

Mu'awiyah

Volume One

Preliminary discussions regarding the cognizance of Mu'awiyah and his predecessors, the connection between the Umayyad dynasty and the Jews, the connection between the Umayyad dynasty and the Christians, the significant prophesies of the Holy Prophet (p.b.u.h.) and Imam Ali (a.s.) regarding Mu'awiyah and his followers.

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Mu'awiyah (Volume One)

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

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Preface

A significant note

The researchers, irrespective of their field or subject of research, should always pay attention towards this fact that many of the historical, Qur'anic and jurisprudential realities can be derived by carefully focusing on the contents of these subjects.

For instance, with reference to history and historical writings, many a times the historians have not presented a clear image of many historical realities, either because of their lack of knowledge or due to their personal intentions. Although, the true scholars and researchers, who like to disclose the realities that are concealed in the pages of history, should not perceive the subject with an amateur view, but they should think about their subject of research with absolute focus and concentration, so that they can unveil the untold details, and with the help of their dedication and commitment, illuminate the darkness of history for the society.

Here, we will narrate a brief historic note and analyse its cause thereafter in the following pages:

It is mentioned in history that the Christians and Jews who inclined towards Islam considered Othman as the caliph until his reign; and even when his house was surrounded by a group of people, they defended him by putting their own lives at risk. But after his assassination, majority of their prominent and renowned personalities did not pledge allegiance with Imam Ali (a.s.) and left Medina for Syria to gather around Mu'awiyah.

This is a fact that has been mentioned in the history and we will present its instances in this book. At present, we should focus on this point that why did the Jews and Christians, who apparently accepted Islam, show readiness to support Othman? And why did they not support Amir al-Momineen, Imam Ali (a.s.)? And why did they leave for Syria and backed Mu'awiyah?

Can their behaviour be understood as a proof that they had their personal motives behind their apparent acceptance of Islam and their support extended for Othman? What had Othman done for them that the Muslims buried him in the Jewish graveyard? Why did they not attach themselves with the Holy Progeny (a.s.) and went after Mu'awiyah?

If we carefully study these issues, this reality will become evident for us that the group

of Christians and Jews, who had apparently accepted Islam, supported Mu'awiyah with the intention of harming Islam. And even before the assassination of Othman, they nominated the name of Mu'awiyah as the next caliph. When they reached Syria, Mu'awiyah welcomed them warmly and appointed a few of them as the guardians of Muslims.

One of the effects of their acceptance of Islam, was the propagation of Israelite stories, superstitions and concocted Hadith. They began to promote these with the apparent acceptance of Islam; and those caliphs who did not care for Islam, let these people free. This was one of the factors behind their acceptance of Islam.

Yes, they backstabbed Islam using the name of the companions of Holy Prophet (p.b.u.h.). It is notable that many of Umar's closed ones were the friends and companions of such people.

The author of the book 'Israelite wa Tatheer e Aan' writes: "That which aided the propagation of Israelite stories and superstitious and falsified the beliefs of the 'people of the Book', was the apparent acceptance of Islam by a few Jewish and Christian clerics who donned the dress of Islam and the attire of the Prophet's

companions. They were able to easily inculcate their superstitious beliefs and ideologies in the form of narrations and traditions and distribute it between the innocent Muslims, and contaminated the pure stream of Islamic tradition with their falsehood and fictions.

One of the factors that caused the Israelite stories of these so called Muslims to be welcomed by the people, was that the majority of Muslims considered their position to be equal and in line with the companions of Prophet (p.b.u.h.) and had high regards for them; this was because they were unaware of their corrupt intentions.

Imam Ali (a.s.), amidst one of his sermons regarding concocted traditions, describes this category of Muslims and says:

“The hypocrite is a person who makes a show of faith and adopts the appearance of a Muslim; he does not hesitate in sinning nor does he keep aloof from vice; he wilfully attributes false things against the Messenger of Allah (p.b.u.h.). If people knew that he was a hypocrite and a liar, they would not accept anything from him and would not confirm what he says.

Rather they say that he is the companion of the Prophet, has met him, heard (his sayings)

from him and acquired (knowledge) from him. They therefore accept what he says. Allah too had warned you well about the hypocrites and described them fully to you. They have continued after the Holy Prophet. They gained position with the leaders of misguidance and callers towards Hell through falsehoods and slanderings. So, they put them in high posts and made them officers over the heads of the people, and amassed wealth through them. People are always with the rulers and after this world, except those to whom Allah affords protection”.¹

In the history of Islam, there are numerous examples that prove this speech of Imam Ali (a.s.) based upon the optimism of Muslims towards ‘the people of the Book’ - who had positioned themselves in the group of the companions. It went up to such an extent that it has arrived in a few historical sources that:

At the time of his death, Ma’aaz bin Jabal advised the people gathered around him to seek knowledge from four men: Salman (r.a.), Ibn e Mas’ood (r.a.), Abu Dar’daa (r.a.) and Abdullah bin Sallam – a Jew who had later accepted Islam, because he stated that he had heard the

¹ Nehjul Balagha, sermon 201; Usool e Kafi: 62/1

Holy Prophet (p.b.u.h.) say, “He, i.e. Abdullah bin Sallam, is one of those ten people who will dwell in Paradise”!¹

A more authentic and clear narration is as follows:

“A man questioned Abdullah bin Umar about an issue. Abdullah replied while a Jewish man named Yusuf was present near him, “Ask Yusuf, because the Almighty Allah has said about them: فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ “Ask the followers of the Reminder if you know not”^{2, 3}

In this incident, there are notable points that will be mentioned in the following manner:

1. Why did Ma’aaz bin Jabal, Umar’s friend, refer to Abdullah bin Sallam, a Jew turned Muslim, but did not name Imam Ali (a.s.) who always remained with the Holy Prophet (p.b.u.h.)? Was the religious knowledge of Abdullah bin Sallam, a Jew turned Muslim, more

¹ At’ Tafseer wal Mufasssiroon: 186/1, As Sahih min Seerat’in Nabi al-Aazam: 106/1

² Chapter Ambiya, verse 7. Narrated from As Sahih min Seerat’in Nabi al-Aazam: 106/1

³ ‘Israailiyat wa Tatheer e Aan bar dastaanhaye Ambiya dar Tafaseer e Quran: 47

than Imam Ali (a.s.)? Or was it because Abdullah bin Sallam gave different knowledge on the name of religion to the ignorant and acquitted Muslims?

2. Why did Abdullah bin Umar ask the person who questioned him about a problem, to refer to Yusuf, the Jew?
3. Why did Abdullah bin Umar interpret the verse *فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ* “Ask the followers of the Reminder if you know not”, in favour of the likes of Yusuf? While in both the Shia and Sunni interpretations, this verse has been mentioned regarding the Holy Progeny (p.b.u.h.).
4. Why had Abdullah bin Umar made a Jew his companion and why did he honour him so much?
5. From whom did Abdullah bin Umar learn the companionship with Jews and the act of honouring them? Was he personally of such a nature? Was Umar aware of his actions? If yes, then why did he not stop him from this act? And

if Umar was not aware of his actions, then for someone who is not aware of his son's deed in Medina, how is it possible to administer the entire Muslim community throughout the nation?

It is evident that if deeply analysed and focused on these topics, many significant points will be illuminated for the researcher.

It is notable that the Holy Prophet (p.b.u.h.) prohibited the Muslims from their companionship with the 'people of the Book'.

The Holy Prophet's harsh stand against the Christian and Jew lovers

The Holy Prophet (p.b.u.h.) constantly prohibited the Muslims from interacting with the 'people of the Book', and from questioning them and showing humility before their annulled traditions, and warned all those who respected and honoured the 'people of the book' and their falsified books; as it was the era of the arrival of Islam and with the reviving, illuminating, and enlightening teachings of Islam, there was no place for such beliefs.

The following instances depict some of the stands taken by his holiness:

It has come in the ‘Tasfeer e Durr al-Mansoor’ that some of the companions of the Holy Prophet (p.b.u.h.) used to note down texts from Torah. This news reached the Prophet (p.b.u.h.) and he said:

“The stupidest of all the stupid and the most misguided people are those who distance themselves from the Book that has been sent down by the Almighty on them, and show interest in the book that was sent down by Allah on other Prophets and for other nations”.

It was this incident when this verse was revealed:

(أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي

ذَٰلِكَ لَرَحْمَةٌ وَذِكْرَىٰ لِقَوْمٍ مُّؤْمِنُونَ)

“Is it not enough for them that We have sent down unto thee the Scripture which is read unto them? Lo! Herein verily is mercy, and a reminder for those who believe”^{1, 2}.

Many interpreters are of this belief that the mentioned verse is revealed regarding those who wrote texts that were mixed with the

¹ Chapter Ankaboot, verse 51

² Tafseer Ad Durr al-Mansoor: 148/5 and 149. Also refer to ‘Tafseer al-Mizan’: 225/16

superstitious beliefs of the prior books and used to trust them, and the Almighty reminded them that the Holy Quran is sufficient for them.¹

The author of ‘Khashf ul-Asraar’ wrote that this verse is sent down regarding Umar bin Khattab who was busy reading a text from Torah before the Holy Prophet (p.b.u.h.), which enraged the Prophet and thereupon this verse was sent down^{2,3}.

Disbelief- The secret behind Jewish Brutality

This question might arise as to why Islam restricted the Muslims from maintaining terms with Jews and ordered to keep distance from them?

To answer this question, we say: One of the most important and effective factors that help in controlling human beings and preventing them from committing undesirable actions is to have faith in God and the Day of Judgement.

¹ Tafseer at-Tibyan: 218/8 and Tafseer e Tabari: 7/21

² Tafseer e Kashf ul-Asraar: 407/7 and 408

³ Israailiyat wa Tatheer e Aan bar dastaanhaye Ambiya dar Tafaseer e Quran: 145

If a person has faith in God and the Day of Judgement, and understands that all his actions and behaviour, his thoughts and opinions, bear reactions that will come back to him in the future; then he will try to monitor his actions, behaviour and thoughts in such a way that they do not have a negative and harmful effect on his personal life and on others.

By analysing the history of our ancestors, we can conclude that the biggest oppressors of the history were those who did not have faith in God and the Day of Judgement. For this very reason, they performed the most disgusting and brutal actions in the history and dragged not just their lives but the lives of a large number of people towards corruption and destruction. The Jews who left a deep impact of their secret conspiracies on the historical incidences and crushed a large number of people for the accomplishment of their destructive desires and purposes, belong to that group of people who do not have faith in the Hereafter and are in a state of hopelessness from it.

In the book '*Tehleeli bar Amalkard e Yahood dar Asr e Nabawi*', the author writes:

((As the Jews have faith in this material world only, they exerted all their efforts for accomplishing it and became ignorant of their

actual duties. This is the reason why they performed the most brutal actions for accomplishing their worldly desires and motives, which completely proves that they would not have performed these ungraceful acts if they had faith in the life after death.

The Holy Quran verifies their lack of faith in the Hereafter and says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسُ
الْقُبُورِ⁽¹⁾ الْكُفَّارُ مِنْ أَصْحَابِ

“O you who have faith! Do not befriend a people at whom Allah is wrathful: they have despaired of the Hereafter, just as the faithless have despaired of the occupants of the graves.”

This means, do not befriend the Jewish nation (who are worthy of punishment) and do not support them; because these are the people who have no desire for the reward of the Hereafter, and are the deniers of the Hereafter just like the disbelievers and idolaters, and this depicts the miraculous nature of the Quran; because this same belief is evident even in their religious teachings and the Torah itself, which is

¹ Chapter Mumtahina, verse 13

in the possession of the Jews today. It does not speak about the life after death!¹

The lack of Jewish belief in the Hereafter is famous to such an extent that many authors who wrote in this context, indicated towards this point also. For instance, Will Durant writes: ((The Jews do not have faith in the world after death and consider the reward and punishment exclusively for this world only)).²

It is clear that such a belief will not result in anything but corruption, assault, oppression, tyranny, destruction, disrespect and injustice towards the rights of others.³

On this basis, it can be said that the root cause of most of the corruption and brutality, is the lack of belief in the Hereafter.

As the Jews do not have faith in the Day of Judgement, they have focused on this world and the collection of its wealth and riches as their primary motive. In order to achieve their motive, they have indulged themselves in all kinds of actions; to such an extent that they are willing to destroy the lives of thousands of innocents and to drag them towards ethical and social corruptions and to provide them with a

¹ Afeef Abdul Fattah Tabarah, Al Yahood fil Qur'an: 36-7

² Will and Ariel Durant (Arabic source): 345/2

³ Afeef Abdul Fattah Tabarah, Al Yahood fil Qur'an: 37

suitable platform to dive deep into their self-inclined desires. In this manner, they weaken the pure nature, zeal, devotion and passion of the people and extinguish all the possibilities of a revolt or uprising against their improper system.

