathenism has again started irritating you; your old prejudice and hypocrisy are lifting their heads again; and they have started talking who were silent due to the awe of the sword. Some nameless persons who were the basest of all responded to the call of Satan and, misguided by him, you became enraged against the virtuous and started taking to your homes what properly belonged to others, though the Apostle had not yet been lowered into his grave. You made an excuse of fearful disturbances though you were yourselves involved in the disturbances. You should know that the fire of hell is encircling all heathens.

What a plight! You, and the governance of the followers of Muhammad? You, and protection of Islam & Muslims? See where the devil is leading you. You have left the Qur'an behind you. You only waited for the stability of your usurped Caliphate, and then you started kindling fires. You began to shed sparks of innovations and perfidy. You began blowing out the Lights of Allah; stamping out the traditions of His Messenger. Wearing the

mask of religiousness you are destroying the faith and the creed and giving life to pre-Islamic innovations. You are taking the revenge against the Apostle from the members of his house. We are at the moment suffering like the person whose liver has been pierced with a knife or a spear has been broken in the belly. You people presume that we have no right to the Apostle's heritage. Well? Do you want to have the pre-Islamic Laws? Who can make better laws for the believers than Allah? Don't 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 Quhafa! Is it written in the Book of Allah that you should inherit your father's property while I should not get my father's property? Verily, they fabricate allegations against Allah. Have you stopped following the Holy Qur'an? Allah says, *Solomon inherited from David* (The Qur'an Chap. XXVII, v. 16). And in the story of Prophet Yahya, son of Zakaria, the Lord says, *That he may be my heir as also of the sons of Jacob.* (The Qur'an Chap. XIX, v. 6). And He says, *And among your relations some are more privileged than the others, according to the Book of Allah.*" (The Qur'an Chap. VIII, v. 75 and Chap. XXXVIII, v. 6). He has also commanded, *Allah enjoins upon you with regard to your children that the males should get twice as much as the females.* (The Qur'an Chap. IV, v. 11). And in another verse He says, *And if he leaves behind wealth then he should make a testament for the parents and relations.* (The Qur'an Chap. II, v. 180).

You think that I have no share and i do not inherit my father's heritage. Has Allah specified for you a revelation excluding us and our father? Don't I follow the religion of my father, or you have more knowledge, general and special, of the Qur'an 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 judgment Allah will bring you to book, and Muhammad will demand an explanation. Then you will be the loser and your repentance then will not help. *For everything there is a time fixed and shortly you will know (who will be awarded the humiliating and most painful punishment.)* (The Qur'an Chap. VI, v. 67)

Then she addressed the helpers (Ansar): 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 manoeuvrings. You keep on watching while we are oppressed. O People of the Clans, 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 Apostle, these persons have now started killing you. Are you afraid of them? *Allah alone deserves to be afraid of if ye be true believers.* (The Qur'an Chap. IX, v. 13).

When nobody replied, she said: It appears that you have taken to restful life. You are reposing after removing the real successor. The creed which had gone down your throat, you have vomitted out. So, even if you and all men in this world revert to heathenism (it makes no difference), for God 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 feeling rather than hide it. I have made the position explicit so that you may not have any excuse to make in the matter on the day of judgment. You are free to take my share forcibly, usurp it, but you will be liable to eternal curses and the wrath of the Great Allah who is severe in punishment. He is a witness to your misdeeds. *And soon will they, who have tyrannised, know by what a (terrific) overturning (revolution) they will be overturned.* (The Qur'an Chap. XXVI, v. 227).

Do as you please as we do what we deem right and virtuous, and await the punishment as we await the reward.

In short, after the speech was over, Abu Bakr said, "You are the chief of all women and daughter of the last Prophet. Fortunate is he who wins your goodwill and miserable is he, who invokes your rage." Then again he recited the same tradition i.e. "We Apostles neither succeed to anyone nor have any successors," and stating that it came in the way and barred the allotment of Fadak to her, he

announced, "Having sought the unanimous opinion of the Muslims I have reserved the income from Fadak for purchasing arms, and for covering the cost of military expeditions and holy wars; therefore, I cannot hand it over to you. Of course, I have my own property and I authorise you to use it as you please. I cannot go against the words of your father and cannot give you Fadak."

Fatema replied, "This is your deceit and guile. You all have united to forge allegations upon the Apostle. But mind, you are deceiving yourselves. As for me, it is better to suffer patiently and God will help me in the circumstances you have created for me."

114. In *Saheeh Bukharee* it is stated that as the allotment of Fadak was refused to her by Abu Bakr, Fatema was annoyed with him and did not talk to him until her death. Then she went to the grave of Muhammad (May peace be upon him), and threw herself on the grave, wailing. Mas'oodi, in *Murooj-uz-Zahab*, has given some of the verses she recited there. One of them reads, "Verily thy loss to us is like the loss of rain to the world. Thy people are defiled. If you see you will find that they have turned away the virtuous." After sometime she went back to her residence. Shah Abdul Haq, the traditionalist of Delhi, states in his famous annotation on *Mishkat*:- The most difficult case to tackle is that of Fatema. For, if we say that she was ignorant of the Apostle's tradition viz. 'We Apostle neither inherit nor leave successors to our properties,' as narrated by Abu Bakr, it sounds impossible in the case of Fatema. And if we presume that she did not have a chance to hear it from the Apostle, the matter becomes even worse because having heard it from Abu Bakr and having taken evidence on its veracity from other companions she did not accept it to be the words of the Apostle and was enraged. And if her anger was prior to hearing the tradition, why did she not relent after having heard it? Then, she went to the extent of not having any truck with Abu Bakr, all her life, since that date.

115. Ibn Abil Hadeed in his *Sharh-i-Nahjul Balaghah* writes:- I asked Ali Bin Faariq-Shafa'i, a teacher in an Arabic school at

Baghdad, "Wast't Fatema truthful?" He replied, "Certainly she spoke the truth." Then I asked, "Then! Why didn't Abu Bakr give her Fadak when he knew that she was not making a false claim?" The learned teacher smiled and made a very subtle statement in reply, though he was honourable and honest and did not have much of humour in his veins. He said, "If Abu Bakr had approved of Fatema's claim to Fadak and given that estate to her, Fatema would have next come and claimed the Caliphate for her husband; thereby she would have caused Abu Bakr to abdicate. What reason would Abu Bakr have had then? And, by what reason could he refute Fatema's claim? After having accepted Fatema's claim to Fadak without any other witness, he would have been obliged to accept all her demands without any further evidence and he would have been constrained to accept her veracity in all other matters." Ibn Abil Hadeed further comments:- This statement, though subtle and jestful, is true and correct.

116. "After Umar, when Usman assumed the Caliphate," writes Abul Fida, "He presented Fadak to Marwan, his son-in-law, which remained in the possession of the heirs and successors of Marwan until Umar Ibn Abdul Aziz was adorned with the insignia of Caliphate. He ordered his governor at Medina to hand over the possession of Fadak to the descendants of Fatema. Then (Imam) Muhammad Baqir and others happened to possess it for sometime. 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 the Bani Umayyads. It remained a property of the Umayyads until Abul Abbas Saffah became the Caliph. He allotted it to Hasan Bin Hasan Bin Ali Bin Abi Talib, who used to distribute the income therefrom among the heirs and successors of Ali. Then, when Bani Hasan revolted against the Abbasids during the reign of Mansoor the second Abbasid Caliph, the ruler confiscated this property. Mehdi, the son of Mansoor again returned it to the Alavis, but Moosa Hadi again seized it. This went on until Ma'moon al-Rashid became the Caliph.

The descendants of Ali then sent their representative to the court of Ma'moon demanding Fadak from him. Yaqoot Hamavi in *Mu'jam-ul-Buldan* and Balazuri in *Fulooh-ul-Buldan* note that in 210 A.H. Ma'moon ordered that Fadak should be restored to Bani Fatema and wrote to Qasam Bin Jaafar, his governor at Medina, "Assign Fadak to its lawful owners because the Messenger of Allah had granted it to his daughter Fatema. This was a well-known fact and no one among the people of the Apostle's house contested it. It is also a well-known fact that Fatema always claimed it. Therefore it is my opinion that Fadak should be restored to the living successors of Fatema."

Thus on the basis of this order, Fadak was granted to Muhammad Bin Yahya Bin Husain Bin Zaid Bin Ali Bin Husain Bin Ali Bin Abi Talib and Muhammad Bin Abdullah Bin Husain Bin Ali Bin Husain Bin Ali Bin Abi Talib, who under their own supervision divided the proceeds therefrom among those who were entitled to it,

Finally when Jaafar Mutawakkil assumed the Caliphate he confiscated that estate again.

117. Diyar Bakri notes in *Tareekh-ul-Khamees* that six months after the death of the Messenger of Allah in the 11<sup>th</sup> year after Hijrah, on Tuesday the 3<sup>rd</sup> Ramzan Fatema left this temporal world for a heavenly existence. She was then 28 years and 6 months old.

*Zakhair-ul-Uqba* states that her age then was 29 years; according to some others it was thirty. Ali gave her the funeral bath and led the prayer over the bier.

Ibn Jareer Tabaree remarks in his History, that Fatema expired six months after the demise of the Messenger of Allah. Ali and Asma Bint Umais gave her funeral bath.

It is stated in *Jazbul Quloob* that Fatema had expressed her last desire that her funeral rites should be performed by Ali and Asma Bint Umais only and no other person should be present there. This

narrative refutes the contention that Abu Bakr was ignorant of Fatema's last desire, and that his non-participation in the funeral prayers was due to his not knowing about it, because Asma Bint Umais who participated in the funeral rites was then Abu Bakr's wife. Therefore, it is improbable that inspite of the participation of his wife in the funeral rites he was not informed of the incident of Fatema's death.

Ibn Wazih states in his History that Fatema had requested towards the close of her life that Ali should give her the funeral bath. Therefore with the assistance of Asma Bint Umais he bathed her corpse and she was buried on the very night of her death, and no one except Salman, Abu Zar and Ammar was present.

Ibn Wazih continues to relate:- In some Books of the Apostle's Biography, it is stated that when after the burial of Fatema Ali returned home he was overtaken by grief and felt depressed and morose. In that very mood he recited the following verses:-

“I see sorrows attacking me, and whoever suffers from these remains ill until death. Two friends who meet together, must part and every sorrow is less effective than that of separation. Alas! after separation from the Apostle, the loss of Fatema proves that no friends can remain together always.”

118. Jalaluddeen Suyootee has stated in his History that Hasan Ibn Ali passed by Abu Bakr and saw him seated on the pulpit which was usually occupied by the Apostle. He cried, “Get down from my father's chair.” Abu Bakr said, “Yes, you are right, this chair belongs to your father.” Then he lifted Hasan and seated him on his knee and began to weep. Ali said to Abu Bakr, “By Allah! Whatever Hasan has said was not my instance.” Abu Bakr said, “By Allah! I do not accuse you.”

119. Ibn-ul-Wardi's Historical work contains the report that during the reign of Abu Bakr, the clan of Banees Yaru under the leadership of Malik Ibn Nuwaira refused to pay the Tax (Zakat), This Malik Ibn Nuwaira had accepted Islam during the lifetime of the Apostle at his own hands and the Apostle had

appointed him to collect the Tax (Zakat) from Banee Yarbu. So when Banee Yarbu declined to pay the Zakat, Abu Bakr sent Khalid Bin Waleed to Malik Ibn Nuwaira.