With respect to the above mentioned details, we can conclude that the Jewish chiefs have turned into the most dangerous beings living on earth by accumulating these wicked and animalistic attributes within themselves.¹

The dangerousness of Jews is such a serious issue that it has frightened most of the scholars and historical experts to such an extent that it was printed in one of the English journals that:

“All the political and economic problems of this world and the consequent wars have been framed by the Jews”.

Hitler's Report on Jews

Adolf Hitler writes: “As per my researches, I found many Jewish names at the top most position of the industries and factories manufacturing unhygienic and contaminated products. Most of the intoxicating drugs,

¹ Protocols of Zionist Scholars, ‘Dunya Bazeecha e Yahoood’, As Siratun Nabawiya and.....

adulterated medicines and even poisoned food products were manufactured by them.

The result of these researches was much more infuriating than expected. Later, I came to know that the products which were supplied from the factories associated to the Jews, were all unhygienic and contaminated, or at least adulterated and harmful. It became certain to me that 90% of the obscene literature that caused ethical corruption between the youth and the unethical arts and exhibitions, were run by those who comprised one-hundredth of the total population of the country, and this could not be rejected by anyone.

A new case came up to me on a daily basis. Their way of writing was so strange and intolerable that I was forced to read them several times to understand the actual motive behind the seemingly simple and unpretentious issues; while the issues which were discussed were mostly fallacious....

The profound criticisms and the extensive appraisal of the writings were mostly in favour of the Jews and those who transformed the system.¹

¹ Adolf Hitler, 'Nabard e Man': 41-42

The Jewish actions evidently depicted that their intentions were nothing but destruction. It was as if they were instructed by an occult group or society to create a havoc in all the social and political areas.”^{1 2}

Hitler, who was one of the most renowned blood-shedder himself, became so annoyed with the corruptions and oppressions of the Jews that he says: “The Jews did not have any motive other than destruction”.

All the corruptions, destructions, oppressions and misguidances that the Jews have spread in the entire world, is in correspondence to their selfishness and their egocentrism which resulted in their disbelief in the Hereafter.

It is obvious that as the reason behind the Jewish indulgence in extreme brutality and the wickedest of acts, was their sense of selfishness and egocentrism, which resulted in their lack of belief in the Hereafter, they indulged in all kinds of possible oppressions, not just in our era but since many centuries ago.

They laid down various conspiracies and acted upon them against Islam and the Holy Prophet (p.b.u.h.), not only in the beginning of

¹ Adolf Hitler, ‘Nabard e Man’: 43

² Tahleeli bar Amalkard e Yahood dar Asr e Nabawi: 113

Islamic era, but even before the prophet-hood of Allah's Messenger (p.b.u.h.); and the Omayyad dynasty has supported them all along.

It was apparent that after the arrival of Islam, their conspiracies became much more extensive, and when they realised that the world-wide Islamic Government will bring their shameful rule to an end, they did not hesitate in laying down any sort of new treacherous plots, and acting according to them.

About this Book

The study and analysis of the actions of Mu'awiyah and the entire Omayyad dynasty which ruled for a thousand months, and the awareness of their complete history, requires the penning of at least dozens of volumes.

The expansion of the borders in their rule and the extensive duration of their power, made the file of their deeds and actions much thicker and heavier. Therefore, whoever wishes to discover the truth and walk on the path that leads to the reality, can easily find out important points in the deed-books of the Omayyad dynasty which will clearly exhibit and display their features and the whereabouts of their actions and character.

Today, centuries after the kingdom of Mu'awiyah and the entire Omayyad dynasty, millions of Sunnis still regard the Omayyad rulers as the caliphs of Prophet (p.b.u.h.) and the guardians of Islam! But are these people truly aware of the heavy file of the Omayyad deeds?

Are they aware of the significant role played by Mu'awiyah and his successors in changing the history of Islam and the conspiracies laid down by them for achieving their motives? Are they aware of the behaviour of the thousand month Omayyad rule against the pillars of Islamic faith and beliefs?

Do they have any idea about the verses of the Holy Quran which were sent down regarding Abu Sufiyan, Mu'awiyah and their rule?

Are they aware of the fact that the famous Sunni scholars have quoted many significant and evident narrations in their books regarding them?

Are they aware of the inhuman acts that have been registered in the history regarding the Omayyad dynasty?

Do they know how they have diverted the path of the history of Muslims or rather the history of the humanity, and have misguided them using the name of Islam?

It is evident that those who have opened the past history before them and have learned its alarming and cautious points without any specific intention, are aware of how the Omayyad dynasty have stood against the Divine principles and the Holy Progeny (p.b.u.t.) in the name of Islam.

We have comprised this book and presented it before the common people, with the purpose of providing them with additional awareness and to cognize those who do not have information regarding these events, so that each of us can be aware of the wicked motives of the Omayyad dynasty and understand why and how were they able to sit on the position of the Caliphs and take the leadership of the nation under their control! And damage the roots of Islam!....

At present, due to the scintillating truths of the Shiite beliefs, a large number of people in the world have inclined towards Islam and are eager to know about the sects of Islam that deal with truth and reality, and the ones that have been misled.

The book 'Mu'awiyah' can easily guide them towards the selection of the true sect and can describe not just Mu'awiyah, but all those Sunnis who follow the path of Mu'awiyah and consider him their leader, as well.

Moreover, this book can be a significant guide for those Sunnis who have gained awareness of the Shiite beliefs but have remained in scepticism and doubt. This book will exhibit the incorrect path and will consequently make the right path evident.

To understand the significant role played by Mu'awiyah in misguiding the religion and the effort he exerted in opposition to the Prophet (p.b.u.h.) himself, requires the detailed study of a very important report which is quoted here:

Mu'awiyah - on the Day of Ghadeer

On the day of Ghadeer, one hundred and twenty thousand Muslims pledged allegiance with Amir al-Momineen (a.s.) and obeyed the command of Allah (s.w.t.). Even the most hardliner enemies of his holiness, like Abu Bakr and Umar, pledged on his hands and accepted his Guardianship. As per the writing of the Sunni scholars, Umar said: 'بِخ بَخ لَكَ يَا عَلِيٌّ' (congratulations to you O Ali!). All the women participated in the pledging ceremony and pledged allegiance with Imam Ali (a.s.) by placing their hands in the water-filled vessel in which Imam (a.s.) had placed his hand, and accepted his Guardian-ship by this means.

On returning to their nations and houses, the Muslims informed their tribes and friends about the allegiance ceremony which was held on the Day of Ghadeer and all of them accepted his holiness' Guardian-ship subsequently. Those who were against this incident from within, expressed their agreement apparently, and the entire nation mutually participated in the acceptance of the Guardian-ship, even if it was superficial in nature.

Therefore, all the Muslims including the hypocrites took oath on the eternal Eid of Ghadeer and accepted that the guardianship of the nation only belonged to Imam Ali (a.s.) after the Holy Prophet (p.b.u.h.), and surrendered before this decision.

There was just one person who opposed this incident and expressed his opposition openly. He refuted Allah's Messenger (p.b.u.h.) and revealed his hypocrisy before the entire nation, and he was none other than Mu'awiyah himself.

The Sunni authors have written that on the Day of Ghadeer e Khum, Mu'awiyah was one person who stood against Allah (s.w.t.), Allah's Messenger (p.b.u.h.), the Authority from Allah, the command of Allah and the entire nation; and he refuted (we seek refuge from Allah) the

words of Allah's Messenger (p.b.u.h.) by opposing it.

This fact has been written down by a number of Sunni clergymen and by this means, they have proved his blasphemy.

If people openly gathered in Saqeefa merely after seventy days of the martyrdom of Allah's Messenger (p.b.u.h.), against the command of Allah and in opposition to the successor-ship of his holiness, Mu'awiyah was the first one to stand in opposition to Allah's command, His Messenger (p.b.u.h.), His Guardian, who rejected the command of Allah on the Day of Ghadeer itself.

He emphasised on his stand to such an extent that as per the narration of the Sunni commentators, a number of verses were revealed regarding his wicked deed and disgraceful sin.

If only the Muslims were aware of these realities from the beginning of Islam till today, it would have resulted in an absolute and accurate understanding of Mu'awiyah's character. Unfortunately, the lack of knowledge and awareness regarding the Islamic realities kept a large number of Muslims in an atmosphere which deprived them of the essential and primary facts and as a result, they could not

discriminate between the right path and the misleading one.

The Shiite interpreters as well as the Sunnis have said that a few verses of the chapter Al Qiyamah were sent down regarding those evil deeds of Mu'awiyah which proved his blasphemy, as well.

Almighty Allah says in the chapter Al Qiyamah:

(فَلَا صَدَقَ وَلَا صَلَّى-وَلَكِنْ كَذَّبَ وَتَوَلَّى. ثُمَّ دَبَّ إِلَىٰ أَهْلِهِ يَتَمَطَّى
(¹

“He neither confirmed (the truth), nor prayed; but denied (it) and turned away; and went swaggering to his family”²

Pay attention to this significant note: Disagreement, not offering prayer, refutation and turning their backs, all these are the deeds of non-believers. Moreover, it was not just that he did not feel ashamed and disgusted of his actions and deeds, and it wasn't such that he blasphemed without actually realising it, but

¹ Chapter Qiyamah, verse 31 to 33

² Shawahid ut Tanzeel:390/2, narration 1040 and 1041. Those verses that have been sent down regarding Mu;awiyah are large in number, and both the interpreters of Shias and Sunnis have mentioned them in their books. We will mention the verse regarding Mu'awiyah in the discussion 'Mu'awiyah- from Qur'anic perspective'.

along with those comments, he also displayed pride and walked with arrogance. While Umar, Abu Bakr, Mughairah and others did not have the audacity to misbehave and oppose Allah's Messenger (p.b.u.h.), Mu'awiyah not only stood in opposition to his holiness, but he also spoke those offensive words with a seemingly high level of joyous pride and arrogance, and did not show any signs of shame and decency before the Prophet (p.b.u.h.) and the Muslims.

As we know that the actions and behaviour of every person speak for his inner self and his character. A person whose inner self and character is pure, will not commit shameful and wicked acts, and someone whose inner self and character is impure, indulges himself in committing disgraceful actions. Mu'awiyah had an impure and dirty inner self; because he is the son of Hind, the liver eater, who along with her mother were known for their sinful character.

Mu'awiyah not only uttered undesirable and disgusting words with his tongue, but he also expressed arrogance and joyous pride after refuting Allah and His Messenger (p.b.u.h.).

It is obvious that the true face of a person who possessed such an indecent character, even before Allah and His Messenger (p.b.u.h.), cannot be exposed with a report comprising of a

few pages; but for the absolute understanding of the deeds of such a person, it is necessary to study the life of his forefathers and ancestors as well.

For this very reason, we have also discussed about the ancestors and the family of the Omayyad dynasty in this book, with the purpose of completely exposing his past and the secrets behind his indecent character.

We hope that the respected readers will study this book with complete attentiveness and without any sense of prejudice, so that it helps them to uncover many of the historical realities and make them aware of several significant and effective details.

Murtaza Mujtahidi Sistani

{ 1 }

The connection between the
Omayyad Dynasty and the Jews

One of the most crucial conspiracies laid by the Jews for preventing the non-Muslims from accepting Islam and similarly, and the purpose of creating a conflict and rift between the Muslims, was to inject scepticism and doubt in the true beliefs of the Muslims.

Since many centuries and even today, they have tried to keep the people from inclining towards the universal religion of Islam by creating doubts and suspicions in the principle beliefs of Islam.

This is the same conspiracy used by the Wahhabis from past few decades to keep the non-Muslims from inclining towards Islam using the name of Islamic revival.

It is evident that by injecting suspicion and scepticism between the Muslims, the Jews have not only gained success in making the Muslims hopeless from their religion and keeping others from inclining towards Islam, but consequently, they have also successfully maintained their oppressive dominance and rule over the people by creating differences and conflicts.

In the book ‘Analysis of the actions of Jews in the era of Prophet’, the author writes:

Jews and the instillation of misleading thoughts between the Muslims

‘The illegal deeds of Jews came with heavy repercussions and effects. One of the most significant effects was the distortion of culture and faith due to the infusion of doubts and several misleading and baseless thoughts amongst the Muslims. When they laid the foundation of their opposition against Allah’s Messenger (p.b.u.h.), they began to instil doubts and create an atmosphere of scepticism and suspicion by the distortion of Torah and by quoting a number of concocted narrations. Thereafter, they preached them between the Jews and Muslims and this undesirable act resulted in the misguidance of the Jewish people and a group of Muslims, which brought them on the verge of two distinct paths. Therefore, the instillation of doubts and misleading thoughts by the Jewish heads created a destructive ideology in people’s minds and the eradication of these doubts was not a simple task.

One of the steps taken by the Jews towards this path was the infusion of ‘Israelite stories’ between the narrations, in such a manner that most of them were superficial and false, and it was apparently a cultural and religious lobby

against Islam in order to undermine its greatness and to portray it in an unintellectual form before the human society, and to put an end to its ongoing progress. Unfortunately, they commenced this strategy with a deceptive and misleading mannerism and gained success to a certain extent by injecting these deceiving thoughts by the hands of a specific group of Jews and Muslims, and drowned the people in a vast ocean of skepticism.

Therefore, it was a wise move by Prophet (p.b.u.h.) to have restricted the Muslims from inquiring the non-believers and from relying on the authenticity of their books¹; and considering the infusions that were made by the Jews, their

¹ Tafsee Al Quran al-Azeem (Ibn e Katheer): 467/2, narrates with reference towards the link between Umar and ‘people of the Book’, and the Prophet’s reaction against him. He says: I had asked a few questions from the Jews and had written them in a book. The Holy Prophet asked me, “O Umar, what is in your hands?” I replied, “It’s a text that I noted down from the Jews in order to exceed my knowledge”.

The Holy Prophet (p.b.u.h.) became so infuriated that his cheeks turned red. Then he gathered all the Muslims and said, “O people, I have brought to you all that you required, from the issues of life, rules, ethics, and it is available in a beautiful, concise and evident manner. Hence, don’t be misguided and don’t commit sins, and beware that sinful and disgustful people do not deceive you”.

Then I stood up and said: “I am satisfied that the Almighty is my God, Islam my religion, and that you are my Prophet”!!

motive could become more logical. Specifically, the reaction of Allah's Messenger (p.b.u.h.) against Umar bin Khattab, for studying the Jewish books, can be mentioned as an evidence.

Unfortunately, his connection with the Jews left its impact and at the last stage of the life of Prophet Muhammad (p.b.u.h.), along with the expansion of Islam and the Islamic borders, baseless beliefs and Jewish falsifications became widespread between the Muslims, and people like Ka'ab ul Ahbar, Abdullah bin Amr bin Aas and Abu Hurayrah had a major role to play. Just as Umar bin Khattab permitted 'Tamim Bin Aws' to narrate his stories and anecdotes openly inside the Prophet's Mosque before the people and heard the fictional stories of Ka'ab ul Ahbar, himself.¹

In this manner, the trend of stories and story-telling became common within the mosques with Umar's agreement, and along with these tales and stories, the superstitions and falsifications spread between the people. As the common people have a tendency to incline towards astonishing and shocking things, they gathered around the story tellers and lend ears to

¹ At' Tafseer wal Mufasssiroon fi Thaubihil Qasheeb: 122/2

their lies, which resulted in the spreading of 'Israelite stories' between the people.

Dr. Abu Shub'ha says: 'The new trend of story-telling began towards the end of Umar bin Khattab's reign. Thereafter, it was introduced as a specialized art and presented with those stories that were not intellectually and ethically appropriate.'¹

Due to the Jewish strategies made for the purpose of spreading Israelite stories and misguiding thoughts between the people, and the support extended by Umar bin Khattab towards the preachers and story-tellers whose stories were full of superstitions and Israelite stories, the result was nothing but the dispersion of misguiding thoughts and instillation of misleading doubts between the Muslims which left an undesirable but deep impact; and due to these very actions, a large number of non-believers remained in the state of ignorance and misguidance, and a group of Muslims, who were of weak faiths, got pulled towards a devious path.

Therefore, the propagation of misguiding and indecent thoughts had a harmful effect in every era. In that period of time, the Jews

¹ Al Israeliyaat wal Mauzoo'at fi kutubit tafseer: 89 and 123

realized this fact and began to spread these doubts between the people and these offensive acts came along with great effects and impacts, one of which was that the Prophet (p.b.u.h.) had to spare a lot of time in the eradication of these doubts.¹

A significant point towards which the Sunnis should pay attention – just like their famous clergymen have written in their books – is that: Umar used to restrict people from writing and narrating the narrations of Prophet (p.b.u.h.) and used to say, “Narrating the word of Allah’s Messenger (p.b.u.h.) can result in people’s ignorance and lack of attention towards the Book of Allah!” If Umar’s actual intention behind restricting people from quoting the narrations was to direct their attention towards Quran, then why did he not prevent them from story-telling and narrating Israelite stories. Instead, he gave permission to men like Tamim bin Aws to narrate their stories inside the Prophet’s Mosque! This incident continued in such a way that according to Dr. Abu Shub’ha, story-telling became a trend by the end of Umar’s reign and emerged as a regular profession and specialization for a few men.

¹ Tahleeli bar Amal’kard e Yahood dar Asr e Nabawi: 148

Was it such that collecting Jewish beliefs and gathering their thoughts by Umar, did not result in the diversion or lack of people's attention from Quran, but narrating the word of Allah's Messenger (p.b.u.h.) could result in the aloofness of people from Quran?!!

Indeed, the true path has always been bright and evident. It is necessary for the Sunnis to be cautious of the path they have chosen; specially, the young generation, which possesses bright and broad intellectual reasoning, should think deeper in order to have an absolutely intellectual access of such beliefs that can provide them conviction.

Another Jewish conspiracy for the destruction of Islam

Unfortunately, the restriction of quoting the narrations of Prophet (p.b.u.h.) did not end at this stage. The Jews refuted the existing narrations of Prophet with the help of their apparent and secret partners by regarding them as the ones faked centuries after the demise of his holiness.

This claim turned out to be another cause of Muslim ignorance from the narrations of

Prophet (p.b.u.h.), which emerged as a result of the Jewish agents.

Pay attention to this report:

‘Recently, Ignac Goldziher, a Jewish scholar who is originally Majaari, wrote the second volume of his book with the caption ‘Muhammedanische studien’, wherein, he analyzed those Islamic narrations and reports which claim to transmit the beliefs, faiths and the character of Prophet (p.b.u.h.) on a personal basis. He believed that these narrations did not exist in the life of Prophet (p.b.u.h.); moreover, he was of the belief that they have largely come into existence in the 8th and 9th century A.D., and are the result of those conflicts which arose at the time of Islamic expansion, i.e., a century or more after the demise of the Holy Prophet (p.b.u.h.).

According to Goldziher, whenever a conflict based on politics, religion or human rights took place between the Muslims, such narrations came into existence simultaneously, and both the opponents used to defend their beliefs by seeking support from the narrations which they used to associate towards the holy Prophet (p.b.u.h.). In the course of his discussion, he analyzes those scripts which

reflect the perspective of both the patrons and the opponents of the Omayyad.

Jews and their support for Omayyad Dynasty

He added: The second change that took place in that period was the appearance of a much more criticizing perspective towards the traditions and narrations of the Muslims, which analysed the Omayyad actions with a positive outlook.

In the works of 'Wellhousen', the Omayyad dynasty is highly acclaimed for creating an Empire and maintaining it with the help of a suitable bureaucratic mechanism, and this praise becomes more colorful in the writings of 'Henry Lamenz Belgic'.

'Lamenz' considers the Umayyads to be the founders of the Arab Nation in Syria, and regards it as a powerful and successful empire for not surrendering before the dominance of Islam.

An immigrant writer like him, with the love for his so called native country, exerted his knowledge and effort in the analysis of the Arabic sources in order to depict a much more positive picture of Omayyad dynasty (he spent

the duration of his literary research in Lebanon, which was calculated as a part of the Great Levant or the Historical Syria). Actually, his work was to gather and display such details that could defend the Omayyad dynasty and fight against the common enmity that is present in the Islamic traditions and narrations.

Collectively, almost till the last phase, the western research had its base and progress on these two perspectives and it has not exceeded ahead of the works of Goldziher, Wellhausen, Lamenz and a few scholars of this age like 'K.H. Baker'.

At the end of the 1940th decade, an American scholar, D.S. Dent, a few moments before his death in the air accident, expressed that the analysis of Wellhausen can be questioned with respect to the monetary system of the Omayyad dynasty which can analytically be considered the reason behind the revolution of the Abbasids.

Other scholars have criticised the inference of Wellhausen regarding the causes of the downfall of the Omayyad Dynasty, and are of the belief that he has laid extra emphasis on the role of the Iranian slaves in the Hashemite movement and this emphasis resulted in an antagonistic emphasis over the significance of

the Arabs in the Islamic history. To support this argument, we can present the works of ‘M.A. Shaban’ as an example.

Irrespective of these criticisms, the perspective of the Omayyad History depicted by Wellhausen, is widely discussed even today. Although, at the same time, his analytical method has been declared unsuccessful and even sceptical and is widely criticized; the result being that some of the scholars are now doubtful about the possibility of writing down the detailed history of the Omayyad era.

Prior to this, in the mid-1950, an objection was placed against the Muslim traditions and narrations regarding their credibility as a source of the Islamic history; the works of Goldziher can be seen as a final confirmation to these scepticisms and later, his student J. Schacht, walked on the footsteps of his teacher with much more sternness.

After a historical analysis of the sources of Islamic jurisdiction, Schacht claimed to have enormous examples in favour of his teacher’s perspective and claimed to prove that the Islamic traditions and narrations came into being much after the death of Prophet (p.b.u.h.), and the legal arguments that took place at that time had a great influence on them.

Thereafter, there came people who attacked the details provided by the narrations and traditions regarding the beginning of Islamic history, with the help of the researches of Schacht.

In the year 1974, A. Knot published his book with the name *Untersuchungen Quellenkritische* and attacked the theories of Schacht which had resulted from his analysis of sources.

He emphasised that the historical traditions and reports have been continuously reassessed and rewritten at the time of their collection and narration. Even the reporters of the beginning of Islamic history, the summary of whose writings is available in our sources, did not exist at the beginning of the traditional reports and narrations; they were also the compilers and collectors of those details before having access to them, which were being formed and brought into existence.

He believed that it is not possible to have access to the point of emergence of the sources that have reached us. Moreover, it is also not possible to have access to the reporters and the thought schools of the 8th century with specific and evident details, and to specify the methods and inclinations of each of them respectively. As

a matter of fact, each of them have given details as per different perspectives.

Thereafter, 'Knot' began to verify the various forms of his sources and its inner content, so as to prove that these sources are much more extensive than merely a composition of 'Topoi' whose historical base maybe questionable.

He has an extremely negative opinion about the utility of these sources with the purpose of the replenishment of the initial phase of Islamic History. It appears that "Knot" wanted to derive his desired inference from the initial phase of Islamic History by writing down this book, but his intention did not turn successful, practically. More or less, all the historians have chosen the method of 'Wellhousen' for writing down the Umayyad History, and by beginning to criticise the sources, they believed that they could appropriately utilise them for the purpose of replenishing the Umayyad History, provided that the criticisms were correct.

In Germany, Scholars such as 'Rizwan Saeed' and 'Grant Roder' can be named as those who tried to utilise the methods of 'Wellhousen'; although, they mostly pertained to

the sources that were of social and economic nature.

In the United States, F. Mc Grodner proposed a new method from the history of Arabian Achievements and promised to justify the recognition of this method in his work. Although, it is doubtless that such unprecedented researches are considered confined and constrained by most of the scholars, and they give preference to the analysis of the original sources and the writing down of history. 'Wernerande' and 'A.L. Peterson' are a few evident examples of such writings.

Lately, in another important work of 'Patricia Kron' by the name 'Slaves riding the horses', an effort has been made to use new methods for utilizing the Islamic sources, alongside the approval of the works of 'Goldhizer', 'Schacht' and 'Knot'. As per the belief of 'Patricia Kron', this method will be based on the biographical perceptions.

He reminds that if the important details from the Islamic sources (names and the history of the Caliphs and Governors etc.) are analysed by going through the permanent sources (like coins, writings and non-Islamic sources), these two methods will be able to help us by their mutual correspondence.

He also believes that it is not justified to portray all the hidden details of Islamic sources as fake, and that they have been hoaxed later on, or the excerpts of writings such as ‘Topoi’.

The implicit but evident aspects like the social opportunity for an individual, the relations between a tribe and a sect, one’s marital connection with a tribe along with the social and political attachments, can potentially be based on reality. Those details which are presumably trivial, like the individual opportunity and tribal and sectarian attachment, individual connection in the form of marriage, and one’s social and political enrolments, are much closer to the truth; and a historian should compulsorily concentrate on such details. Thereafter, he can site historical incidences with reference to the factors that led to the revolts, and the role played by the Caliphs in the significant historical incidents.