Ibn Wazih continues in his Historical work that when Khalid Bin Waleed reached there, Malik Ibn Nuwaira paid a visit to him. His wife had accompanied him. Khalid Bin Waleed fell at once for her beauty.

Ibn Shahna, proceeding with the story in *Rouzat-ul-Manazir*, writes that when Khalid Bin Waleed was infatuated by the wife of Malik, he ordered Zarar Ibn Azur to behead Malik at once. Malik looked at his beautiful wife and said, "This woman has been the cause of my death." Khalid said, "Nay, but thy departure from Islam has been the cause." Malik said, "But I am a Muslim." In spite of this, acting on Khalid's order, Zarar severed Malik's head.

Abul Fida narrates with a variation that Malik looked at his beautiful wife and said, "This woman has caused my murder." Khalid retorted, "No, but your departure from Islam has been the cause of your slaughter." Then Malik pleaded that he was a Muslim, which was not appreciated by Khalid who having got him murdered by Zarar, captured his wife.

Ibn Wazih adds in his History that Abu Qutada who had accompanied Khalid, on his return informed Abu Bakr of this incident and pledged that he would not remain under the command of Khalid because he had assassinated Malik who was a Muslim.

Abul Fida remarks that when Abu Bakr and Umar were informed of this sorry incident, Umar said to Abu Bakr that Khalid had undoubtedly committed adultery and he must order him to be stoned to death. Abu Bakr said, "I will not pass the sentence on Khalid that he should be stoned to death, since he has committed the mistake in interpretation."

Ibn Shahna adds in *Rouzat-ul-Manazir* that when Abu Bakr and



Umar were informed of Malik Ibn Nuwaira's murder, Umar said to Abu Bakr, "No doubt Khalid has committed adultery and you must give him the prescribed punishment for this crime." Abu Bakr said, "This cannot be done as Khalid has committed a mistake in interpretation." Then Umar said, "Well then he should be condemned to death because he has murdered a Muslim." Abu Bakr again retorted, "No, Khalid has only blundered in interpretation."

Tabaree reports in his History that when Khalid returned and came to the Mosque, Umar said to him, "You have killed a Muslim and pounced upon his wife. By Allah! I will stone you to death." Khalid thought that Umar was speaking with the accord of Abu Bakr's opinion, so he kept quiet and did not reply. Then he approached Abu Bakr and informed him about the facts and tendered an excuse for his fault. Abu Bakr accepted his plea and pardoned him. So after he had pacified Abu Bakr and moved out of the Mosque he called out to Umar, "Come hither, you son of Ummi Shamla." This was enough for Umar to understand that Abu Bakr has pardoned Khalid so, he quietly went away to his home.

120. Abul Fida accounts that during the reign of Abu Bakr, Hira was conquered. Thereafter peace was made on the condition that the people would pay Jizya. In the 12<sup>th</sup> and 13<sup>th</sup> years A.H. the battle of Yarmuk took place.

It is narrated by Abdullah Ibn Zubair in *Istee'ab* of Abdul Bir that when during the battle of Yarmuk, Abu Sufiyan saw the Romans getting the upper hand he called out, "Well done, ye brave Romans." And when he saw the Muslims forging ahead, he wailed, "Alas, the glory of the Roman kings is dying." Abdullah spoke about this attitude of Abu Sufiyan to his father Zubair. Zubair cursed, "May Allah destroy the fellow; he will never give up his hypocrisy."

121. Abul Fida ends the chapter on Abu Bakr thus:- In the 13<sup>th</sup> year after Hijrah, Abu Bakr died. Aesha states, "One day Abu Bakr bathed. Because of cold, he developed temperature. So, he could not go out for prayers for 15 days and he ordered Umar to lead the prayers."

Ibn Jareer Tabaree in his History and Tabranee in his *Mu'jam-i-Kabeer* state that Abu Bakr said at the time of his death with some remorse, "Would that I had not forcibly opened Fatema's house even though it had been closed with intentions of war. Would that I had not accepted Caliphate at the time when people pledged allegiance in the shed of Bani Sa'ida and had instead put this noose-like rope round the neck of Umar or Abu Ubaida."

Ibn-ul-Wardi has noted in his History that when Abu Bakr's illness took a serious turn he appointed Umar as his successor.

122. Shahrastanee writes in *Kitabul Milal wan Nahal*:- The difference of opinion that appeared among the Muslims was expressed when Abu Bakr at the time of his death appointed Umar the next Caliph. Some people cried, "You are dumping a brute upon us as a ruler."

Abul Fida notes that on the night of Tuesday the 22<sup>nd</sup> Jamadee-ul-Akhir 13<sup>th</sup> A.H. between the time of twilight and night prayers Abu Bakr breathed his last.

Jalaluddeen Suyootee remarks in *Tareekh-ul-Khulafa* that Abu Bakr was the first person ever to be appointed a ruler in the lifetime of his father and the first to establish a public treasury, *Baitul Mal*.

123. Abul Fida says, "On the very day of Abu Bakr's death, allegiance was offered to Umar."

Ibn Sa'ad has stated in *Tabaqat* that Jam'e Bin Shaddad narrated, "Umar ascended the pulpit and the first words he said were: 'O Lord, I am a brute, soften my heart; I am weak, give me strength and I am a miser, make me charitable'."

Jalaluddeen Suyootee quotes Abul Bakhtari from Ibn-i-Asakir in his *Tareekh-ul-Khulafa*:- It is noted from reliable sources that one day Umar was delivering a sermon from the pulpit. Suddenly Husain stood up and cried, "Get down from the pulpit of my father." Umar said, "Yes, this pulpit belongs to your father, not to

my father. But who has asked you to say that?" Then Ali rose to say, "By Allah! No one has instigated him to say that."

Ibn-ul-Wardi notes that the first action of Umar on his succession to the Caliphate was to dismiss Khalid Bin Waleed. Then in the 14<sup>th</sup> year A.H. he gave orders to lay the foundation of the city of Basra.

124. Mas'oodi informs in *Murooj-uz-Zahab* that Umar ordered the people to recite Taraweeyah in the month of Ramzan of the year 14 A.H.

Suyootee claims in his *Awael* that the first plague epidemic to prevail in the days of Islam was the plague of 'Amvas, during the reign of Umar.

In the *Mahazirat-ul-Awael* it is added that the first earthquake since the advent of Islam took place during the reign of Umar in the year 20 A.H.

Ibn Jareer Tabaree states that during the reign of Umar, Nafi' Bin Haris was the Governor of Mecca, Sufiyan Bin Ubaidullah Saqafi was the Governor of Taif, Ya'ali Bin Muniya governed San'a, Mughira Bin Shu'ba governed Kufa, Abu Moosa Ash'ari was in charge of Basra, Umar Ibn As of Egypt, Umair Bin Sa'ad of Homs, Muawlyah Ibn Abu Sufiyan of Damascus and Usman Ibn Abil As was the governor of Bahrain.

125. Ibn Jareer Tabaree writes in his work that Umar was popularly known as Farooq. But the early authorities differ in the matter as to who gave him the title of Farooq. Some are of the opinion that the Prophet himself called him Farooq. This tradition is supported by a narrative from Zakvan (Umar's slave) who says, "I asked Aesha who gave Umar the title of Farooq. She replied, "The Messenger of Allah'." But some other old authorities state that Umar was first called Farooq by the people of the book (Jews and Christians.). Thus, Saleh Bin Keesan has quoted Ibn Shihab as saying that Umar was first called Farooq by the people of the book (Jews and Christians)

and having heard them the people of Islam also followed suit. They are not definite about the Apostle having said anything in this matter.

Nawab Siddeeq Hasan Khan notes in *Hujaj-ul-Karamah* that Umar is the first person to have initiated the Taraweeyah prayers and prohibited the Mut'ah form of marriage.

Suyootee adds in *Tareekh-ul-Khulafa* that Umar was the first person to impose taxes on horses and decide the punishment for drinking alcohol to be eighty whip-lashes and prohibit the Mut'ah form of marriage. The same authority quotes Abdullah, son of Umar, praising his father as "I have not seen any person, after the Apostle, more unique-minded and inventive than Umar."

126. Ibn Jareer Tabaree and Ibn Aseer Juzari quote Abdullah Ibn Abbas, a cousin of the Prophet, in their historical works:- One day Umar Ibn-ul-Khattab and some of his associates were talking about poetry and each was praising the poet of his choice. When I (Ibn Abbas) went there, Umar looked at me and said, "Lo! the master of art has come." Then he asked me, "Ibn Abbas! Whom do you consider to be the best poet." I said, "Zuhair Bin Abi Salma." Then Umar said, "Recite some of his compositions to prove your contention."

I recited a few lines. Umar praised them saying, "Certainly they are well composed. I do not knftw anyone having written better verses than these." Then he asked me, "Ibn Abbas, do you know for what reasons you Hashimites were deprived of succession to the Apostle?" I did not deem it fit to answer this question and said, "If I do not know, you should inform me." Umar said, "People did not like that the Prophethood (Naboowat) and succession (Caliphate) may both be together among you and that you people may happily boast over it. Therefore the people joined together to have their own considered way." Then I said, "Leader of the faithful! If you permit me and do not get annoyed with what I say, I would tike to speak in the matter." He said, "Come on, out with it." Then I spoke, "Your statement that the people joined

together to have their considered way is objectionable, because only when the people had accepted the succession as willed by Allah, it could have been said that they had adopted a considered course. Moreover, your statement that the people did not like to see Prophethood and succession both gathered together among us is also objectionable. See what the Great Allah has said about people's dislike in His sacred book *Zaleka beannahum Karehu ma anzalallaho a fa ahbafca a'malahum* (As they disliked the orders of Allah their acts were wasted)." (The Quran Chap. XLVII, v. 9.) Umar was pained to hear these words, so he said, "It is very sad, Ibn Abbas! By Allah! So many reports have been given to me about you but I do not want to dig into the high esteem in which my heart holds you." Then I said, "Leader of the faithful, at least speak of them to me. If the things said with reference to me are not based on truth there is no reason why I should lose the honour." Umar said, "I have heard that you say that Caliphate (right to succession) has been taken away from you by oppression and due to jealousy." I said, "Leader of the faithful, every illiterate and every kind person knows what is meant by oppression. Now remains jealousy. So, Satan felt jealous of Adam and we are all sons of Adam, therefore we must be envied." Irritated, Umar said, "It is very sad, O sons of Hashim, that your hearts are full of envy and grudge; and, of such envy and grudge as can never be eliminated!" Then I said, "That's enough, O Leader of the faithful! Do not accuse those hearts of being full of envy and grudge that have been purified from all vices and villainy as the Verse of Purification (Chap, XXXIII, v. 33) testifies and know that the heart of the Messenger of Allah is also included among the hearts of the sons of Hashim." Umar was annoyed and cried, "Ibn Abbas, go away from me." When I started to leave he felt ashamed and made me sit down again. Then he said, "O Ibn Abbs! I shall always guard your rights and desire to have your favour." I said, "Leader of the faithful, I have claims on you and on all Muslims. He who honours them is benefitted and who denies them commits a sin."

Finally Ibn Abbas rose and left the place.

127. Abul Fida states that on 24<sup>th</sup> Zil Hajjah 23 A.H. Abu Lulu Firoz attacked Umar and injured him.

Ibn Aseer Juzari proceeds in his *Tareekh-ul-Kamil* that when Umar was injured a physician was called from the clan of Banee Haris who first gave Umar some beer (nabeez = a kind of liqueur prepared from barley) to drink but it passed out the moment it was drunk. Then milk was given but it also flowed out after it was taken. After this test the physician advised, "Leader of the faithful, you may now make your last will."