From this perspective, the appealing effect in the book of ‘Kron’ is its fluent and the minutely descriptive nature of the discussions. The significant conclusions that can be derived from this research, which are also a result of other scholars who had a notable contribution in it or who have approached it earlier, is that it keeps itself away from insignificant and

apparent narrations of political incidences and shows its inclination and preference towards the historical institutions and the social and religious history.

Another book that has followed this method is of 'M.J. Morni'. In the modern Islamic era, especially for the Arabs, the Umayyad history can reflect the current religious and political turnouts of a few incidents like a mirror.

It does not mean that all the latest Arabic and Islamic writings based on the Umayyad History can turn out to simplify the current issues, or if we come to know the religious or political perspective of a particular writer, we can predict what he is trying to convey, but the importance of the Umayyad Era is because of the Islamic and Arabian outlook of the Middle East.

From this aspect, it is evident that the Arabs or the Muslims who are struggling to attain their personal identity in the modern world, will be able to find out many significant points in the history of the Umayyad dynasty, that are worth studying with the purpose of acquiring an identity for themselves. More importantly, all kinds of possible conflicts between Islam and the Arab Nationalism, can

have a significant effect on the different viewpoints of the Umayyad History.

From the Arabian Nationalist viewpoint, the Umayyad Dynasty can be considered as an epic culture because they have laid the foundation of the foremost Arabian Empire. Although, the Islamic narrative traditions, as discussed earlier, have portrayed an inimical picture of the Umayyad dynasty, and if Islamic aspect is given more importance than the Arabian one, in acquiring an identity, it can possibly cater to a few problems.

It is a wholesome conflict and probably a hidden and unexposed one that if the Shias look at the Umayyad history with the typical Shiite viewpoint, which is a hostile one derived from their narrations and traditions, and if the Syrian nationalist picture overshadows the common Arabian Nationalism, in both these conditions, it is very likely that this conflict will reveal and unfold many realities.

Research and Analysis of Goldhizer's Report

In this report, Goldhizer has rejected the traditions that have been quoted from Prophet (p.b.u.h.) and have considered them to be faked

and forged a century or more after the death of Prophet (p.b.u.h.).

He is a renowned Jew who considers these narrations to have emerged as a result of the political conflicts that took place after the Prophet (p.b.u.h.).

He succeeded Wellhausen in the act of rejecting the narrations of Prophet (p.b.u.h.) and moreover, he also praised the Umayyad Dynasty. After him, Lamenz praised them in a greater manner.

Writers in America and Germany followed the path of Wellhausen and acclaimed the Umayyad lineage.

A significant question arises here, whose answer can explore many other principal issues and it is: Why did some of the Jewish writers and their supporters like Goldziher and Wellhouaen reject the authenticity of the narrations of Holy Prophet (p.b.u.h.) and regarded them as faked and forged after the demise of the Prophet?

We will answer this question by stating that even after all the efforts made by Umar for restricting the collection and distribution of narrations between the Muslims, there were a few Muslims who wrote down the narrations of the Prophet and distributed them amongst the

people. In this way, many of the sayings of the Holy Prophet (p.b.u.h.) remained within the access of the people.

Among the narrations which are collected in the books of the two sects (Shias and Sunnis), there exists such narrations that are of great political importance along with their religious aspect. Out of these, prophesies of the Holy Prophet regarding the Umayyad dynasty are notable.

In these predictions, which have been mentioned in a detailed manner in this book, Prophet (p.b.u.h.) has warned the people and the entire nation about their evil deeds, from not just the religious aspect but also the political prospective.

As these predictions have reached the extent of precision, and the Sunni clerics have also quoted these narrations in their books, there isn't any point of skepticism regarding the tyrannical attitude of the Umayyad Dynasty. Moreover, their enmity with the religion and the progeny of Holy Prophet (p.b.u.h.), before his prophet-hood, during the era of his Prophet-hood and after his demise, is clearly evident.

Those Jews who have indulged themselves in research works and have attempted to wipe of the evil stains from the

clothes of the Umayyad dynasty, had no other option but to reject all the sayings of the Prophet (p.b.u.h.) from their very roots.

It is evident that a person who accepts all those prophecies regarding the different aspects of the Umayyad Dynasty, with reference to a particular individual or on an overall basis, will not be able to prove them as the supporters of the religion by any means.

The Jews and their supporters who live in America, Germany or any other country and aid them, have denied the narrations of the Holy Prophet (p.b.u.h.) in order to revive the misleading beliefs of the Umayyad (which is propagated by the Wahhabis at present), so that by nurturing and propagating the misleading beliefs of the Umayyad lineage, they can preach the Wahhabi beliefs in the society.

Due to the defeat of the Umayyad dynasty and the disintegration of their rule, their power vanished and gradually, their name began to fade and was finally forgotten.

As the Jews lost all hopes of the formation of a new Umayyad rule in the Muslims countries, they laid down a new conspiracy and decided to revive and resurrect the Umayyad thoughts and beliefs between the Muslims.

This was for the purpose of invoking dispute between the Muslims (which was the age old intention of the Jews), and also for propagating the Umayyad thoughts and beliefs (who held enmity against the Holy Prophet and his progeny) between the Islamic Nation.

Those who are aware of the history and who perform their historical research and analysis with an honest viewpoint, also know this fact that the Umayyad dynasty had an age old enmity with the Hashemite lineage, even before the era of Prophet-hood, and they have continued this enmity by hiding it in a hypocritical manner even after the arrival of Islam, although, they have unleashed themselves and revealed their true face many a times.

Such researchers and scholars will easily understand that the Wahhabis are nothing but the revivers of the Umayyad tradition and the propagators of their Anti-Islam thoughts and beliefs.

Enmity with Allah and His Messenger (p.b.u.h.), hostility against the Divine Progeny, demolishing of the graves and destruction of the souvenirs of the Holy Prophet, creating obstruction in the progress of Islam, having relations with the Jews and Christians and propagating their agenda, enmity with the Holy

Kabah and acclaiming the Bait al Muqaddas against the Kabah, these are the significant conspiracies laid down by the Umayyad which are now being propagated by the Wahhabis.

In order to understand the role of the Umayyad dynasty in the fulfillment of Jewish motives, we will quote some of the thoughts and deeds of Hajjaj – who was one of the most ruthless and brutal rulers of the Umayyad Dynasty, along with Abdul Malik.

HAJJAJ – THE INCULCATOR OF JEWISH BELIEFS

It is written in the book '*Tareekh e Tehleeli e Islaam*':

'As the years of the Hajjaj's rule were proceeding, he persistently added on to his misguiding behaviour and humiliation of Islamic tradition, to such an extent that he said in one of his sermons regarding the visitors of the grave of the Holy Prophet (p.b.u.h.): "Down with these people! Why do they rotate a stack of sand and wood? Why don't they visit the Palace of Abdul Malik and rotate around it? Don't they know that

the caliph of a person is better than the Prophet himself”! ¹

Due to the amount of respect he possessed in the eyes of the Caliph, the other rulers used to attain his proximity and nearness!

With the help of his rule, Hajjaj tried to dominate the entire Iraq and the eastern areas of the empire with fear and terror. He killed a large number of pious and innocent people of Kufa. He was the one who settled down the revolt of the Khawarij (the outlaws). He inculcated such fear in the hearts of the people that not just the Iraqis, but the entire Khuzestan and the east was suppressed.

Although Hajjaj used to behave strictly with his subordinates, he was extremely obedient and respectful to his superiors. He wrote in a letter addressed to Abdul Malik: “I came to know that Amir al-Momineen sneezed in one of the public meetings and the people present in the audience said ‘Yarhamukallah’ (May Allah Bless You) for him; ‘فَيَا أَيُّهَا كُنْتُ مَعَهُمْ’

! فَأَفُوزُ فَوْزًا عَظِيمًا’ ²

¹ Sharh e Nehjul Balagha Ibn e Abil Hadeed:242/15, Aqd ul Fareed:284/5, Murawwij uz-Zahab: 44/2

² Ibn e Abd Rabbah: 286/5

In his speeches, he regarded the status of Abdul Malik higher than that of the Messenger (p.b.u.h.) and used to say: ‘O people! Is your Messenger of a greater value in your eyes or your Caliph? Prophet (p.b.u.h.) was the messenger of Allah whereas Abdul Malik is His Caliph!¹)²

Abdul Malik also tried to restrict people from the circumambulation of the House of God and instead of Mecca and Medina, he tried to display Syria in line with the shrine of God for the people.

Yaqoobi writes in his history: When he was threatened by the Romans and the Zubair family, he initiated to resolve the Roman issue by signing a treaty with the Roman Empire and began to pay heavy taxes in return. As he relieved himself from the foreign enemy, he steadied himself to suppress the son of Zubair. In order to fight against Hejaz, he took use of both militarism and the political strategies.

Initially, in order to prevent the pilgrims of Syria from being affected by the preaching of the family of Zubair, those who would help

¹ Same: 285

² Tareekh e Tehleeli e Islam: 205

spread his message in Syria, he forbid the Pilgrimage of the Holy Kabah.

Yaqoobi writes: People objected on why they were being prohibited from their obligatory pilgrimage?

Abdul Malik replied: Ibn Shahab e Zuhri narrates from the Holy Prophet (p.b.u.h.) that the pilgrimage towards three mosques is obligatory; Masjid ul Haraam, My Mosque and Bait ul Muqaddas. Today, the pilgrimage towards Bait ul Muqaddas possesses the same value for you as the Masjid ul Haraam.

Ibn Shahab himself states: This rock – the rock on which the Jews present their sacrifices- is the same rock on which the Holy Prophet (p.b.u.h.) placed his foot on the night of Elevation (Me'raj)!

As per the command of Abdul Malik, a dome was built on that rock and silk curtains were hanged over it and servants were appointed to look after it. People were forced to rotate around it and this tradition was followed during the entire reign of the Umayyad Dynasty.¹

Abdul Malik wanted to diminish the importance of Mecca and Medina and display Syria in line with the shrine of God (it was an

¹ Tareekh e Yaqoobi: 8/3

act which was followed by many of his successors).¹

Pay attention to this incident also: Sulaimaan, the son of Abdul Malik, was praised by Abdul Malik for destroying a souvenir of the Holy Prophet (p.b.u.h.):

In is mentioned in the book '*Maqalaat e Tareekhi*' that:

“When Sulaimaan Ibn Abdul Malik was the crown prince, he came to Medina and heard that Aban bin Othman bin Affan has come up with a new tradition.”²

¹ Tareekh e Tehleeli e Islam: 202

² Pay attention to the following point that states whether the writer of the tradition was Aban bin Othman bin Affan or someone else:

“One of the men who wrote down the traditions in the second century of Hijrah, was Aban bin Othman bin Affan. In majority of the sources, his name is mentioned as ‘Aban bin Othman al-Ahmar al-Bajali’”. Only Yaqoot e Hamawi introduced him as ‘Aban bin Othman bin Yahya bin Zakariya al-Lu’lui’, and the reason behind it was the mixture of two biographies by Yaqoot, from the source used by Yaqoot, i.e. ‘Al Fehrist’ of Sheikh e Toosi. (See: Al Fehrist: 179)

It has come in the Shia narrations that he was amongst the slave of the Bajeela tribe. We know that being a slave does not necessarily make a person non-Arab, because even between the Arabs, before Islam and probably even after it, the Aqd e Wilaa existed.

Its example is the Aqd e Wilaa that took place between Zayd bin Haritha and the Holy Prophet (p.b.u.h) or the one that was held between Ammar bin Yasir and Bani Makhzoom. Even then, the possibility of ‘Aban’ being non-Arab is stronger.

The tribe 'Bajeela' is known as a Qahtani tribe. This tribe, like many other Hejazi or Yemeni tribes, migrated to Iraq after the Islamic invasions and settled in Qadisiyah. In these invasions, a number of Iranians associated themselves with Arabs and agreed to serve them.

Many of them were enslaved and progressively, after they were freed, they became famous as the slaves of the Arab tribes. The tribe 'Bajeela' was with Amir al-Momineen (a.s.) in the Battle of Siffeen and also defended Mukhtar against his enemies. (Mo'jam e Qabael e Arab: 63-65/1)

Hence, signs of Shi'ism can be found in this tribe. Apart from Ahmar, other titles were also given to him, like the one mentioned by Mohammad bin Salam – his student, which is 'Al Aa'raj'. He remembers him as 'Aban al-Aa'raj' at several instances. (See: Tabaqat e Fuhood us-Shu'ara:482/2)

With respect to his narrations from Aban, which are repetitively mentioned in Tabaqat us-Shu'ara), he definitely intends the same Aban we are discussing about. It is possible that 'Aa'raj' was changed from 'Ahmar'.

This point is worth analysing that apart from Aban bin Othman al-Ahmar, there exists another person by the name 'Aban bin Othman bin Affan' who is the son of Othman, and apart from the several years of his rule over Medina, it is also claimed that he had a hand in the narrations of Seeratun Nabawi.

The similarity in their name was the reason why some placed the son of Othman bin Affan in the position of Aban, who belonged to the Imami sect. Including 'Fu'aad Sazgeen', who mentioned Aban bin Othman bin Affan while writing about the biography writers of the first era, and wrote that his narrations are in 'Tareekh e Yaqoobi'. (Tareekh at-Turaath al-Arabi, at-Tadween at-Tareekhi: 70)

While the person whose narrations are in 'Tareekh e Yaqoobi' is Aban bin Othman al-Ahmar. Its proof is that Yaqoobi himself clears that he is the narrator of the narrations of Imam Jafar as- Sadiq (a.s.).

It is obvious that the age of Othman's son, who was with Ayesha in the Battle of Jamal, was not such that he could narrate from Imam Sadiq (a.s.). Apart from this, if we look at the Shia

When that tradition was read out to him, he observed that the men from the ‘Ansaar’ who were alive at the time of the first and the second Qibla, and who participated in the battle of Badr, were praised in it.

Sulaimaan said:

''ما كنت أرى لهؤلاء القوم هذا الفضل''

sources of Hadith and acquire some knowledge about Aban, it will depict that this mistake is due to a big confusion and mix up.

It is doubtless that he belonged to Kufa because the tribe Bajeela was in Kufa.

Najashi indicates that ‘Asla e Kufi’ writes: ‘He lived for some time in Kufa and some time in Basra’. This the reason why many people from Basra, namely Abu Obaida Mo’ammam bin Muthanna, and Mohammad bin Salam Jamhi, were his students. (Rijaal al-Najaashi: 13 no. 8)

It is notable that in the text mentioned in ‘Kashi’, it is written: ‘And Aban was from Basra’. (Rijal al-Kashi: 352 no. 660)

We should know that Aban was one of the companions of consensus (Ijmaa’). One of those people for whom it is said: “What is authentically associated to them, should not be doubted”. This is the best evidence for his greatness and authenticity.

He is the narrator of numerous narrations in the field of Jurisprudence, which have been mentioned in the ‘Four Books’ and other books of Fiqh. A list of these narrations is made by Allama Tas’ari in ‘Qamoos ur Rijaal’. The instances where narrations are quoted from Aban bin Othman are mentioned in ‘Al Furoo e Kafi’ by another researcher. (Al Sheikh Kulayni wa Kitabuhu al-Kafi: 263-299), (Manabe’ Tareekh e Islam: 63)

“ I had never assumed that this tribe had any such significance”.

Then he ordered for that manuscript to be burnt. When he returned to Damascus, his father praised him for his act and said: 'ما حاجتك أن تقدم'

'بكتاب ليس لنا فيه فضل' "It was not necessary for you to welcome a book in which we were not acclaimed"!'

As per the belief of Abdul Malik, a book in which the Umayyad Dynasty was not praised, held no importance; even if it contained the sayings of the Messenger of Allah (p.b.u.h.).

It is mentioned in the book 'Umawiyān', 'They adopted a strategy in their reign which in its best form paid the least attention towards the demands of Islam and in its worst form, stood outrageously against the principles of Islam. Indeed, the most severe act performed by them was to ascertain the Caliphate as a hereditary asset for their family.

They oppressed a large number of the followers of Islam and even assassinated a few, including the members of the progeny of Prophet, specially his honourable grandson, Imam Husain (a.s.); attacked the Holy cities of Mecca and Medina and performed military invasions in the holy city of Mecca twice.

This picture clearly scrutinizes the reports and narrations regarding the Umayyad Dynasty. They also restricted the non-believers from converting into Islam so that the rights which are meant for the newly converted Muslims could be consumed by themselves and ruled the people with by means of suppression and brutality.

In that era, such works of literature were compiled which portrayed the Umayyad injustice and oppressions, their enemies were praised in the form of poetry, and God was held witness as to why the Islamic society was left entangled and disintegrated under the rule of these oppressors and non-believers. Some of the most renowned works in this regard are the writings of Jahiz in the tenth century A.D. and Maqrizi in the fifth century A.D.¹

Jewish Racism

It is written in the book ‘Israeliyaat wa Tatheer e Aan.....’ that:

‘As mentioned in the encyclopaedia *Britannica*, the actual factor which led the Jews in believing themselves to be the ‘Superior Nation’, has its roots in their book Talmud. According to the Jews, this book is considered to

¹ Omawiyān, Nukhusteen Doodman e Hukumat’gar dar Islam: 27.

lay emphasis on this point that they are a nation which should live separately^{1,2}.

Discussing the reasons behind the non-propagation of Judaism between the Arabs of the era of ignorance, Mohammad Jawad Mughnia writes:

“The Jews were not in favor of propagating their religion between the rest of the nations and races. This was due to their belief that this act could become a factor which would lead them to stand in line with the rest of the humanity, and this consequence was unacceptable by them. It resulted from their belief that God has chosen them amongst the entire creation and has regarded their nation to be the superior one and has designated the rest of the human race as their slaves. Due to this very reason, the Jews referred to the rest of the

¹ Quoted from ‘Naqd wa Nigarishi bar Talmud’.

² As per Talmud: “Israelites held a higher position than the angels before God, and battling against them will be considered an opposition of Divine Position; because every Jew is a physical part of God, just like a son is a part of his father. The difference between a Jew and a non-Jew is the same as the difference between humans and animals”. Talmud, Sanhedrin: 2_58, quoted from ‘Al Kanz al-Marsood fi Qawa’ed at-Talmud: 60’. Also see: “Al Asfaar al-Muqaddisa Qabl al-Islam: 165 and 166, Al Kitaab al-muqaddas fil Mizan: 23, Muqarinatul Adyaan (Al Yahudiyya): 272 to 274, and Al Arab wal Yahud fit Tareekh: 174”.

humans as ‘Juyeem’ or animals in the human form”^{1, 2}.

The Jews are famous for their racist behavior and their belief of considering themselves superior to the rest of the human race.

They are so persistent and insistent in this belief that they say, ‘None other than the sons of Israel have the capability of becoming a Jew! It is only the sons of Israel who have the right to follow the Judaist religion’.

This is the reason why none of the followers of other religions show inclination towards the Judaist religion. Although, some of the Jews themselves show inclination towards other religions.

This belief of Jews that the sons of Israel belong to a superior race and the consideration that the Jewish religion is exclusive for the superior lineage, resulted in the aloofness of common people from the deceit of their religious teachings and their inclination towards this distorted religion.

The Jews believe that they will dominate the entire world consequently and

¹ Israeliyat ul Qur’an: 16 and 17

² Israeliyat wa Tatheer e Aan bar Dastaan’haaye Ambiya dar Tafaseer e Quran: 37

destroy all their enemies because they consider the entire earth as their property. At that time, the human race will have to either accept the Jewish religion or be destroyed completely.

They say: “When our imperialist rule will commence, all the other religions will cease to exist, except for our religion which is indeed based on the faith in one God. Indeed, the fate of our nation is destined with the help of God as the superior nation and He has connected the fate of the human beings with our fate.

Therefore, the base of all the other beliefs should be uprooted even if this act results in the denial of the existence of God, as we perceive it today.

This act will not just benefit in the era of the transfer of the governance but will also help those youngsters who will lend their ears to the teachings of the Mosaic religion in future. A religion with firm and progressive rules, which will make the entire world submit before us.

Although, in our teachings, we will emphasize more on the nourishing factors and the secretive and mysterious aspects of this religion, and will publish articles, when necessary, to compare our divine governance with the prior governments and will evidently disclose the mistakes and errors of the non-

Jewish governments. Moreover, we will recollect the inhuman behavior of those rulers who oppressed the humans and crushed the human rights, and will create such a feeling of hatred between the people that they will give preference to the welfare of the era of slavery over the era of post-slavery.

The uncertain changes that occur in the Non-Jewish governments, because of our influence, will bring down the value of their government and will lead the people to such a state of intolerance that they will agree to bear all kinds of humiliation and disgrace under our rule, and will never dare to free themselves from our dominance and return to tolerate the previous misfortunes.

At the same time, we will emphasize over the historical mistakes brought about by the non-Jewish rulers, due to their lack of knowledge and improper understanding, and will remind them of those misfortunes that the humanity had to face because of them.

The principal method of our strategy is based on this reality that all that we present and offer is best and defect-less, whereas, that which occurred previously should be presented as dead and useless.

Our philosophers will discuss the inappropriateness of the beliefs and faiths of others but no one should be given the authority to discuss and debrief the actual beliefs of our religion. Amidst the era known as the age of enlightenment and renaissance, we distributed obscene and indecent literature between the people and will continue this act in the same manner until we attain power.’’¹

Umayyad Racism

The Umayyad dynasty also considered itself as the superior race of the world. Even after having flags hoisted at the houses of some of their women and the private visits of many men to the houses of these women, these people considered themselves as the superior race.

They used to regard themselves superior to the entire Quraysh tribe and the Hashemites as well, and considered non-Arabs, be it Iranians who converted to Islam or not, as animals.

The Umayyad dynasty considered the Arabs to be superior to the non-Arabs and the Arabs used to refer to non-Arabs as ‘Alooj’ or

¹ Protocols of Jewish Leaders for Acquiring the World: 97

overweight cows or fat men or red and white.
Jurair says:

قالوا نبيعكم بيعاً فقلتُ لهم
بيعوا الموالى واستغنوا عن العرب

‘They said: We will sell you off to him, I replied: Sell the non-Arabs and it will be needless to sell Arabs.’

Mubarrad says: ‘That which has humiliated the non-Arabs more than any other thing is this couplet itself. It has disgraced and disgusted them.’

A non-Arab married a lady from the Arabian tribe of Bani Sulaim. A person complained about this issue to Ibrahim Bin Hisham, the ruler of Medina and the son-in-law of Abdul Malik Marwan. The ruler separated them from each other and punished the husband for committing a grave sin! His punishment was that he was whipped two hundred times and his moustache and beard were shaved off.

It was said about this ruler:

قضيت بسنة و حكمت عدلاً
و لم ترث الحكومة من بعيد

“You have acted upon the tradition and gave a justified verdict and have not inherited the status from an unknown person”.

Pay attention to this interesting incident:

In the beginning of the second century, Hisham inquired his assistant about the jurisprudents of the different cities in the country. He asked about the jurisprudent of Medina.

He replied: The freed slave of Umar.

He asked: Who is the jurisprudent of Mecca?

He replied: Ataa' bin Abi Riyaah

He asked: Is he Arab or Non-Arab?

He replied: Non-Arab

He asked: Who is the jurisprudent of Yemen?

He replied: Taoos bin Keesan

He asked: Is he Arab or Non-Arab?

He replied: Non-Arab

He asked: Who is the jurisprudent of Yamama?

He replied: Yahya bin Katheer

He asked: Is he Arab or Non-Arab?

He replied: Non-Arab

He asked: Who is the jurisprudent of Syria?

He replied: Mak'hool

He asked: Is he Arab or Non-Arab?

He replied: Non-Arab

He asked: Who is the jurisprudent of Jazeera?

He replied: Maimoon bin Mehran.

He asked: Is he Arab or Non-Arab?

He replied: Non-Arab

He asked: Who is the jurisprudent of Jazeera?

He replied: Zah'haak bin Muzaahim.

He asked: Is he Arab or Non-Arab?

He replied: Non-Arab

He asked: Who is the jurisprudent of Basra?

He replied: Hasan and Ibn e Seereen.

He asked: Is he Arab or Non-Arab?

He replied: Non-Arab.

He asked: Who is the jurisprudent of Kufa?

He replied: Ibraheem e Nakh'ee

He asked: Is he Arab or Non-Arab?

He replied: Arab.

Hisham said: I almost had my heart come to my mouth. Not once did u reply that it was an Arab.¹

According to this narration, if the Arabs called the non-Arabs 'Alooj', the Jews also called the non-Jews 'Joo'yem' or animals in human form.

In the book 'Umayyad Rule', the author states: "The superiority of Arabs was completely evident in the Umayyad gatherings. They used to ascertain superiority for the Arabs over the non-Arabs. The outcome of this act was seen in the preferences shown in the political, economic and social aspects.

As per the political preference, it is notable that a large group of non-Arabs had

¹ Pesh'waye Ilm o Ma'rifat: 430

shown inclination towards Islam due to the religious, social or materialistic aspect, but they were deprived of their rights, such as absolute equality with Arabs, and overall, they had been kept away from significant official posts¹ and other rewards which they deserved. For instance, they were not given the right to join the army and had to pay the 'Jizya tax' even after converting to Islam.

It is evident that such a political discrimination was a result of the Umayyad partiality towards the Arabian race and this behavior raised a feeling of hatred and violence in their hearts.