128. *Kanzul Ummal* quotes Abu Mujalliz as narrating:- Umar asked the people, "Whom would you like to elect as Caliph after me?" Someone said, "Zubair Ibn Awwam." Umar said, "You want such a man to succeed as is a miser and has misbehaved?" Then another man said, "We want to appoint Talha as the Caliph." Umar said, "You want such a man to succeed as has pledged the land allotted to him by the Messenger of Allah with a Jew?" Then a third person said, "By my life! You will not elect Ali as your Caliph, And, by Allah! If you do appoint him a Caliph he will not rest until he makes the people abide by the laws of the faith however reluctant they feel." Having heard this statement Waleed Bin Aqba cried, "I know who will be the Caliph after you." Umar stirred and sat erect, and asked, "Who?" Waleed said, "Usman." And Huzaifa narrates, "Umar, while he was in Medina, was asked, 'Who will be the Caliph after you?' He replied, 'Usman, son of Affan'."

Mulla Ali Qaree notes in *Sharhi Fiqh-i-Akbar*:- Umar restricted the authority of Leadership to Usman, Ali, Talha, Zubair, Abdul Rahman Ibn Auf and Sa'ad Bin Abi Waqas, and said that the authority should not go put of these six persons.

In *Tareekh-ul-Kamil* it is detailed:- Them Umar ordered Suhaib to lead the prayers for three days, and to close these six persons in a conclave and watch the proceedings. If among these, five people came to a decision unanimously and one disagreed Suhaib should sever his head; if four of them conceded and two of them differed, he should cut the heads of the deniers; and, if three people had one opinion and the other three thought otherwise then Abdullah Ibn Umar should be appointed as arbitrator. However, if these

people did not agree to the arbitration of Abdullah Ibn Umar then they should accept the decision of the party which included Abdul Rahman Ibn Auf and kill the rest.

Abul Fida reports that Umar died on a Saturday in the closing days of the Month of Zilhajjah.

129. Mulla Ali Qaree the author of *Sharhi Fiqh-i-Akbar* notes:- After the death of Umar when, in accordance with his orders, the selection committee started working, the members authorised Abdul Rahman Ibn Auf to select a person of his choice for the Caliphate. Abdul Rahman held Ali's hand and asked him thrice, "If we choose you and give you the authority to govern will you abide by the Qur'an and the traditions of the Apostle and the practices set up by Abu Bakr and Umar?" Ali replied, "I will abide by the Qur'an and the Apostolic traditions but will not be bound to follow the practices of Abu Bakr and Umar; on the other hand, I will take my own free decisions." Having had this reply, Abdul Rahman asked Usman, "If we appoint you our leader will you follow the Qur'an, the Apostolic traditions and the practices of Abu Bakr and Umar?" Usman said, "Yes. I will follow all these precepts." So Abdul Rahman Ibn Auf offered his allegiance to Usman first and then the others followed him.

Abul Fida and Ibn Aseer Juzari both state in their works that Ali then addressed the persons present there thus:- "This is not the first day when you people joined together to overwhelm me. Well, it is better to suffer silently. O Abdul . Rahman! You have offered, allegiance to Usman only with the intention that you get the next turn to rule." Abdul Rahman said, "Don't mind about it, Ali." Ali then came out from there saying, "What is proclaimed in the Book is quite clear." Then Miqdad said, "O Abdul Rahman, it is regrettable that you left Ali although by Allah he is among those persons who order according to righteousness and do justice accordingly."

*Tareekh* of Tabaree and *Tareekh-ul-Kamil* of Ibn Aseer both note:- Then Miqdad said, "I have not seen such behaviour as was meted

out to the people of the Apostle's house after the death of the Apostle. I wonder how the Qureish have abandoned such a person better than whom I have neither seen a scholar nor judge. By Allah, had I people to help and aid ..." Miqdad had said this much when Abdul Rahman interrupted him saying, "Miqdad! Fear Allah, lest you become the target of an upsurge."

Mas'oodi narrates in *Murooj-uz-Zahab* that Ammar Ibn Yasir stood up and said, "O people of Qureish! You have taken the authority of the Caliphate from the house of the Apostle, and placed it here and there. Now, should we not fear that the Lord may take it from you and give it away to the people alien to you as you have taken it from those who deserved it and given to those other than the deserving?" Then Miqdad stood up and said, "I have never seen such an oppression as the people of the Apostle's house have been subjected to after the Apostle." Abdul Rahman Ibn Auf cried, "Miqdad! What are you saying?" Miqdad retorted, "Why should not I say that? I am a friend of the people of the Apostle's house because I love the Apostle. And undoubtedly the right is with them and in them. O Abdul Rahman, I wonder how the Qureish, to empower whom you are endeavouring, have united for the purpose of usurping the Pontifical authority and leadership from the people of the Apostle's house. O Abdul Rahman! Note it down that had I people to aid and help me, I would again fight against the Qureish today as I fought against them in the Battle of Badr."

Ibn Jareer Tabaree states that Ammar pleaded, "O People! The Lord has honoured us with true faith and given us greatness because of His Messengers then where are you diverting the authority of Caliphate from the people of his house?"

130. In the *Rouzat-ul-Ahbab* it is stated that when Abdul Rahman Ibn Auf had pledged loyalty to Usman and others had followed suit, Ali started delaying his pledge and making excuses saying, "O People, I ask you to state on oath whether there is any person among the companions of the Apostle other than I, whom the Apostle has called his own brother at the time of the Pact of Brotherhood and said to him, 'You are my brother



in this world and the next’.” The people who were present there said, “No, no one.” Then Ali asked, “Is there any person about whom the Apostle has said, ‘He is also the Lord of him whose Lord I am’?” All said, “Not at all.” Then again he asked, “Is there anyone for whom the Apostle has said, ‘You are on the same level of relation to me as Aaron was in relation to Moses’?” The companions present there acclaimed, “No.” Again Ali asked, “Is there anyone whom the Apostle had appointed and trusted to preach the Qur’anic chapter *Baraat* (Ch. IX) and said, ‘No one except I or a person of my own family can perform this Apostolic duty’?” All said, “No one.” Then Ali said, “You all know that in most of such ventures in which the Apostle did not participate he appointed me the leader of the Migrants and Helpers and ordered them to follow my orders, but never subjugated me to others.” The crowd responded, “Undoubtedly that is the fact.” Again Ali spoke, “You all know that the Prince of the Messengers and the compendium of the knowledge of the first and the last of mankind raised the standards of my knowledge and said, ‘I am the city of knowledge and Ali is its gate’.” All replied, “Verily we know it.” Ali said, “Several companions of the Apostle have more than often left him in the dangers of the battlefield surrounded by the enemies, and fled away for their own lives, but I have not deserted him in the midst of the gravest dangers of conflict and have always been present to sacrifice my own life to save the sacred and beloved life of the Apostle.” All admitted, “Yes, it so happened.” Ali argued further, “You know that the first man who stepped into the circle of Islam and Eeman was I.” The people said, “Yes, we know.” Then again Ali asked, “Who amongst us is geneologically most closely related to the Apostle?” All said unanimously, “Undoubtedly your prestige as regards relationship and connection with the Apostle is by all means accepted and firmly held as high.” Ali was still addressing them when Abdul Rahman Ibn Auf interrupted him saying, “O Abul Hasan, nobody denies or refuses to accept and believe your merits which you recount, but since most people have accepted to ally with Usman and have already offered allegiance to him I expect that you too will join them.” Ali said, “By God, you

people know very well who deserves the Caliphate but you are knowingly avoiding him.”

Ibn Jareer Tabaree writes in his *Tareekh-ur-Rusul Wal Mulook* that Ali thereafter recited the following verse from the Holy Qur’an:- *Ittaqul la hallazee Tasaaloona bihee wal Arham Inn Allaha Kana’alaikum raqeeba* (Fear God through whom you are responsible to each other and to the ties of relationship. Verily God watches your dealings). (Chap, IV, v. 1)

131. Abul Fida proceeds further:- Usman was offered allegiance to as a Caliph on the 3<sup>rd</sup> Moharram 24 A.H. His father’s name was Affan; grandfather’s Abil As and great grandfathers Umayyah.”

Ibn Abdul Bir notes in *Istee’ab* that when Usman was proclaimed Caliph Abu Sufiyan came to him and said, “The Caliphate has come to you from the Sons of Taim and Adi; now it’s your privilege to roll it as a ball to which ever direction you please. Strengthen its base with the help of Banee Umayyah because it is a kingship only; as for the considerations of heaven and hell, I do not care for them.”

Jalafuddeen Suyootee mentions in *Tareekh ul-Khulafa*, “Usman is the first person to add the first Azan in Friday prayers.” He also states in his *Kitab-ul Wasail fee Ma’rifatul Avail* that Usman was the first person to place the sermon before the Ead prayers.

132. Mas’oodi states in *Murooj-uz-Zahab* that when Usman assumed Caliphate his uncle Hakam Ibnul As and Hakam’s son Marwan, who were deposed by the Apostle, gathered around Usman with other Umayyads. Marwan is the same person as was condemned by the Apostle, banished from Medina and was ordered not to come in the vicinity of Medina. Moreover, among the Governors appointed by Usman was Waleed Bin Aqba, a step-brother of Usman, about whom the Apostle had said that he would be condemned to hell. Waleed Bin Aqba used to pass his nights in the company of his friends and courtesans engaged in immoral revelries and orgies of drinking wines,

and when the call-man for prayers would come to inform him that it was time to pray he would go to the mosque fully inebriated and lead the Morning prayers, and instead of two raka'ats he used to say four raka'ats, and thereafter used to say, "If you say, I may add some more Raka'ats." It is also said that Waleed would fall in prostration and lie in th it position for a long time saying, "Drink and give me to drink." Therefore, once someone from among the people who were in the first row immediately behind him said, "We are not astonished at you but at him who has appointed you our governor and leader." When the news of Waleed's immorality and alcoholism was spread a group of Muslims including Abu Jandab and Abu Zainab came from the Mosque and rushed upon Waleed. He was lying on his throne unconscious and intoxicated. People endeavoured to bring him to his senses. When he did not revive they removed the seal-ring from his finger and at once went to Medina to inform Usman about Waieed's habit of perpetual drinking. Usman questioned Abu Jandab and Abu Zainab as to how they came to know that Waleed had been drinking. As an Evidence of Waleed's intoxication they presented his ring to Usman and said, "He drinks the same wine we used to drink in the days of Jahiliya (Pre-Islamic days)." Usman scolded them and gave them a push on their chests saying, "Get away from me." At this command they left the place immediately.

133. Abul Fida narrates that in 26 A.H. Usman expelled Umar Ibn As from the governorship of Egypt and appointed his foster brother Abdullah Ibn Sa'ad Ibn Abi Sarah to the post. He was the same person about whom the Apostle had said on the day of the victory of Mecca that no punishment would be given to the assassin who murdered him.

134. In *Kamil* of Ibn Aseer it is stated that in this year Usman accompanied by others performed the Haj pilgrimage of Ka'aba.

Abu Dawood Tiyalisi quotes Marwan Ibn al-Hakam in *Musnad* as saying, "I saw (on the occasion of Haj) Usman and Ali. Usman was forbidding people from performing composite Haj (Muta'atul

Haj i.e. first Umra and then Haj). When Ali saw this condition he performed Haj and Umra together and said, “I accept Thy call to Haj and Umra together (*Labbaik be hajjatin wa Umratim Ma’an*).” Usman said, “You are doing the same thing from which I am prohibiting the people.” Ali said, “I will not give up the practice set up by the Messenger of Allah at the instance of someone else.” This incident is also given in *Saheeh Bukharee*.