It seemed that nothing could drive away this bias behavior from the Umayyad rulers, as they were originally Qurayshi and Qeesi if considered in a broader circle. Due to the latest progressive changes that occurred in the Islamic society after the series of invasions and conversions of non-Arabs to Islam, they were able to protect their traditional inclination towards tribal influence.

They did not pay attention to the amendments that occurred in the Islamic beliefs

¹ With regard to the Government's requirement for workers, the slaves were given very few opportunities and jobs, especially those jobs which were related to the Financial Administration.

and the principle changes that affected the Islamic empire due to the victories and invasions.

Along with the Umayyad rule, there was a drastic rise in the 'slave' movement which emerged due to their hatred towards the Umayyad rulers, which eventually led to a new conflict which had its roots in the nationalistic issues.

They created an influential political force which played a significant role in the downfall of the Umayyad dynasty. They belonged to a group of hard workers who earned low wages, and due to their significant role in the society, they considered themselves worthy of exploiting the Arabian resources based on their belief in the equality of Arabs and non-Arabs.

In the beginning of the Umayyad rule, when Islamic movements were emerging in the east, especially in Iran, the non-Arabs rose with the first Islamic movement in Kufa, in 43 Hijri. Mu'awiyah stood against this movement and exiled some of these men to Syria.

Since the rule of Yazid and after his death, the slave movement became much more powerful. This was due to the increase in the number of Muslims converted from the defeated lands, and at the same time, the newly converted

Muslims realized the exceeding prominence of the Arabs, specially their elite class.

These non-Arabs chose a different stance with respect to the anti-Umayyad movements and supported the movement of Ibn e Zubair, with the hope of regaining some of their lost rights. Their force became evident with the revolt of Mukhtar bin Abi Ubaid e Thaqafi and it marked the beginning of the alliance of Shias and Iranians. These stances depicted their interest towards attaining equal judicial rights; even though they could not attain all their motives.

During the rule of Umar bin Abdul Azeez, the Umayyad stance against the slaves altered. It can be considered a politics of harmony between the two Islamic poles and for the benefits of the Umayyad dynasty, which succeeded in settling down the conflicts and disputes. This strategy changed after the demise of Umar and the Umayyads began to create new discriminations between the slaves and the Arabs.

It seems that the political group that emerged due to the slaves and non-Arabs, became evident only within the boundaries of the Abbasid invitations; because they hoped to attain equality with Arabs by this movement, therefore, the Abbasids are indebted to the land

of Iran and its people as Khurasan was the first platform of their confrontation with the Umayyad rulers.

Although, with regard to the economic relations, it is worth mentioning that the Umayyads came up with an exclusive political-economic strategy, based on the deprivation of the slaves from all kinds of economic benefits. This issue brought about a few significant temporary achievements for them but eventually resulted in the upheaval of a series of conflicts and unrests which became one of the factors that lead to the downfall of their power.

The dissatisfaction of the slaves with their economic conditions had become evident almost everywhere. They joined hands with everyone who revolted against the government. The slaves of Khurasan were much more displeased than the others; especially those who had converted to Islam before the men of other regions, and fought along the Arabs in their battle against the Turks on the land of 'Ma Waraa un Nehr' or 'beyond the river', and against the Indians on the soil of Sindh. Even after these services, the government had deprived them of the benefits they deserved.¹

¹ Daulat e Amawiyan: 240

The Jewish resentment and their enmity against Islam

One of the most significant factors leading to the hostility of Jews with Islam, was their economic defeat. It is known to everyone as to what extent the Jews give importance to the economic issues and the collection of wealth and properties. As they consider themselves the most superior human race, it is evident that to which extent they strive to stay ahead of the rest of the humans with respect to earning wealth. In order to obtain economic superiority, they can involve themselves in all kinds of ethical deteriorations and inhuman acts. They will not restrict themselves from indecent and offensive acts, alcohol, gambling and the advertisement of every possible method of destruction, in order to make use of them for gathering wealth and riches for themselves.

With the arrival of Islam and the infusion of Islamic ethics amongst the youth and the rest of human societies, unethical behaviour, indecent relationships and the consumption of alcohol was completely wiped off from the society, and due to the presence of the Holy Prophet (p.b.u.h.), all the indecent and unethical

acts were forsaken by the people and they went towards Islamic ethics and the formation of an Islamic market.

For this reason, the Jewish market lost its importance and the doors of most of the forbidden transactions were either absolutely shut, or held least importance. Especially because of the command of the Holy Prophet (p.b.u.h.) to form such a market in Medina in which all the Islamic laws are kept well into consideration. In this manner, due to the migration of Prophet (p.b.u.h.) to Medina, the Jews of that region – who were constituted by the three tribes of Bani Qainuqaa, Bani Qareeza and Bani Nazeer- became extremely insecure of their economic benefits. This was because they owned liquor factories, centres for indecent activities and farms for the grazing and raising of pigs in Medina. Moreover, gold and silver mining, interest based transactions and armouries, were exclusively owned by them.

In short, the Jews were ruling the economic market of Medina. But with the arrival of Islam, the economic benefits and heavy profits made by the Jews faced grave danger and their market lost its significance. This was because the youth of Medina did not go towards their wine shops anymore, the people of Medina

stopped consuming pork and these drastic changes struck an irrecoverable blow on the economic condition of the Jews.¹

It has been narrated in the book “Muhammad (p.b.u.h.) - The Prophet of Freedom”: “Prophet (p.b.u.h.) commanded the Muslim merchants of Medina to constitute a permanent market in Medina. After the formation of such a market in Medina, and with the consideration of Islamic laws, justice and equality and trading transactions, a large group of merchants came towards this market from the surrounding regions which resulted in the downfall of the Jewish market^{2,3}.”

The economic defeat of the Jews and the deprivation of most of the ways of income for them which resulted in the Jews becoming harsh enemies of Muslims. Therefore, they tried with all their might to uproot Islam and push them back to the age of ignorance. This economic defeat and the downfall of Jewish market became a significant cause of their hostility towards Islam and Muslims.

¹ Israeliyat ul-Quran: 42; Also see: Al Mufassal fi Tareekh al-Arab qabl al-Islam:543/6

² From Israeliyat ul-Quran: 43

³ Israeliyat wa Tatheer e Aan bar Dastaan'haaye Ambiya dar Tafaseer e Quran: 54

Poisoning of the Holy Prophet (p.b.u.h.)

The economic defeat of the Jews was an important factor that made them plan the assassination of the Holy Prophet (p.b.u.h.).

It is written in the book '*Payambar (s.a.w.s.) wa Yahood e Hejaz*' that:

'The case of the poisoning of Prophet (p.b.u.h.) by the Jews is so evident in the historical sources that it does not leave any point of doubt or skepticism. Zainab, the daughter of Harith and the wife of Sallam bin Mushkam, who lost some of her relatives in the battle of Khaibar¹, poisoned a portion of sheep's meat, which the Holy Prophet (p.b.u.h.) liked eating, and brought to him. He began to eat it with his companions but just when he was about to swallow the first bite, he said, "This food seems to be poisonous". Bushr bin Baraa, who had swallowed the first bite, was martyred because of it. At the time of his demise, Prophet (p.b.u.h.) said to Bushr's mother, "This illness

¹ Al Maghazi: 679/2

was caused due to the food we ate with your son in Khaibar”¹.

When his holiness asked the reason behind this act, Zainab said: As you had killed my relatives, I thought that if you were a Prophet, you will become aware of the poison and if not, I will be relieved by your death.

There is a difference of opinion between the historians regarding this case about whether the Prophet had asked for the death of this woman or freed her. Suhaili says, “the collective conclusion that can be derived from both these narrations is that at first, the Holy Prophet did not take revenge from this lady and released her; but after the demise of Barra, he took the revenge of his death from the lady².”³

In history, there are accounts of several other incidences where others have tried to

¹ Regarding the incident of Prophet’s poisoning, there is a difference between the reporters’ views. Ibn e Is’haq says, “The Holy Prophet (p.b.u.h.) did not swallow that bite”, but Waqidi says, “His holiness ate from that food”. Similarly, this statement that Bushr died at the same time or after one year, is not clear; but the actual incident and the death of the Holy Prophet (p.b.u.h.) because of it, is accepted by the historians. To gain more knowledge, refer to: Seera e Ibn e Hisham: 337/2, Al Maghazi: 677/2, At-Tabaqatil Kubra: 154 and 82/2, Tareekh e Yaqoobi: 375/1, At-Tambeeh wal Ishraaf: 224, Jawame’ as-Seerah: 169, ar-Raud al-Anf: 571/6

² Ar Raud ul Anaf: 571/6

³ Payambar (s.a.w.s.) wa Yahood e Hejaz

poison the Holy Prophet and it resulted in his martyrdom.

The Martyrdom of a group of respected Muslims by the Jews or their sons

Muslims had to face such severe and extreme miseries because of the Umayyad rulers and the governors who favored the Christian and Jewish ideologies, that often resulted in their martyrdom by the hands of these Jewish and Christian puppets.

Using the Umayyad name and the label of Islam, they assassinated the Muslim leaders and made use of all sorts of brutal and merciless killings. One of the most brutal and inhuman assassinations reported by the history of mankind is the martyrdom of Muhammad bin Abi Bakr, who was killed by a Jew named Mu'awiyah bin Hudaj e Kindi.

Although Muhammad Bin Abi Bakr was the son of Abu Bakr, but because he was the supporter of Imam Ali (a.s.) and his governor for Egypt, he faced such a brutal death that after he was martyred by the hands of a Jew, his corpse was wrapped inside the skin of a donkey and burned. To know more about this incident, we

will report an account of his battle against Amr bin Aas and Mu'awiyah bin Hudaij:

Ibn e Abil Hadeed writes:

“Amr bin Aas left for Egypt. Mohammad bin Abi Bakr stood before the people and addressed them after praising Allah:

‘O Muslims and believers! Indeed, those who disrespect the sanctity of people and have fallen into grave darkness and have created a havoc with brutality and oppression, have joined hands against you and are coming towards you with their armies. Whoever seeks paradise and forgiveness should stand against them and get ready for Jihad in the way of Allah. May God shower his mercy upon you! Immediately move forward with Kanaana bin Bushr.

About 2000 men moved along with Kanaana bin Bushr, and Mohammad bin Abi Bakr moved ahead with another army of 2000 soldiers behind them, and halted at their post for a while. Amr bin Aas positioned his army to fight against Kanaana bin Bushr, who was the leading commander of Muhammad bin Abi Bakr. Immediately after he reached near Kanaana, he sent troop after troop to fight against him, but every troop that faced Kanaana, faced such a retaliation from him and his army

that they fled back to Amr bin Aas; and this happened several times.

When Amr bin Aas saw this condition, he wrote a letter to Mu'awiyah bin Hudaij, who then came for his help with an enormous army. When Kanaana saw this army, he came down his horse, and so did his army men. He began to strike his sword on them and kept reciting this verse: "No soul can ever die except by Allah's leave and at a term appointed"¹, and he fought bravely until he attained martyrdom. May God bless him!

Ibrahim e Thaqafi says: Mohammad Ibn e Abdullah narrates from Mada'ini who narrates from Muhammad bin Yusuf that when Kanaana was killed, Amr bin Aas went after Mohammad bin Abi Bakr and as Mohammad's companions had scattered away from him, he came out quietly and went on his way towards a ruin and took shelter at that place. Amr bin Aas came and entered the city of Fustaat² and Mu'awiyah bin Hudaij came after him and went towards the outskirts to find Muhammad bin Abi Bakr. He

¹ Chapter Aal e Imran, verse 145

² Fustat was the first city which was built by Taziyan in Egypt, at the eastern bank of river Nile. This city was built by Amr e Aas who also built a mosque near it. (Al Munjid ul-Aa'

came across a few non- Muslims and asked them if they had seen a stranger pass by them.

At first, they replied: ‘No’, then one of them said, ‘I had gone inside these ruins and saw a man sitting there’.

Muawiah bin Hudajj said: “By the Lord of the Kabah, it is none but him. They went running towards Mohammad bin Abi Bakr and forced him outside while he was about to die out of thirst. They brought him to Fustaat. At that time, Abdur Rahman, the brother of Mohammad bin Abi bakr, stood up and said, ‘I swear by the Lord that my brother should not be assassinated. Send a message to Mu’awiyah bin Hudajj and stop him from this act.’

Amr bin Aas wrote to Mu’awiyah and asked him to bring Muhammad near him.

Muawiah said: You assassinated my cousin Kanaana bin Bushr and are asking me to release Mohammad? Never. “Are you disbelievers better than those, or have you some immunity in the scriptures?”¹

Mohammad said: “Give me a drop of water to drink”.