135. Ibn Aseer Juxari writes in *Tareekh-ul-Kamil* that the incident of Abu Zar Ghiffaree’s banishment occurred in 30 A.H.

Ibn Wazih the Katib narrates— People informed Usman that Abu Zar Ghiffaree sat in the Apostle’s Mosque and passed taunting remarks at him, and that he had stood at the gates of the Mosque and delivered this speech:-

“O People! Those among you who know me, know me well and those who do not know me let them know that I am Abu Zar Ghiffaree whose name is Jandab Bin Rabzi. *God has chosen Adam, Noah, the progeny of Abraham and the descendants of Imran from among mankind* (The Quran Chap. III, v. 38) and the Apostle has inherited from Adam all good attributes whereby the Prophets have been adorned. Ali Ibn Abi Talib is the executor of the Apostle’s will and has inherited his knowledge. O deviating people! Had you given priority to him whom the Lord has given priority and superceded those who had been superceded by God, and had allowed the Government and succession to remain in the household of the Apostle, you would have had plentiful blessings over your head and under your feet, and no follower of Allah would have been left needy, and no part of the biddings of God would have been suspended and no two persons would have differed in understanding the orders of Allah because they would have found the exact meaning of the same from the Progeny of the Apostle as gathered from the Book of the Lord And the practice of the Apostle. But since you have compled your misdeeds now you should taste the nemesis. *The days are nearing when those who have tyrannised will know where they have to return.*” (The Qur’an, Chap. XXVI, v. 227).

Ibn Wazih proceeds in this context to say:- Usman was also informed that Abu Zar was rousing the people against the changes Usman had effected in the practices set up by the Apostle, Abu Bakr and Umar. In view of these complaints, Usman sent away Abu Zar to Muawiyah in Syria.

Mas'oodi continues in *Murooj-uz-Zahab*:- When Usman sent Abu Zar to Muawiyah in Syria, the latter informed Usman, "Several people here gather at Abu Zar's residence and I am afraid that Abu Zar might excite them against you. Therefore, if you wish that people may be under control call Abu Zar back." Usman in reply asked Muawiyah to send back Abu Zar to Medina. Muawiyah made Abu Zar ride a refractory camel with a rough pack-saddle on his return journey to Medina.

Ibn Wazih adds:- Abu Zar reached Medina in such an awful state that the flesh of his thighs had been torn away from the bones. When Abu Zar was brought before Usman, the latter said to him, "I am informed that you have narrated to the people the saying of the Apostle, 'When the figure of the men of the Umayyad clan reaches thirty they will consider the cities of the Lord as their own booty, and the men and women servants of Allah as their own slaves and will accept the religion of Allah only for the sake of deception.'" Abu Zar said, "Yes, so I have heard." Usman then asked the people present in his court, "Did you hear the Messenger of Allah say such a thing?"

Then he called Ali and asked him, "Abul Hasan, do you confirm this tradition?" Ali said, "Yes, I do." Usman asked, "What is your testimony?" Ali replied, "The Apostle's statement that there is no person over the earth and under the sky who has a tongue to speak and who is more veracious and righteous in his statements than Abu Zar."

After this incident Abu Zar was allowed only a few days' stay at Medina when Usman sent a message to him, "By God, you will be turned out from Medina." He complained, "Will you send me away from the abode of the Messenger of Allah?" Usman replied, "Yes."

Abu Zar enquired, "Will you send me to Mecca?"

Usman replied, "No."

Abu Zar:- "To Basrah?"

Usman:- "No."

Abu Zar:- "Koofa?"

Usman:- "No. We will send you back to Rabzah whence you came and you will stay there until you die."

Then Usman ordered Marwan to extern Abu Zar from Medina and stressed that nobody should be allowed to go near him and talk to him. So Marwan made him and his daughter ride a single camel and drove them out of Medina.

136. Mas'oodi notes in *Murooj-uz-Zahab* that when under the supervision of Marwan, Abu Zar was being turned out of Medina in such a pitiable condition, Ali with his sons and relations, Aqil, Abdullah Ibn Jaafar and Ammar Bin Yasir came to see him off. Marwan tried to stop them saying, "If you people do not know, I wish to inform you that the ruler of the faithful, the Caliph has ordered that nobody should accompany or see Abu Zar off." Having heard this, Ali sruck a whip at Marwan's horse and rebuked him saying, "Get off from here. May the wrath of Allah cast you into hell!" Then Ali accompanied Abu Zar until he turned back after saying adieu. Abu Zar said weeping, "May Allah shower His Blessings upon you Ahlebait. (Ch. XI, v. 53). Abul Hasan! When I see you and your sons I recall the beloved Messenger of Allah."

In short, when Marwan returned after completing Abu Zar's externment he complained about Ali to Usman. Usman placed the matter before the court and asked, "O Muslims, which one of you will find an excuse for Ali in having obstructed Marwan from fulfilling my orders and behaving with him in the fashion as Marwan states. By Allah, I shall also treat Ali in the manner he deserves."

When Ali returned home after bidding Abu Zar farewell people informed him about Usman's anger over his courtesy to Abu Zar. Ali said, "His anger is like that of a horse upon its bridle." When Ali and Usman met at night Usman enquired, "Why did you give Marwan a chance to complain against you and dare to stop my man from carrying out my orders?"

Ali replied, "When Marwan came in my way I repaid him in the same coin. I have not flouted your orders."

Usman asked, "Did you not know that I had declared that nobody should meet Abu Zar and see him off?"

Ali replied, "Should I follow your orders even if they are against the laws of obedience to Allah and His will? I will never do it."

Usman said, "You whipped the head of Marwan's steed."

Ali responded, "Here's my camel, if Marwan desires he may strike its head with a whip. But, by Allah, if Marwan utters any indecent word about me I will say a similar word about you and it will not be untrue, on the contrary it will be right."

Usman said, "If you will speak ill of Marwan, he will do likewise. To me you are no better than he is."

This statement of Usman annoyed Ali to fury. He said, "You speak about me and compare me with Marwan. By Allah, I am much more honourable than you. My father was more honourable than yours and my mother was much more honoured than your mother." Hearing this expression Usman became flushed with anger and went into his house burning with rage. And Ali returned to his own abode. Next day when people gathered at Usman's, he complained to them that Ali was finding fault with him and was associating himself with people who found fault with him such as Abu Zar, Ammar Bin Yasir and others.

137. Historian Ibn Wazih states that after Abu Zar had been sent

to Rabzah, he did not leave that place and remained there until his death. When his death came close, his daughter said to him, "O father! I am afraid that being lonely here I will not be able to bury you or protect your corpse from ferocious beasts."

Abu Zar consoled her saying, "Fear not, my child! Some righteous Muslims are about to come. See if they are coming this way." The girl said, "No."

Abu Zar said, "Then my time has not come."

After some time he again enquired whether some persons were seen approaching.

The girl replied, "Yes, some riders are coming along."

Abu Zar exclaimed, "The Lord Allah and His Messenger him revealed the truth. Now turn my face towards the Ka'aba and when the riders reach this place remember me to them. And after they have buried me get this goat killed and give them an oath on my behalf saying, 'You should not go away from here without eating'."

Speaking these words, Abu Zur breathed his last. Then, when the riders reached that place, Abu Zar's daughter informed them that the Apostle's companion had died and was lying unshrouded and without burial. Learning this news, the riders who were seven in number, dismounted from their horses. Among them were the Apostle's companion, Huzaifa Ibn Alyaman and Malik Ibn Ashtar. They wept bitterly for Abu Zar, and having given the funeral bath and shrouded him, prayed over his coffin and buried him. When they were free Abu Zar's daughter told them that her father had enjoined upon them that they should not leave without eating. They killed the goat and ate, and then took the maiden along with them to Medina.

138. Ibn Wazih also mentions that Usman gathered and edited the Qur'anic texts. He arranged big chapters with bigger ones and small with the smaller. He called for other compilations



of the Sacred Book and washed them out with hot water and vinegar. Some say that he burnt them all, to the extent that except for Ibn Masood's compilation of the Qur'an no other variant compilation remained. When Abdullah Ibn Amir, Usman's governor of Koofa, called for that Book from Ibn Masood, he refused to part with it. When Usman learnt of this refusal on the part of Ibn Masood to concede to his orders, he ordered that Ibn Masood should be arrested and sent to Medina. The sentence was executed. When Ibn Masood reached Medina Usman was delivering a sermon. At the sight of Ibn Masood he said, "The bad animal has come." Ibn Masood also retorted in similar terms. Then at the command of Usman, people knocked Ibn Masood down and dragged him so mercilessly that two of his ribs were fractured.

139. Ibn Aseer notes in *Usd-ul-Ghaba* that in this very year (when his ribs were broken) Abdullah Ibn Masood died at Medina and was buried in Baqi. Usman led the funeral prayers. But in another tradition it is stated that Ammar Bin Yasir led the funeral prayers and not Usman. Yet another tradition shows that Zubair prayed over him and that as desired by him he was buried on the very night he died. He did not inform Usman about it, wherefore he was subjected to the Caliph's wrath.

Ibn Abdul Bir has also stated this very detail in his *Istee'ab*.

Ibn Wazih details that Ibn Masood remained in Medina until his death, and was angry with Usman. Ammar Ibn Yasir said the funeral prayers. Usman was ignorant about these happenings. Accidentally one day he looked at Ibn Masood's grave and enquired about it. He was informed that Ibn Masood lay buried there. Usman said, "Why was he buried without informing me?" Everyone told him that Ammar Ibn Yasir was in charge of his funeral and burial and Ibn Masood had enjoined upon him that he should not inform anybody about his death. Then after some days Miqdad died and as desired by him, Ammar Ibn Yasir took charge of his funeral and burial.

140. Abul Fida states that in the year 33 A.H. a section of the Muslims from Koofa got a chance to complain against and criticise Usman for appointing as governors such members of his kin as were not in the least qualified and competent for such posts. On being intimated by the governor of Koofa, Usman ordered all such critics and complainants to be sent to Muawiyah at Syria. Thereupon, the governor of Koofa sent Ashtar Nakhaee, Sabit Ibn Qais, Jameel Ibn Ziad, Zaid Bin Sauhan, Sa'asa'a Bin Sauhan, Jandab Bin Zuhair, Urva Bin al-Jo'ad and Amr Ibn al-Hamaq to Muawiyah.

When they reached Syria and had a court with Muawiyah they exchanged hot words; then caught Muawiyah by his beard and assaulted him. Muawiyah reported the matter to Usman. Usman wrote to him that he might send them back to Saeed Ibn al-As. There they expressed more bitterness against Usman, and several other citizens of Koofa joined them.

141. Ibn Shahna states in *Rouzat-ul-Manazir* that in the year 34 A.H. Usman gifted the Estate of Fadak to Marwan Ibn Hakam (whom he had already given his daughter after calling him back from exile)

142. Ibn Abd Rabboh indulgently makes out in his *Aqdul Fareed* that the words and deeds of Usman which offended and aggrieved the Muslims most and created severest hatred and contempt in them were:-

1. Usman offered protection to Hakam Ibn al-As who was cursed, excommunicated and sent to exile by Muhammad (s.a.) himself, and even Abu Bakr and Umar during their regimes had not granted him any protection.
2. He committed Abu Zar Ghiffaree to Rabzah (a deserted and unhealthy place).
3. He awarded the income from Mahzoon market to Haris Ibn Hakam, brother of Marwan. (The Messenger of Allah had dedicated it to Muslims in general)

143. Abul Fida notes that the actions of Usman which annoyed Muslims were his calling back Hakam from exile where he was condemned by the Apostle and which condemnation was maintained by Abu Bakr and Umar too. Then he offered the fifth part of the revenues amounting to 5 lakh Dinars received from North Africa to Marwan and also handed over Fadak to him.
144. Masoodi elaborates in his *Murooj-uz-Zahab* that by 35 A.H. Usman was showered with severe criticisms and accusations and that all the allegations made against him were proved to be true. For example, the loathsome conflict between Usman and Ibn Masood which turned Banee Huzail against Usman; the hurtful and humiliating behaviour towards Ammar Bin Yasir; Waleed Ibn Aqba's indecent conduct in the Mosque of Koofa; and the unpardonable ill-treatment of Abu Zar.
145. Shahraslani accounts in his *Kitab al-Milal wan Nahal* that among these improper actions are included Usman's marrying his daughter to Marwan, granting him the fifth part of the revenues received from Africa and giving protection to Abdullah Bin Sa'ad Bin Abi Sarah (whose execution was permitted by the Apostle) and appointing him the Governor of Egypt.
146. Aqdul Fareed mentions that when Usman began behaving in the manner he should not have people complained to Abdul Rahman Bin Auf that all that was being done by Usman was an outcome of his (Abdul Rahman's) folly. Abdul Rahman replied, "I never apprehended such consequences. But now I swear by Allah that I will not talk to Usman as long as I live."
147. Historian Ibn Jareer Tabaree states that, once Usman passed by the house of Jabalah Bin Umar Saedi who was sitting in his courtyard with a party. When he saw Usman passing by, he cried, "O Na'asal, By God I will kill you." It is given in the well-known Arabic Lexicons such as *Majma'i Bihar-ul-Anwar* and *Nihaya* of Ibn Aseer, that there was a man with a very long beard in Egypt who was named Na'asal and it was with him

that Usman's enemies compared Usman. Even Aesha, when annoyed with Usman, left Medina and began putting up in Mecca; she used to say about Usman, "Kill this Na'asal. May Allah kill this Na'asal."

148. Abul Fida further states that in 35 A.H. a party of one thousand or seven hundred strong came from Egypt, then another such party came from Koofa and yet another from Basrah. They all gathered together in Medina.

On the Friday after their arrival Usman came to the Mosque to lead the prayers. He mounted the pulpit and addressed the three parties saying, "Allah knows, as also the people of Medina, that the Apostle (Messenger of Allah) has cursed you."

Muhammad Bin Muslimah rose and confirmed this statement. Roused by Usman's utterances all the three parties rushed upon the congregation in the mosque and showering stones upon them drove the people out of the mosque. One stone struck Usman with such force that he fell unconscious from the pulpit. People then carried him to his house.

149. Ibn-ul-Wardi notes in his History:- Usman could offer prayers in the mosque only for 30 days since after the arrival of the rebels in Medina. Thereafter they stopped him from praying in the mosque and appointed Ghafiqi, the leader of the Egyptian party, to lead the prayers. The citizens of Medina stopped going out of their houses. Usman himself was kept imprisoned in his own house for forty days. Thereafter Ali, as desired by the rebels, approached Usman and informed him that the rebels demanded that Marwan should be sacked from his post of the State scribe and Abdullah Bin Sa'ad from the governorship of Egypt. Usman agreed to fulfill these demands and Ali advised them to disperse then and there.

Then Marwan met Usman and actuated him to cancel the order of his (Marwan's) dismissal from the offices; Usman withheld his order in respect of Marwan, but confirmed the dismissal of Abdullah Bin Sa'ad, appointing Muhammad Ibn Abi Bakr, the first Caliph's son, to take over from him.

150. Abul Fida states that when Usman appointed Muhammad Ibn Abi Bakr as the governor of Egypt, Muhammad left for Egypt with a legion of Muhajirs (Immigrants) and Ansars (Helpers from Medina). While they were on their way they saw a camel rider rushing forth from the direction of Medina. The companions of Muhammad Ibn Abi Bakr asked him where he was bound for. He replied that he was on his way to see the Governor of Egypt. They told him that Muhammad Ibn Abi Bakr who was travelling with them was the real Governor. The errand-runner told them that he was off to see the other Governor. On hearing this statement they held him up there and searched his person. They found him to be carrying a letter which bore the seal of Caliph Usman, and it was stated therein, "When Muhammad Ibn Abi Bakr and his companions reach you and present to you the order of your dismissal, do not accept it. On the other hand, find some fault with them and kill them. Moreover, consider the order which they bring as invalid and remain in your position of the Governor."

Having read this order Muhammad Ibn Abi Bakr and his companions from among Muhajirs and Ansars returned to Medina. Then they called a meeting of the Companions of the Apostle and intimated the assembly with the situation. They all called upon Usman for an explanation. Usman accepted that the letter was written by his scribe Marwan and bore his seal but said, "By Allah! The letter has not been written by my orders." Then the people asked him to hand over Marwan to them. Usman refused their demand. Therefore the people were outraged and their hatred for Usman increased and they started preparations for a mortal conflict with Usman.

151. Tabaree in his *Tareekh* details that Muhammad Ibn Abi Bakr, Kanaana Bin Bishr, Saudan Bin Himran and Amr ibn al-Hamaq jumped over the walls of Usman's house from Amr Bin Huzm's residence, and attacked him. At that time Usman was by the side of his wife Naila and was reciting the 2<sup>nd</sup> Chapter (Suratul Baqara) of The Qur'an. Muhammad Ibn Abi Bakr jumped at Usman and held him by the beard saying, "You

Na'asal, May Allah dishonor you!" Usman replied, "I am no Jew. I am just a slave of Allah and the leader of the faithful." Muhammad taunted him saying, "How's that Muawiyah and others do not come to help you now?" Usman said, "My nephew, leave my beard. Never had your father dared to touch it." Muhammad answered, 'Had my father seen these misdeeds of yours he would not have liked you. Moreover, presently I hold your beard but what I am intending to do now is more severe.' Usman cried, "I seek Allah's help against you and request Him for aid."

Muhammad Ibn Abi Bakr then injured Usman's forehead with the long dart of the arrow he was carrying and Kanaana Bin Bishr lifted his arrow high and so cruelly and mercilessly pierced it through the ear that it stuck in the throat of Usman. Then he drew his sword and killed him.

152. Abul Fida adds that Usman was killed on 18<sup>th</sup> Zil Haj 35 A.H. The duration of his Caliphate was 12 years less 12 days and he lay murdered without burial for 3 days because his assassins objected to his funeral.

It is further stated in the great history of Ibn Jareer Tabaree that Usman's dead body lay without burial for two days, and nobody dared to take out his funeral. At last Hakim Bin Hizam, Jubair Bin Mut'im, Nayar Bin Mukarram and Abu Jahm Bin Huzaifah took away Usman's corpse, but when they started the funeral prayers, some men from among the Ansars objected and also disapproved of his burial in the graveyard of Baqi. Abu Jahm therefore said, "Bury him as he is. Allah and His angels have already said his funeral prayers." The opponents said, "By Allah! He will not be allowed a burial in the graveyard of the Muslims." People were then constrained to bury him in Hushshi Kaokab, which piece of land was included in Baqi graveyard later during the reign of the Umayyads.

153. Abdul Bir in his *Istee'ab* notes that Salman the Persian, a companion of the Apostle, died in the year 35<sup>th</sup> A.H. which was the closing year of Usman's Caliphate. There is a tradition from

the Apostle which says, “The faith, had it been over the heights of the Pleiades, Salman would have acquired it.” Ali has said about him, “Salman is a member of my family and he is like the sage Luqman.”

Ibn Hajar Asqalani notes in *Isabah* that Salman lived for three hundred and fifty years. However, no, one has ever doubted the fact that he attained a life of two hundred and fifty years.

154. Masoodi notes in *Murooj-uz-Zahab* that people pledged allegiance to Ali on the very day of the assassination of Usman. Ali was born in Ka’aba and his patronym was Abul Hasan.

Abu Jaafer Tabaree states in his *Riyaz-un-Nazarah Fazail-ul-‘Asharah* that Ali was known by his personal name even during the pre-Islamic period and his name was unaltered during the advent of Islam. (It is a rare distinction, for names of several other senior companions were changed when they embraced Islam because they were associated with the names of the idols whom the Arabs worshipped before Islam). His patronym was Abul Hasan and the Prophet used to call him Siddeeq ( veracious ).

Suyootee in his *Tareekh-ul-Khulafa* points out that Ali was the first Caliph from the Hashimites.

Shaikh Ali Dadah notes in his history *Muhazirat-ul-Awael wa Musamirat-ul-Awakhir* (written in. 99S A.H.) that Ali was the first of the twelve divine leaders from the House of the Prophet.

Ibn Hajar Asqalani states in his *Isabah* that Abul Laila Ghiffaree said, “I have heard the Apostle saying that Ali is the first person who accepted my creed and will be the first to join hands with me on the day of judgment.”

Nasaee mentions in his *Khasais* that Ali was the first person to join the Apostle in his prayers.

Suyootee notes in *Kitab-ul-Wasail fee Ma’arifatil Awael* that Ali was the person who first laid down the principles of the science of (Arabic) Grammar.

In *Saheeh Bukharee* it is stated that Ali claimed, "I will be the first person on the day of judgment to kneel down to seek justice from Allah."

155. Suyootee mentions in his *Tareekh-ul-Khulafa* that Ali is among those great men who have been included among the scholars of Divinity, brave warriors without peer as well as among the men known for their piety and famous for their oratory. Moreover, Ali is the person who collected the Qur'an and presented it to the Apostle.

On the authority of *Hulyatul Auliya* of Abu Naeem, Suyootee has stated in *Kitab-ul-Itqan* that Ali said, "By Allah, there is no Verse in the Qur'an about which I do not know in what connection it was revealed and where it was revealed." Moreover, it is also mentioned in *Hulyatul Auliya* that Ibn Masood narrated, 'The Glorious Qur'an has been revealed in the seven dialects of the Arabic Language and for each shade of language there are Esoteric and Exoteric expressions. And Ali Ibn Abi Talib knows all the Esoteric and Exoteric interpretations.'

Mulla Muhammad Mubin of Farangi Mahal, Lucknow, has quoted in his *Waseelatun Najat* a tradition which has been narrated by Ibn Seereen that Ali had compiled the Qur'an in the same order as it had been revealed to the Apostle, and he did not change the order of revelations in the least. Suyootee further adds in *Itqan* that Ali's compilation of the Qur'an followed the order of revelations. And Abu Shakoor Salimi proceeds to state in his *Kitab Tamheed* that the Prophet's Companions did not agree with Ali's compilation of the Qur'an. Suyootee details in *Kilab-ul-Itqan* that the chapters in the Qur'an as edited by Ali were in the following order:—

First there was the Chapter Iqra' (Chap. 96), then Mudassir (Chap. 74), then Noon (Chap. 68), then Muzammil (Chap. 73), followed by Tabbat (Chap. Ill) after which came Takveer (Chap. 81). Thus all the Meccan and Medinite chapters were in their correct order upto the last.