Muawiah said: “May God keep me thirsty if I give you even a drop of water to drink. You

¹ Chapter Qamar, verse 43

did not let Othman drink water and killed him in the state of fasting and God made him drink the tasty water of heaven! I swear to God, O son of Abu Bakr, I will kill you in the state of thirst and God will quench your thirst with the boiling and blood filled water of hell!

Mohammad said to him: O son of indecent Jewish mother. It is in God's hand to quench his friends and keep his enemies thirsty and it is you and the likes of you, and those whom you love and the ones who love you. By God! If I had my sword in my hand, you would never be able to come near me this way. Mu'awiyah bin Hudaj asked him, 'Do you know what I am going to do with you?' 'I will place you inside the stomach of this dead donkey and will burn you down'.

Muhammad replied: 'If you act against me this way, a lot of these acts have been done with the dear slaves of Allah. I swear to Allah that I am hopeful from him to cool down the fire that you are threatening me with, just like he did it with his friend Abraham, and I hope that he burns you and your friends with this fire, just like Namrood and his companions were burnt and I am also hopeful that Allah burns you, your leader Mu'awiyah, and this man (indicating towards Amr bin Aas), in the hellfire.

“Whenever it abateth, We increase the flame for them”.¹

Mu’awiyah bin Hudaij said: I am not killing you unjustly but this is the revenge of the death of Othman bin Affan.

Muhammad replied: ‘What have you to do with Othman? A man who committed oppression, altered the laws of Allah and the Holy Quran, and Allah (s.w.t.) had said: “Those who do not judge by what Allah has sent down, it is they who are the faithless; it is they who are the wrongdoers; it is they who are the transgressors”². We showed aggression against him because of the unaccepted acts he performed. We wanted him to dissociate himself with the post of Caliphate, he did not accept it and a group of people killed him.

Mu’awiyah bin Hudaij became outraged, he came forward and beheaded him and thereafter, placed his body inside the stomach of the dead donkey and burned it.

When this news reached Ayesha, she expressed extreme sadness and mourned excessively for him and she used to regularly curse Mu’awiyah bin Abi Sufiyan, Amr bin Aas

¹ Chapter Bani Israel, verse 97

² Chapter Maeda, verse 44 and 45 and 47

and Mu'awiyah bin Hudaij after every prayer. She took the guardianship of her brother's family and Qasim bin Muhammad was also along with them.

It is said that Mu'awiyah bin Hudaij was a filthy and cursed person who used to abuse Ali bin Abi Talib (a.s.).

Ibrahim e Thaqafi says: Amr bin Hamad bin Talha Qanad narrates from Ali bin Hashim, from Ali bin Hashim, from his father, who narrates from Daood bin Abi Awf that Mu'awiyah bin Hudaij entered the Medina Mosque while Imam Hasan bin Ali (a.s.) was present there.

Imam Hasan (a.s.) said to him:

“O Mu'awiyah! Curse be upon you! You are the one who abuses Ali bin Abi Talib (a.s.), the leader of the faithful! I swear to God that if you see him on the day of resurrection, and I don't think you will be able to see him, you will find him in such a condition that he will be barefooted, striking on the face of the likes of you and steering them away from the spring (Kauthar), like the unknown camels are driven away”.¹

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha , Ibn e Abil Hadeed: 225/3

Demolishment of the Minaret of Alexandria by the Bani Umayyah and the Jewish conspiracy

The Jews possessed such hostility against Islam and Muslims and their enmity had reached such a level that they could not even tolerate the name of Islam or a government running by its name. As they could not possibly attack Islam directly, they had no other option but to strengthen the Umayyad rule, which held the name of Islam with it, in order to strike at the base of Islam.

The Umayyad rulers shared the same feelings as the Jews and as they knew that the only way of harming Islam was by using its name and the Muslims, and by portraying theirs as an Islamic government; and by entitling their status as the Caliph, they stood against Allah, His Messenger, the Holy Kabah and all the other religious sanctities.

The Umayyad Caliphs were well aware of their inner desires and also aware of the satanic conspiracies and plots of the Jews. They knew that they held enmity with Islam and Muslims from time immemorial. Knowing this, they have faced such deceit and shame because of the Jews

that it has been accounted in the history and has led to their unending humiliation.

One of their conspiracies was the idea of demolishing the minaret of Alexandria which was one of the Seven Wonders of the World.

Most of the scholars are more or less aware of the Seven Wonders of the World and are aware that as per a few narrations, it was built by Alexander of Macedonia and was one of the Architectural wonders of the world.

To know more about this wonderful architecture and the conspiracy laid by the Jews to demolish it, pay attention to this report:

The Minaret of Alexandria was one of the Architectural wonders made of limestone blocks in a perpendicular form and had three hundred rooms through which a weight laden four-legged animal could easily climb up the Minaret and all the rooms had sea-facing windows.

It is said that it was built by Alexander of Macedonia or by Daluca, the Egyptian princess. It is said that these words were written on the eastern corner of the Minaret: "Following the command of the daughter of Marbiyush the Greek, this masterpiece was created with the purpose of the رصدگیری of stars after 1200 years of the flood of Noah".

It is said that the length of this Minaret was about 137 m and at present, statues can be found at its top including the statue of a man who is pointing with the index finger of his right hand towards the sun, wherever in the sky it appears, and as the sun moves, it moves along with it.

There existed another statue facing the sea which used to cry aloud whenever an enemy reached a mile's distance from the city and alerted the citizens of the upcoming danger. There was another statue which used to sing beautiful melodies at every hour that passed from the night. It is said that there lied such a mirror at the top of the Minaret facing the sea, that it could display the position of the upcoming ships from every direction three days prior to their arrival, which helped in figuring out if it belonged to the Merchants or the enemies. This Minaret existed till the time of Walid, the son of Abdul Malik.¹

In the book 'Tuhfat ud Dahr', the builder of this Minaret is said to be Alexander of Macedonia. It states: He kept a variety of stones for 5 years under water in order to know which of them has the maximum resistance in water. After 5 years,

¹ Tarjuma e Nukhba ud-Dahr fi Ajaab el-Barr e wal Bahr

it was understood that glass has the maximum resistance and durability. Therefore, he ordered the pillars of the Minaret to be built with glass under water.

The renowned historian, Masoodi, has stated that:

At the time of the Caliphate of Walid bin Abdul Malik, the emperor of Rome sent one of his wise and intelligent companions along with a group of people towards one of the borders of the Islamic empire, with the purpose of seeking refuge. That person came near Walid and said: 'I was one of the close companions of the Roman Emperor but he got angry over an issue and decided to assassinate me. I feared my death and fled, and thereafter, I found myself inclined towards Islam.' He became a Muslim on the hands of Walid and attained his proximity. He mentioned the excavated treasures and riches that were found in the Roman land and had its written detail along with him. He read some of its content for Walid in such a manner that Walid became desperate for them.

He said to Walid: 'In your empire, jewels and treasures are available in a large quantity.'

Walid asked: 'Where is it?'

He said: ‘Under the minaret of Alexandria, there are hidden treasures. As Alexander collected the treasures of the world, he hid them under that land and built a minaret over it.’

Walid, who had fallen into the trap, sent an army along with that person for the demolition of the Minaret of Alexandria. When half the minaret was demolished, there emerged an uproar between the people of Alexandria, who realised the conspiracy and deceit used by their enemies. When that person realised that his case is exposed and the truth is revealed before the people, he fled on the same night and since then, the minaret has remained in that same condition till our time, i.e., 332nd Hijri.¹

I have mentioned this incident with two purposes. Firstly, to describe the attributes of the minaret of Alexandria and the kind of wonders that were built in the olden times. More importantly, to underline the strategies and conspiracies of the Islamic enemies, like the hostile Jews and the ignorant Christians and all the divisions and sects throughout the history, with the purpose of demolishing and eradicating the outer magnificence and glory and the inner spiritual elevation of the Muslims; and the

¹ Murawwij uz-Zahab: 417/1

lenience and lack of awareness shown by the Muslims in opposition to it. Therefore, it is my sincere request towards our youngsters that they should not accept whatever comes from our enemies with an optimistic view; assuming that it comes in a well decorated and desirable package.

What do you know about the treachery that is committed in the name of service, what harm is being brought to us in the form of development and progress, and about the precious entities and invaluable materialistic or spiritual assets that are being stolen away from us with the emergence of the new and modern entities?

My beloved ones! Beware that these enemies will not befriend you, non-believers will not compromise with Islam, the Jews and the Christians and these hypocrites will never extend a helping hand towards Islam. They have taken away much more than they have promised to give us. We should be sensible. We should not be deceived. We should not be simple. Even after facing continuous damages and treacheries from them, we have opened our arms for the acceptance of their thoughts and actions, and we submit to all that is brought to us by them. We seek help from the Lord and call upon his glory

to bring back the respect and magnificence for the Muslims. ‘Where is the one who honoured His loved ones and disgraced the enemies?’¹

The Jewish conspiracies for creating a rift between the Muslims

The conspiracies laid by the Jews against the Messenger of Allah (p.b.u.h.) were not confined to the thought of keeping the non-Muslims from inclining towards Islam, but they have also exerted all their efforts to create differences and rifts between the Muslims by their mutinous conspiracies and have tried to uproot the Islamic foundations.

The Jews have used and continue to use all the possible methods and formulas that may help in ripping the unity of the Muslims apart. One of their schemes was the initiation of racial discrimination and the fire of hatred between the different tribes of Muslims.

In the book *‘Tehleeli Bar Amalkard e Yahud dar Asr e Nabawi’*, the author states: ‘One of the problems that the Holy Prophet (P.B.U.H) had to face on his arrival to the city of Medina, was the rivalry between the two tribes, Aws and Khazraj. He had to settle such rivalries

¹ Jamea dar Haram: 364

and hostilities in order to strengthen the roots of his rule. Therefore, he created a bond of brotherhood between these two tribes in the first available opportunity and this strategic step taken by the Prophet settled the age old rivalry between the tribes Aws and Khazraj.

The Jews couldn't have attained their desired economic and non-economic motives if there was unity and harmony between Aws and Khazraj, therefore, in order to fight against the ongoing progress of Islam, they had to create rift and rivalry between the Muslims.

The Jews had used the most effective policy, divide and rule, in order to create rivalry between the two tribes Aws and Khazraj, and by this means, they had deprived them of their central power, and this very policy became the factor behind their progress in different economic and political fields. As they saw the arrival of Islam as a threat to their indecent policies, they took steps to weaken the relationship between these two tribes and to send them back to the age of ignorance and in this manner, they wanted to become an obstacle on the path of the ongoing Islamic progress. With this intention, they were looking for an opportunity to attain their motives and to bring their strategy into action.

One fine day, Shaaz Bin Qais, a wealthy Jew, passed by a town. When he saw that the people of the two tribes, Aws and Khazraj, held a peaceful gathering, he could not control his jealousy and considered it an appropriate opportunity to implement their indecent plot. He chose a young Jew to join their gathering and talk about their age old rivalry against each other, in order to convert their peace and harmony into hostility and rift.¹

When the youngster began to recollect the past differences between them, and read those insulting and humiliating poetries which they wrote for each other, the warm and peaceful gathering turned into a stern conflict and both the tribes raised their swords against each other and other men also joined them in this act.

This news reached the Holy Prophet (p.b.u.h.) and he immediately appeared in their gathering and said: ‘Seek the mercy of God! Do you intend to return to the age of ignorance while I am present amongst you? God guided you towards Islam and honoured you, He ended the traditions of the age of ignorance and delivered you from infidelity and united your hearts.’

¹ As Seeratun Nabawiyya: 204/2, Farogh e Abadiyyat: 468_9/1

The words of the Holy Prophet struck like a slap on the faces of those insensible people. All of them realized that the act of that Jewish youngster was nothing but a plot laid by the Satan himself and a scheme designed by their enemies. Therefore, they regretted their behavior and threw their swords on the ground while they were weeping, and asked for forgiveness as they hugged each other and reinstated their bond of brother-hood.¹

Allah (s.w.t.) indicated towards this incident in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا نَتَّبِعُكُمْ فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّكُمْ بَعْدَ إِسْلَامِكُمْ
(كَافِرِينَ)

“O you who have faith, if you obey a part of those who were given the Book, they will turn you back, after your faith, into faithless ones.”²

The main motive of the Jews in this world is to create a deep bond with this material world and its luxuries and extravagances. As their main aim is this world itself, they can easily ignore all the greater human values and become a cause of

¹ Manshoor e Javed: 300; As Safi fi Tafseer il-Quran: 336/1

² Chapter Aal e Imran, verse 100

enticing rivalry and hostility between the Muslims so that they indulge in these acts and endanger each other's lives and the Jews can continue with their embezzlement.