END OF PART I



## Part II

### *From Tareekh-I-Islam*

By

*Zakir Husain Jaafari*

1. It is said in the Books of annotations on the Qur'an with reference to the chapter Hal Ata (also known as Dahr, Ch. 76) that the verse, *Wa Yut'imoonatta'a ma 'ala hubbehi miskeenaw wa Yateemaw wa Aseeran*, was revealed to the Apostle in praise of his progeny. Thus it is written in *Tafseer Baizavi* popularly known as *Anwaarul Tanzeel*, that once Hasan and Husain fell ill. Ali, Fatema and their maid-slave Fizza vowed that they would fast for three days if the children were cured. When they were cured, they started their fasts, though they had nothing to eat. Ali then borrowed three Sa's (an Arabic measure) of barley from Shamoun, the Jew from Khaiber. Fatema ground one Sa' of barley into flour and prepared five loaves of bread. In the evening the family of five sat down with the bread to break the fast. Just at that very moment a destitute person called for alms. They gave away all the fives loaves of bread to him, broke their fast with water and went to sleep without eating. The next day again when they sat at the board, an orphan called at the door and the pieces of bread were given away to him. On the third day when they were about to break the fast a prisoner begged for food. He was therefore blessed with the pieces of bread. Then Gabriel approached the Apostle to reveal the Qur'anic Text of Surah Dahr and said, "O Muhammad, this chapter has been revealed to you in praise of the people of your household, your progeny."
2. *Durr-i-Mansoor*, *Rouzat-ul-Ahbab*, *Tareekh-ul-Khamees*, *Ma'arij-un-naboowwah*, *Shawahid-un-naboowwah* and *Tafseer Jalalain* all note that on the return from Tabook the incident of "Aqba" which is also known as "Aqbato-Zi-fataq" took place. The Apostle bade that an announcer should proclaim that no

one should go over the mount of Aqba until the Apostle had crossed over it. Then the Apostle rode his camel and went over, the mountain. Huzaifa bin Alyaman was holding the bridle of the camel, dragging it ahead and Ammar Bin Yasir was driving it from behind. Huzaifa says, "Then suddenly the lightning struck and I saw some 12 or 14 persons advancing towards the Apostle to excite his camel with the intention of causing the Apostle's fall from his seat. I cautioned the Apostle. The Apostle scolded them and they fled away." Ammar says, "I went ahead and hit at the mouths of their camels." The Apostle said, "Did you recognize them?" They (Huzaifa and Ammar) replied, "No. O Messenger of Allah, their faces were masked and it was so dark." The Apostle said, "These are the people who will remain unfaithful until the last day. Do you know what they desired? They desired to excite my camel so that I might fall down and die." Huzaifa said, "Then, O Messenger of Allah! Why do you not order us that we may cut off their heads?" He replied, "I do not want the Arabs to say that Muhammad fought his enemies with the help of some persons and when he overpowered them, he started killing his own helpers." Then he mentioned theirs and their fathers' names to Huzaifa and requested him to keep them a secret, and not to disclose them to anyone. It is, for this reason that Huzaifa was also known among the companions as "master of untold secrets."

3. As the hypocrites had covered their faces and were not identified, Umar thought that the Apostle might have considered him among the hypocrites. Hence, probably for this reason it is stated in *Maarij-un-Naboowwah* that for some considerable time Umar used to go to Huzaifa and beseech him upon oath to say whether the Apostle had mentioned his name amongst the hypocrites, which Huzaifa used to deny.

In the book known as *Sawad-i-Bayaz* it is mentioned:- As the Apostle had said that Huzaifa knew best about the hypocrites, Umar went to him twice and called Huzaifa twice and asked him, "You know the hypocrites, tell me if I am one of them." Huzaifa all the time repeated, "This is a secret given to me by the Apostle and

I will not reveal it.” Thereupon, as it is stated in *Meezan-ul-I’tidal*, Umar said, “Huzaifa! By God, I am one of the hypocrites.”

In *Rouzat-ul-Ahbab* there is also a tradition quoted from *Saheeh Muslim* that one of the people who participated in the incident of Aqba administered an oath to Huzaifa and asked him to tell how many people had participated in that incident. Those present around there recommended his request saying, “Do tell him when he gives you an oath.” Huzaifa said, “I have been informed that they were fourteen persons and including you they were fifteen. By Allah! Out of these, twelve are the enemies of Allah and His Messenger in this world and in the other as well. And three of them excused themselves saying that they were not informed about the Apostle’s announcement nor did they know about the intention of the hypocrites.”

In *Saheeh Muslim* it is also stated that Ammar relates:- The Apostle said, “There are twelve hypocrites among my companions who will not see Heaven, nor smell its fragrance until the camel passes through the eye of a needle (an Arabic usage to express an utter impossibility; also quoted in the Qur’an); eight of them will die of abscess in the liver.”

4. Ibn Qutaiba Dinawari states in his *Al-Imamat was Siyasat* that immediately after the death of the Apostle, Abbas, his uncle, said to Ali, “Give me your hand so that I may pledge allegiance to you. Then the people will say that the Apostle’s uncle himself has given a pledge of faith to the Apostle’s cousin. Then people of your house will swear allegiance to you. Thus after this initiative nobody will be able to say anything.” Ali replied, “Who else, other than I, can call for such a pledge of loyalty?” But Ali did not take the chance since he was sure that by all standards of knowledge, wisdom, valour and generosity being matchless he was the only choice for the Caliphate even if the Apostle’s nominating him first at Zul Asheera party, then while leaving him behind when going for the battle of Tabook and finally at Ghadeer-i-Khum, were not taken into consideration.

Prior to this incident, Abbas had already met Abu Bakr and asked him if the Apostle had said anything about the Caliphate to him. Abu Bakr had informed him that no will had been made by the Apostle in this matter. Abbas had also seen Umar and had asked him the same question and had received the same reply. Only then did Abbas ask Ali to receive the pledge of allegiance from him and the members of his house.

However, as stated by most of the Historians, the Helpers first gathered at Saqifa Bani Sa'ida. According to *Rouzat-ul-Ahbab*, this was the place where the Helpers from Medina used to gather on important occasions, such as for making plans of war, chalking out a policy, deciding a case or settling a dispute, and which according to the Author of *Ghias-ul-Lughat* was a secret house where the Arabs used to gather for their evil activities. Here, Sa'ad Bin Ubada, who was then ailing – some historians say that he was suffering from fever – was led to a stately chair and made to sit upon it, wrapped in a blanket, so that he might be elected the Caliph. Sa'ad then delivered a speech. Ibn Qutaiba Dinawari says that the speech was repeated aloud after him by his son Qais, as he could not make himself heard due to his illness. He recounted the virtues of the Helpers from Medina and warned them to snatch the Caliphate before anyone else could do it. The Helpers seconded him and proclaimed that they chose him to be the Caliph. But then, among themselves, they began to ask, "If the Refugees from Qureish oppose this move and put forth their claims, based on their virtues, what shall we reply to them?"

A section of the gathering said, "We shall tell them, 'Let us have one leader from among you and one from us'." Sa'ad said, "This is the first weakness you have shown."

5. *Rouzat-ul-Ahbab* here mentions that in the meantime a Helper informed Umar about the gathering of the Helpers at the Saqifa and pressed him to reach the place at the earliest.

Having received the news, Umar came to the Apostle's house as Abu Bakr was there. Tabaree and Ibn Aseer both say that Umar

sent for Abu Bakr. But Abu Bakr excused himself saying that he was busy. Therefore Umar sent him a message in which he stated that his presence was necessary for a very important matter. When Abu Bakr came out, Umar explained the matter to him. Both of them then hurried to the Saqifa taking Abu Ubaida al-Jarrah with them. Ali, along with other Hashimites, Zubair Ibn Awwam and a group of other companions could not go as they were performing the funeral rites of the Apostle.

But in *Insan-ul-Uyoon* it is stated that after it was confirmed that the Apostle had breathed his last, most of the Refugees gathered round Abu Bakr and Usaid Bin Huzair, a member of the clan of Bani Ous (Sa'ad Bin Ubada was from Bani Khazraj and the two clans were not on amicable terms) was with him. Ali, Zubair and some other Refugees such as Abbas, Talha Bin Ubaidillah, Miqdad Bin Aswad and a group of Hashimites opposed them and gathered at Fatema's residence. All the Helpers also opposed them and gathered at Saqifa Bani Sa'ida, with the intention of making Sa'ad Bin Ubada the Caliph. But someone informed Umar saying, "If at all you desire to acquire the dignity of governance you should reach the Saqifa before it is too late and difficult for you to undo what is being done there." With the receipt of this message Umar, along with Abu Bakr, rushed towards the Saqifa. Abu Ubaidah also accompanied them. On the way they met Owain Bin Sa'ida and Ma'n Bin Adi who were members of the clan of Ous and had the unique honour of participating in the battle of Badr. The two Helpers, when they learnt that these three were going to the Saqifa, dissuaded them from going there and advised them that the Refugees should first come to a settlement among themselves. But Umar said, "By Allah, we shall go there." And they went to Saqifa Bani Sa'ida accordingly.

6. Tabaree, Ibn Aseer, Ibn Qutaiba and others proceed with their narrations stating that having reached the Saqifa, Abu Bakr, Umar and Abu Ubaidah had hardly taken their seats when Sabit Bin Qais stood up and began reciting the praises of the Ansar (Helpers) and suggested that the office of the Caliphate should be offered to someone from the Helpers. Umar is reported to

have said, “When the speaker of the Helpers finished his speech, I made an attempt to speak as already I had thought over some wonderful points, but Abu Bakr beckoned me to keep quiet.” Tabaree adds to Umar’s statement, “Therefore I said to myself that I shall not disobey the orders of the Caliph of the Apostle twice consecutively (in a single day). Moreover, I had seen that he is more sharp. Therefore, I remained silent. Abu Bakr had better efficiency and knowledge as compared to me. He spontaneously spoke the same things I had thought of and expressed them even better.” Ibn Qutaiba further quotes Umar as saying, “I desired to speak only because I was afraid that Abu Bakr may not touch upon the crucial points.”

Commenting in Umar’s statement, Zakir Husain states in *Tuhfat-ul-Ahbab*: It is accepted by all that Abu Bakr’s caliphate was not determined by the Apostle. Even Abu Bakr and Umar did not claim that it had been enjoined by the Prophet. On the contrary, according to a tradition in *Saheeh Bukharee*, Umar has described this incident of pledge as an ‘accidental occurrence.’ Therefore, it is not understood how Umar called Abu Bakr “Apostle’s successor (Caliph)” when allegiance was not even pledged upto that moment. As regards disobeying Apostle’s successor twice on the same day, Zakir Husain opines that Umar meant to refer to his opposition to Abu Bakr when the latter had said that the Apostle had died and asked him to keep quiet and not to say that the Apostle had not died, but he had continued expressing his doubt on the death of the Prophet. The other act of disobedience referred to was his intention to speak at the Saqifa before Abu Bakr asked him to keep quiet,

7. According to *Rouzat-us-Safa* Abu Bakr addressed the assembly at the Saqifa thus:-

Assembly of the Helpers! We acknowledge your good qualities and virtues. We have also not forgotten your struggles and endeavours for promoting the cause of Islam. But the honour and respect the Qureish have among the Arabs is not enjoyed by any other tribe, and the Arabs will not submit to anyone other than the Qureish.

In *Seerat-ul-Halabiya* it is added: “However, it is a fact that the

Refugees were the first to accept the Islamic creed. The Prophet of Islam was from their tribe. We are the relatives of the Apostle and therefore we are the people who are entitled to the Caliphate. It will be advisable to have the leadership among us and for you to take the ministry. We will not act unless we consult you. Fear God and do nothing that may cause a rift in Islam and crack the wall of Shara’.”

8. Ibn Qutaiba as well as the authors of *Rouzat-us-Safa* and *Rouzat-ul-Ahbab* have stated that having heard this speech the Helpers said, “Well! Then we accept one person from among the Refugees with the condition that after his death an Ansar should be appointed a Caliph. And when the latter dies another Refugee should get the Caliphate. Thus it may go on by turns, for this is a better system. If this convention is adopted neither the Refugees nor the Helpers will monopolise the Caliphate.” Then Umar cried, “By Allah, I will kill him who opposes us now.” Hubab Bin Munzir Bin Al-Majmu, a Helper from the Khazraj clan challenged him saying, “By Allah, we will not allow anyone to rule over us as a Caliph. One leader must come from you and one from amongst us.” Abu Bakr decreed, “No, this cannot be, it is our right to be the rulers and yours to be our ministers.” Hubab said, “O Helpers! Don't submit yourselves to what these people say. Be firm because it is your right to be the rulers and successors. And know, O Refugees, nothing is acceptable to us except having one leader from amongst you and one from us. And O Helpers! If these people do not agree to this proposal, turn them out from this city and appoint a head of the state as you will. By Allah, if you ask me, I will fill this place with young soldiers, and by Allah, if anybody dares to oppose me now, I will cut his nose with my sword.” Umar remarked, “By Allah, duality is not advisable in the Caliphate. There cannot be two kings in one regime, and the Arabs will not agree to your leadership, because the Apostle was not from your clan.” Hubab said, “We do not say all this, but we fear that such people might come into power as whose brothers and fathers we have killed.” Umar said, “So when they attain the Caliphate, you may kill yourself if you can. There can never be

two swords in one scabbard.” Tabaree and Ibn Aseer both state that there was a fairly prolonged exchange of words between Hubab and Umar on this matter. When Umar cursed Hubab, “May Allah kill you” and Hubab retorted, “May Allah kill you.” Abu Ubaidah said, “O Helpers! You were the first to help Islam, you should not be the first to change and diverge from it.”

Ibn Qutaiba has quoted Umar as saying, “I was not on talking terms with Hubab as we had quarrelled in the lifetime of the Prophet. The Apostle had ordered me and I had sworn not to say anything which may annoy Hubab. Therefore I kept silent.” But other historians have given a fairly comprehensive account of their debate on that occasion. In short there was such a break between the Helpers and the Refugees that there would have been a riot. In this connection Sa’ad Bin Ubada was about to be trampled to death. A Helper called, “You have killed Sa’ad.” Umar replied, “Kill him. May God kill him as he alone is responsible for this mischief.”

9. In *Seerat-ul-Halabiya* it is stated that Umar stood at the head of Sa’ad and said, “I have decided to crush you until your eyes come out of their sockets.” So, Qais Bin Sa’ad (Sa’ad’s son) rushed and caught Umar by his beard. Umar cried, “If even one hair of my beard is pulled out I will not leave you alive.” Abu Bakr advised, “Be polite, Umar. This is the time to be polite.” Therefore Umar quietly moved away. However Tabaree and Ibn Khalladoon differ from the author of *Seerat-ul-Halabiya* and state that Sa’ad Bin Ubada himself was involved in this assault on Umar’s beard. Tabaree narrates this incident thus:-

Umar crossed over and stood at the head of Sa’ad Bin Ubada and said to him, “We want to crush you so as to break every limb of yours.” Infuriated by this threat, Sa’ad got up and caught Umar’s beard. Umar said, “If you pull out even one hair, you should note that all will not be well with you.” Then Abu Bakr pleaded with Umar to be calm and polite. Umar turned his face from Sa’ad who was saying, “By Allah, had I strength enough just to stand, you would have heard the lions roar in every nook and corner of Medina and hidden yourselves in holes. By Allah, we would have made you join with those people again among whom you were only of the followers and not leaders.”



10. Tabaree, Suyootee and Halabi write that Umar asked Abu Bakr, "Hold out your hand so that I may give you the pledge of loyalty." Abu Bakr said, "No, you give me your hand so that I may pledge loyalty to you, because you are stronger than me and more suitable to the Caliphate." Thus, demands to spread out the hand and pledge loyalty respectively were made and returned between Abu Bakr and Umar. At last Umar pulled out Abu Bakr's hand and pledged allegiance to him saying, "My strength is not of any value when compared to your merits, and seniority. And if it is of any value then my strength added to yours will successfully run the Caliphate." After Umar had pledged allegiance, others followed suit.
11. Tabaree, Ibn Khalladoon, Ibn Aseer, Jamaluddeen the Traditionalist and Muhammad Bin Khawind Shah all state that the dispute between the contestants for the Caliphate prolonged until it reached a regrettable climax. However, at the close all agreed upon Abu Bakr's succession. Bashir Bin Sa'ad came forward saying, "No one will precede me in offering the pledge of aliegiance," and he held Abu Bakr's hand, thereby completing the deed.

The Persian version of Tabaree's History clearly mentions, that when Abu Bakr cited the Hadees, "Religious leaders will be from the Qureish" and insisted that succession to the Apostle was the right of the Qureish and that the Helpers should desist from contesting for the appointment and allow the Refugees to select a Caliph from the Qureish maintaining their own position as it was during the life of the Apostle, the Helpers said, "Then we will pledge allegiance to Ali who is a cousin of the Apostle." Umar then felt the danger of a break and at once requested Abu Bakr to accept his oath of allegiance saying, "Bring out your hand so that I may pledge my allegiance to you as you are a Qureishite and more worthy of it than others." Then he held Abu Bakr's hand and recited the oath of fidelity.

12. Muhammad Bin Khawind Shah and Ibn Qutaiba Dinawari state that when Bashir Bin Sa'ad pledged loyalty Hubab Ibn Munzir said to him, "O Bashir, what is the reason that you did not side

with Sa'ad Bin Ubada and endeavoured to deny his right? It is all because of the jealousy you have for him." Bashir replied, "Allah forbid! Why should I be jealous of him? But I did not deem it fit to deprive the Muslims of their right." Hubab then grasped the hilt of his sword but some persons from among the Ansars caught his hand and pacified him. Hubab said, "What is the good of consoling me now that the matters have gone out of control? And now I see as if your sons are standing at the doors of these Refugees begging for some water, and they are refused." Siddiq said, "Hubab, are you afraid that we will do this? Do not imagine such things." Hubab said, "Not of you, but of him who will succeed you." Abu Bakr said, "When such a thing does happen, you and your people will have the power to select a Caliph of your own choice. Submission to us will not be incumbent upon you." Hubab said, "But alas! O Abu Bakr, such a person as will tyrannise and hate our people will come after the death of both of us." Hubab then kept quiet and the Refugees and Ansars of the clan of Ous then offered their oath of allegiance to Abu Bakr.

13. Ibn Abil Hadeed states, "I read this incident from Abu Bakr Ahmed Ibn Abdul Aziz Jauhari's *Kitabus Saqif* in the presence of Abu Jafar Yahya b. Muhammad, popularly known as Ibn Abi Zaid, of Basrah. He commented, "Hubab's premonition was true. This incident of which he was afraid did occur during the days of Hurrah when vengeance for the blood of the infidels killed in the battle of Badr was taken against the Helpers (the Ansar). And this was exactly the turn of events which had caused worry or anxiety to the Messenger of Allah in respect of his true followers and the people of his own house. He had foreseen the future and was convinced that after his death his daughter and her children would be in acute danger when they would be left under the rule of others. Therefore, he always cited his cousin (Ali) as his successor so that his own blood and the blood of his family may be spared. This was a better way to save them than to allow them to be ruled by others. But destiny did not help them and the things happened as they did. And you know what has happened to the Apostle's family."

14. Tabaree, Ibn Aseer, Diyarbakri, Khawind Shah, Jamaluddeen Ibn Qutafba Dinawari and other historians state that the oath of allegiance to Abu Bakr was taken from the people on the very day the Apostle expired.

But according to Zakir Husain Jaafari this seems to be improbable as his arguments run thus:- It is agreed by all historians that the Apostle died on Monday in the afternoon, when the sun had already declined. It is also agreed that Abu Bakr was not at the Apostle's house but that he had been to his in-laws at Sunh which was 2 miles away from the Apostle's residence. Aesha sent for Abu Bakr only after the Apostle had breathed his last. When he came he saw that Medina was in commotion. Some said that the Messenger of Allah did not die, others said that a particular person should succeed him. In short, various remarks were being passed and words were being exchanged. Until after a considerable lapse of time the Ansar (Helpers) left the Refugees (Muhajirs) and went to Saqifa Bani Sa'ida, and took along with them Sa'ad Bin Ubada who was ailing, covered him up in a sheet and seated him on a platform. A messenger made a journey of two miles for Abu Bakr who covered the two miles to come to Medina. After Abu Bakr's arrival the Helpers went three miles to reach the Saqifa. Then the messenger who informed Umar about Ansars' activities at the Saqifa covered three miles. Then Abu Bakr, Umar and Abu Ubaidah walked three miles to go to the Saqifa. Then the tall talks between the Ansars and Muhajirs must have taken hours, because if all that was said and done at the Saqifa was to be gathered together and edited it would fill volumes. How can all this be covered within the few hours between the declination and the setting of the sun, more so then the Arabs counted the next day from the beginning of the night? All this goes to show that the proceedings of the Saqifa did not end on that very day. It must have taken the next day or the day after the next as it is written in some books of history.

After the pledges had been finalised Abu Bakr came to the Apostle's house on the third day after the death of the Apostle. This view is supported by the traditions stated in *Kanzul-Ummal* and *Arjahul Matalib* that Abu Bakr and Umar did not get the honour of

participation in the final rites and funeral prayers of the Apostle. They were at the Saqifa, accepting pledges of loyalty. They only returned after the Apostle's burial. However, it does not matter on which day the allegiance was offered at the Saqifa, the fact remains that the Ansars gathered at the Saqifa on the day of the Apostle's death and the same day the two Shaikhs (Abu Bakr and Umar) and Abu Ubaidah presented themselves at the Saqifa even before allegiance had been offered to Sa'ad Bin Ubada. Ofcourse, the astonishing factor of their covering eleven miles within a short period of time and further three miles' journey to the Saqifa which these three old men made running, as it is evidenced in all books of history that they raced together by leaps and bounds and nowhere is it stated they rode over the distance, remains as it is, since we find among the three runners Abu Bakr also, who was considerably old having completed his sixty-first year.

The incredibility of the above hypothesis compels us to wonder if everything was not pre-arranged. Perhaps horses were ready to carry the interested persons post-haste within a moment's notice, and a swiftfooted and shrewd informant had already been appointed, to inform them immediately and he must have used the swiftest horse. And if, contrary to our belief, Abu Bakr did run, then no doubt he ran fast enough to save the occasion. Had he lost even a few moments the Caliphate would have escaped from him. Therefore, it is proved that he did what he should have done. Suyootee mentions in his *Tareekh-ul-Khulafa* that when the Apostle died Medina was set in commotion. Abu Qahafa (Abu Bakr's father) asked some people as to what had happened. When he was informed about the happening he said, "Oh, what shocking news it is?" Then he asked, "Who has succeeded him?" He was told that his son had. He thereupon enquired, "Have the sons of Abdi-Manaf (Hashimites) and the sons of Mughira (Umayyads) acceded to this appointment?" He was told that they had agreed. Abu Qahafa then remarked, "Oh Allah! Who can denounce him whom Thou liftest up?"

15. Ibn Qutaiba writes, "When Abu Bakr had captured the Caliphate, Ali was dragged to Abu Bakr though he was all

the time crying, 'I am a slave of Allah and brother of the Messenger of Allah.' Then Ali was commanded to take the oath of allegiance to Abu Bakr. Ali said, 'I have more rights to the Caliphate than anyone of you. I will not pledge obedience to you. As a matter of preference you should give the pledge of obedience to me. You have called for the pledge of loyalty from the Ansars on the grounds that you have blood relations with the Messenger of Allah. You are usurping the Caliphate from us, the members of his house. Did you not reason with the Ansars that you have better rights to the Caliphate than they because the Apostle was of your kinship, and they handed over the government to you and accepted your leadership? Therefore, the very reason put forth by you to the Ansars is now forwarded by me. Our relations with the Apostle in life as well as in death are closer than those of anyone of you. If you are faithful to your creed, you should do justice, otherwise you should know that you have consciously, moved towards tyranny.' So Umar said, 'Unless you give a pledge, you will not be spared.' Ali cried, 'Milk out as much as you can for the udders are in your hand. Make it as strong as possible today, for he is going to hand it over to you tomorrow. Umar, I will not yield to your commands; I shall not pledge loyalty to him.' Ultimately Abu Bakr said, 'O Ali! If you do not desire to extend your allegiance to me, I am not going to press you for the same.' Then Abu Ubaidah Bin Jarrah pleaded, 'Cousin! You are young, and these are the ripe men from your nation. You are not as experienced as they are and I find Abu Bakr much seasoned in sobriety and understanding important matters. Therefore let Abu Bakr have the privilege. After a passage of time when you become pretty old, you will also gain the capability to take over this matter to which you are entitled because of your good qualities, faith, knowledge, understanding, priority in Islam, genealogy and relationship with the Apostle.' Ali said, 'Muhajireen, please don't take away the kinship of Muhammad from his house, don't acquire the land belonging to his residence, don't remove the family of Muhammad from their rightful place, or waste their rights. By Allah! Oh Muhajireen, we are the most suited for this position. We are

the people of his own house, and have more rights than you. If ever there was a man who could read the scriptures of Allah, knew the laws of Allah, had scholarly knowledge of the traditions of the Messenger of Allah and versatility in the art of government, who could remove evils and distribute with the maintenance of equality, by Allah, he is among us. Therefore, do not follow your rampant desires. If you do so you will go astray from the path of Allah and will be removed from the truth.' Then Bashir Ibn Sa'ad said, 'Ali, had the Ansars heard these things from you before the pledge to Abu Bakr was finalised, they would not have differed from you'."

Then the narrator adds:- Then Ali seated Fatema on a quadruped and took her to the assembly of the Ansars during the night. She pleaded for help from them but they replied, "O daughter of the Messenger of Allah! Now we have already given a pledge to that man. Had your spouse and Apostle's cousin approached us before Abu Bakr did, we would not have made anyone equal to him." Then Ali used to say, "Could I leave the Messenger of Allah at home unburied, and quarrel with people for obtaining the kingdom left by him?" And Fatema used to reply, "Abul Hasan did what he should have done and what others have done will be taken into account by Allah."

16. Zakir Husain states in his *History of Islam*:- Abu Bakr's statement of *Aqeelooni* (let me withdraw), that is, his saying that the pledge given to him may be broken, has also been mentioned in the following books: *Sirrul Alamain* of Ghazali, *Tareekh-ul-Khamees* of Diyarbakri and *Riyaz-un-Nazarah* of Muhib Tabaree. He also states that Fazl Bin Rozbahan has written in his *Ibtal-ul-Batil*:- After the death of Fatema, Ali called upon Abu Bakr to see him alone. When Abu Bakr met him Ali said, "You decided about the Caliphate without us. We would not have blocked your way to the Caliphate, nor do we consider you incapable of that, but you should have waited until we could also have joined you." Abu Bakr said, "Abul Hasan, the Ansars were usurping the Caliphate, and were appointing a head of the state from their midst. Thus there

was a danger of sedition from them. Therefore, I made haste to avert their mischief and demanded a pledge of loyalty from them. But now, if you are inclined towards the Caliphate, I will deliver a speech before the people and abrogate their vow, and people will grve their pledges in your favour.” Ali agreed, saying, “Now we shall meet after the noontide prayers.” So after having said the noontide prayers Abu Bakr mounted the pulpit and said, “Break the pledges you have given to me for I am not better than you, and Ali is among you.”

17. Ibn Qutaiba narrates: Mughira Bin Sha’ba visited Abu Bakr and said to him, “In my opinion it will be better if you see Abbas and fix a share for him and his children in this Caliphate. Then Abbas will side with you and you will have a point to make against Ali and other Hashimites.” So Abu Bakr, Umar, Abu Ubaidah and Mughira went to see Abbas Ibn Abdul Muttalib. There Abu Bakr first praised Allah and the Prophet saying, “Allah sent Muhammad (may peace be upon him) as a Prophet and patron of the believers. By sending him among us He conferred His blessings upon us and blessed us through him until He chose what He deemed the best for His messenger (i.e. his death). The Prophet left the matter of succession to his people so that they may choose unanimously (with unity and co-operation and without a difference of opinion) anyone from among themselves as prudence demanded of them. People selected me to govern them and look after their matters. By God’s grace I do not feel any weakness, bewilderment or timidity in me as the source of my faculties is Allah the High and Mighty. I have relied upon Him and revert to Him. It is often reported that an accuser keeps on reviling the person under whose leadership the Muslims have gathered and he seeks your protection. In the circumstances either you become a forte for this convocation and enter the same stronghold as the Muslims have done en-masse or prevent the others from their trend. We have come to offer you a share in this Caliphate which may be bequeathed to your heirs also, because you are the Prophet’s uncle. People were aware of the position you and your companions had and inspite of that have diverted the

Caliphate from your people. O Sons of Abdul Muttalib! Remain where you are, for the Messenger of Allah was as much from us as from you.”

Thereafter Umar said, “Yes, by Allah, another point we should clear is that we have not approached you as if driven by necessity; only we did not like that the Caliphate be reviled by your people and that unanimity of the Muslims be doubted. This will tell upon you and the Muslims in general therefore you should look to your interest and that of the others.”

Then Abbas began his reply with the praise of Allah and His Messenger and proceeded to say, “It is only your assumption that Muhammad (Peace be upon him) whom God had sent to us as His Prophet and patron of believers and through whom He blessed us and then chose to call him back, had left the affairs of the people to themselves so that they may choose, a successor to him, abide by virtue and be not deviated by their own selfish motives. If you acquired the Caliphate claiming a relationship with the Messenger of Allah, you have usurped our rights and if you have acquired it on the ground of being a believer then we also belong to that group and are in fact senior to you. And if the believers have conferred this honour on you then it has not been properly done, for we dislike it. And if the share in the Caliphate which you offer to me is yours by right, then we do not need it, and if it is the believers’ then you have no right to go against their will and if it is ours by right then we do not like that you approve some persons and leave others. As for your statement that the Prophet was as much from you as from us, you should know that he was from the tree of which we are the branches and you are the undergrowth.”

18. Ibn Qutaiba mentions in *Kitab-ul-Ma’arif* that at the time of her death, people asked Aesha whether she would like to be buried near the grave of the Apostle. She replied, “No! I have indulged in too many innovations since the Apostle’s death. You may, therefore, bury me in the graveyard of Baqi’ near the graves of my other sisters.” Therefore, she was buried in the graveyard of Baqi’. Abdullah Ibn Zubair (her nephew) was the person to whom she made her last will.



19. In *Habib-us-Siyar*, *Tareekh* of Hafiz Abroo, *Rabee-ul-Abrar* of Zamakhshari and *Kamil-us-Safeena* it is stated that in the year 56 A.H. Muawiyah Bin Abu Sufiyan went to Medina to obtain the oath of allegiance for Yazeed and annoyed Husain ibn Ali, Abdullah Ibn Umar and Abdullah Ibn Zubair. Aesha objected to this behaviour of Muawiyah and cursed him. Muawiyah got a well dug in his house, then closed the mouth of the well with thatches made of dry grass and placed an ebony chair over it. Thereafter he invited Aesha and made her sit on that chair. Consequently she fell into the well and Muawiyah got the well closed and cemented with lime and went away to Mecca from Medina.

Simon Ocltley in his *History of the Saracens* on page 375 has quoted from Price a footnote which runs thus: "There is a tradition that Aesha was murdered by the direction of Muawiyah, and the following particulars are recorded: Aesha having resolutely and insultingly refused to engage her allegiance to Yazeed, Muawiyah invited her to an entertainment, where he had prepared, a very deep well or pit in that part of the chamber, reserved for her reception, and had the mouth of it deceptively covered over with leaves and straw. A chair was then placed upon the fatal spot and Aesha, on being conducted to her seat, instantly sank into eternal night, and the mouth of the pit was immediately covered with stones and mortar."

The two traditions about Aesha's demise and burial, namely the first one that she died in 58 A.H. and was buried in Baqi' and the second one that she was dropped and buried alive in a well by Muawiyah in 56 A.H. seem to conflict. But there is really no conflict, since it is possible that she might have fallen ill and made a will that she should be buried in Baqi', then recovered and was finally done away with by Muawiyah as stated above. As regards the difference of the years of death, it may be due to a misunderstanding of the historians. It is also possible that the story of her natural death and burial in Baqi' was fabricated to acquit Muawiyah of the heinous crime of murdering a wife of the Apostle and Mother of the Muslims.

20. It appears that Aesha was very vindictive and jealous by nature. She was sorely jealous of Khudaija even though Khudaija was not living then. She abhorred and loathed Fatema, the Apostle's daughter from Khudaija and Ali, Khudaija's son-in-law.

In *Sharh-i-Mishkat* it is stated that Fatema enjoined upon Asma Bint Umais not to allow Aesha to come to her bier.

Fatema died on a Tuesday, only seventy five days after the death of the Apostle. She was buried in the graveyard of Baqi', at the dead of night. In all, eighteen traditions of the Apostle have been narrated by her.

The Author of *Rouzat-ul-Ahbab* also writes that next day Abu Bakr, Umar and several older companions were annoyed with Ali as to why he had not informed them so that they would have had the honour and benefit of praying over her bier. Ali excused himself saying, "I was obliged to do as she had enjoined upon me."

21. Damiri notes in *Hayat-ul-Haywan* that when the news of Ali's assassination was given to Aesha she recited this verse: "He dropped his rod and got the place to rest as the heart of the traveller gets pleased when he reaches his destination." Her recitation of this verse proves how pleased Aesha was over Ali's death.

22. In *Tazkira Khawasul Umma* of Ibn Jauzi, *Kitab-ul-Mukhtasar* of Abul Fida, *Rouzat-us-Safa* and *Rouzat-ul-Ahbab* it is stated that a grave was prepared for the burial of Hasan near the grave of the Apostle, and his bier was brought over and kept there. But Aesha got the news, and riding a jackass she went there to stop the burial of Hasan near the Apostle. Having seen her there someone in Ali's party recited the lines, "You sometimes ride a camel and fight with Ali and sometimes riding a jackass you come to quarrel over the burial of the Apostle's grandson and prevent his being buried there." Every endeavour was made to bury Hasan there as he had desired, but it was of no avail

since the attendants at the funeral were divided in two groups and began to shower arrows at each other. Some arrows also pierced through the coffin. Then Husain, according to Hasan's alternate desire, took the coffin to the Baqi' graveyard and Hasan was buried there.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

*O you who believe, keep your duty to Allah and be with the truthful.*  
(The Holy Qur'an Chap. IX, v. 9)

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