With respect to this, Allah (s.w.t.) has humiliated them for their attention towards the world and said:

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُنصَرُونَ¹

“They are the ones who bought the life of this world for the Hereafter; so their punishment shall not be lightened, nor will they be helped”.²

Therefore, when we evaluate the cause of the disintegration and distortions that took place in the beginning of Islam, we conclude that the Jews were the actual cause behind it, or had a crucial role to play, in such a way that a Russian scholar writes: ‘This world is facing a saddening threat of a war initiated by the sons of Israel with the purpose of annihilating a section of humanity.’³

The Jewish policy has always been such that they intend to remove all the possible

¹ Chapter Baqarah, verse 86

² Tehleeli bar Amalkard e Yahood dar Asr e Nabawi,: 49

³ Asraar e Sazmaan e Makhfi e Yahood: 8

obstacles that prevent them from attaining their worldly desires, in every possible form, even if it caters to the most inhuman and offensive methods of propelling the humanity towards corruption and immorality, or by initiating rivalry and rift between them, or in the form of mass assassinations.

The Jewish clergymen themselves opted to bring the amendments and changes in the Torah, and accepted bribes from the Jewish rulers and governors for this act, and with the purpose of pleasing them and arranging their worldly desires, they deviated the Jewish religion from its actual path and described the attributes of Allah's Messenger (p.b.u.h.) in a different manner.¹

Allah (s.w.t.) mentions in the Holy Quran:

(أَلَمْ تَرَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضَلُّواْ

السَّبِيلَ)

“Have you not regarded those who were given a share of the Book, who purchase error and desire that you (too) should lose the way?”²

¹ Abul Fatooh e Razi: 396/4

² Chapter Nisaa', verse 44

Tabarsi (R.A.) has mentioned: The Jews gave a hefty amount of wealth to their clergymen to alter those texts from Torah which could possibly harm their materialistic desires. As a matter of fact, the Jewish clergymen altered these texts from the Torah in exchange of the material wealth of this world. ¹

When the Jews saw the Holy Prophet (p.b.u.h.) as an obstacle in the path of their immoral economic desires, and could not create a hindrance in the growth and influence of Islam, they also plotted the assassination of Allah's Messenger (p.b.u.h.), but his holiness became aware of their plot with the help of a divine revelation and left that place where they had planned this assassination to take place and returned to Medina. They were warned because of this disgraceful act and were made to leave their native place. ²

This Jewish greed for the world and its riches continues even today, such that we witness today that they have used all the inhuman and immoral acts in order to attain their worldly motives, even if these acts turn out to be against their own religion. If they made moves

¹ Majma ul-Bayaan fi Tafseer al-Qur'an: 96/3

² As Seeratun Nabawiyya: 200_199/3

to corrupt the atmosphere and the situations at that time and went on to kill innocent people, even today, the autocratic nations, which are influenced by the Jews, seize the important chemical and mineral elements and in return, sell the harmful drugs and rusted weapons, which were stored unused since years, to the same people.¹

If at those times, the Jews initiated rivalry between Aws and Khazraj with the purpose of attaining the worldly riches and gaining support of the victorious tribe for ransacking the defeated one, even today, they have entered the battlefield with a new strategy and pertained to all kinds of conspiracies, deceits and oppressions, in order to lay hands on the treasures of different nations. This is due to their perception that rights are attained forcefully and freedom is nothing but a misconception and that power is the only source of success in politics.²

The Jews have confessed in the ‘Protocol’ and other reports of their committees that: ‘We weaken the nations by such civil wars which turn into a large scale war of nations, and as for the country that wishes to oppose us, we initiate

¹ Chehra e Yahood dar Qur’an: 6

² Chehra e Yahood dar Quran:8-9

a war between that country and its neighbouring nation so that each of them are forced to buy the weapons which lie in our possession, and an increase in arms and wars benefit us completely. This is because, on one hand, we initiate a sense of respect for us between the nations and they are aware that we are the actual factors behind the integration or disintegration, and on the other hand, we force our economic treaties and monetary contracts on them^{1, 2}

One of the causes of the downfall of Jews at the time of the Holy Prophet (p.b.u.h.) and even after him, was the endangerment of their posts and positions. Therefore, the Jews have always tried to keep the governments and rules under their influence with different strategies at all the time periods. One of their strategy was their cultural and social activities through which they influenced the people and strengthened their position in such a manner that Adolf Hitler writes in this context:

Those who propagate the immoral and vicious thoughts amongst the people, are none other than the Jews. They had a specific dialect in their mode of speech and were masters of

¹ Asraar e Saazman e Makhfi e Yahood: 67-68

² Tahleeli bar Amalkard e Yahood dar Asr e Nabawi: 110

irrational reasoning. At the time of political discussions, they make use of deceptive words like nation, freedom, peaceful coexistence, and made their opponents speechless. But when they find themselves incapable and incompetent, they pretend to be stupid just like those defeated warriors who evade from a war and have no way of escape. They were such that if their strategy failed at one place, they used to immediately take support of another strategy. Their reasoning was illogical to such an extent that they themselves were aware of it but never expressed it before others.

Jews are nothing but self-centered, inconsiderate and traitors of their nation and family. If they take possession of a country someday, or consider it their property, they will make that country a base for committing all the destructive acts in other countries^{1, 2}.

¹ Nabard e Man: 45

² Tehleeli bar Amalkard e Yahood dar Asr e Nabawi: 118

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SOME OF THE JEWISH AGENTS
AND WORKERS

Or those who had been
influenced by them

1. Sallam bin Mushkam

In the book '*Payambar (s.a.w.s.) wa Yahood e Hejaz*', the author states:

In the scripts of Islamic history, we come across a few names of Jewish heads and leaders very often, namely, Ka'ab bin Ashraf, Abu Rafe' (Sallam¹ bin Abi Huqaiq) and the rest of the Abu Huqaiq progeny like Kanana, Ka'ab bin Asad, Hayi bin Akhtab and his family, Mukheyreeq, Sallam bin Mushkam, Abdullah bin Sallam, Mohammad bin Ka'ab Qarzi and Ka'ab ul Ahbaar.

Ka'ab bin Ashraf, a poet from the Bani Nazeer tribe, was killed by the companions of

¹ In the sources, the names of these Jews have been mentioned as 'Sallam', and if the historians have not paid attention towards it, the researchers of books have laid emphasis on it. Suhaili says regarding Abdullah bin Sallam: "As Salaam is one of the names of Allah, we don't find this name between the Muslims but the Jews keep such names for themselves". But Suhali's word has many contradictions among itself and one of its examples is this sentence itself.

the Prophet (p.b.u.h.) due to his anti-Islamic propagandas and ongoing moves against the Muslims and the Messenger himself. Abu Rafah also had a similar fate due to his crucial role in provoking the tribes against the governance of Medina.

Kanana bin Rabi bin Abi Huqair, whose name is often mentioned as Kanana bin Abi Huqaiq, was one of the heads of Khaibar and the ‘owner of treasures’¹ for them. He also got killed in the battle of Khaibar. Prior to this, his name can be seen amongst those who provoked the tribes against Medina.

Hayi bin Akhtab was the representative of the tribe Bani Nazeer for signing a treaty between Jews and the Messenger (p.b.u.h.), and was a stark enemy of Islam. He was considered the head of his tribe. After violating the peace treaty and getting exiled from Medina, he went to Khaibar and at the time of the Battle of Tribes, he forced Ziyaad bin Ka’ab, who was the head of the Bani Quraizah tribe and who was under an oath with the Messenger of Allah

¹ The treasure of Aal e Abi Haqeeq was a treasure from the wealth of the Jews which was stored inside camel’s skin and used to be secured near the elders of this family. These treasuries were given on rent for the marriages held in Mecca and at times, it used to remain for an entire month with the Meccans. (Al Maghazi: 671/2)

(p.b.u.h.), to violate his treaty and join hands with the enemies of the Prophet. Eventually, these two were assassinated after the incident of Bani Quraizah.

Mukhaireeq is the only Jew who accepted Islam and remained steadfast in his belief. He was considered one of the heads of Bani Qainuqaa and as their cleric, he represented the third group of Jews who signed a treaty with the Prophet. When the Holy Prophet left Medina for the battle of Uhad, Mukhaireeq said to his people: Are you aware that he is the Messenger of God and we should support him. The Jews said, 'Today is Saturday' and refused to accompany him. Mukhaireeq held his weapon and came to Uhad, fought alongside the Muslims and attained martyrdom. Prophet had said: 'Mukhaireeq was the best of the Jews.'¹

Although Sallam bin Mushkam was an enemy of Islam, he warned his people time and again from violating the peace treaty and from fighting against the Messenger of Allah, he also confirmed his prophet-hood.² We come across the name of this Jew in the Battle of Saweeq also. Abu Sufiyan, who took oath to fight against

¹ Seera e Ibn e Hisham: 518/1. Al Maghazi: 262/1

² Al Maghazi: 373, 368 and 365/1

the Prophet after facing defeat in the battle of Badr, silently entered Medina with a group of non-believers and went to meet Bani Nuzair. Sallam Bin Mushkam, who was the head of Bani Nuzair at that time and also the owner of their treasures, welcomed Abu Sufiyan and shared the information that he had regarding the Muslims with him. The infidels had initiated some amount of unrest in the surroundings of Medina and left the region after placing the wheat of Saweeq where it was before. When the Muslims trailed them, they came across the grains that were actually the provision of Abu Sufiyan and his men. This is the reason why this incident is named the battle of Saweeq.¹

Sallam bin Mushkam, who used to live in Khaibar after his exile from Medina, took the leadership of the Jews in his hands after the incident of Bani Quraiza and the death of Hayi bin Akhtab, and died in the battle of Khaibar while he was severely ill². The lady who poisoned the Holy Prophet (p.b.u.h.) after the battle of Khaibar, was the wife of Sallam. She lost her father and uncle in this very battle.³

¹ Seera e Ibn e Hisham:44/2, Al Maghazi: 181/1

² Al Maghazi: 530/1, 679/2

³ Seera e Ibn e Hisham: 337/2 and 679

Abdullah Bin Sallam is the second Jew to accept Islam but unlike Mukhaireeq, he eventually joined hands with the Umayyad rulers and opposed the Ahle Bait (a.s.). This incident and the fact that he was aware of the Israelite stories, was the reason why the traditions which were narrated by him or the reports that reached us regarding him, are viewed with an eye of suspicion.

For instance, it is famous that he accepted Islam in the first year of the Prophet's migration¹. Ibn e Ishaq has narrated from the Prophet himself that when his holiness migrated towards Medina, and at the time of his stay in Quba, he accepted Islam.² Although another tradition mentions the year of his acceptance of Islam to be 8th Hijrah.³

The historian of this era, Jafar Murtaza Aamuli, has accepted the second view and has said: 'The reason behind the non-acceptance of this tradition, is that one of its narrator was Shia.'⁴

¹ Tareekh e Khalifa: 19, Dalael un Nubuwwa: 526/2, Beehaqi has made a special chapter in this book where he mentioned the narrations regarding the acceptance of Islam by Abdullah bin Sallam.

² Seera e Ibn e Hisham:516/1

³ Al Isaba: 118/4

⁴ As Sahih: 145/4

Another disputed issue, is the cause of the revelation of a few verses of Quran regarding him. One of these verses are in Surah e Ahqaaf: “If it is from Allah and you disbelieve in it, and a witness from the Children of Israel has testified to its like and believed (in it), while you are disdainful (of it)?”¹

Many of the sources have considered this verse to be regarding Abdullah.² Some of them have also said that as the Chapter Ahqaf is Meccan, and Abdullah accepted Islam in Medina, this verse cannot be regarding him.³

Allama Tabatabai rejected the conflict regarding this chapter to be Meccan and this verse to be of Medina, and brought evidences from different traditions regarding this verse which indicates towards Abdullah, although, he does not consider these narrations totally acceptable.⁴

Other verses that are considered to be sent down regarding Abdullah are Ayah 119 of Aal e

¹ Chapter Ahqaf: verse 10

² Sahih al-Bukhari: 229/4, At Tabaqat at-Tabari: 269/2, Majma ul-Bayan: 126/5

³ Ad Durrul Manthoor: 380/7

⁴ Al Mizan: 199/18 and 203

Imran, 43 of Raad and 197 of Shu'arah, respectively.¹

It seems that as the number of people who accepted Islam from the 'People of the Book' are very few,² the interpreters and narrators have associated all those verses that indicate the acceptance of faith by the 'People of the Book' towards Abdullah bin Sallam. Although, regarding these three verses, other names are also mentioned.

Even after these details, Shabi has said: 'Not a single verse has been sent down regarding Abdullah bin Sallam'³. It is interesting that in one of these traditions, the narrator of the cause of revelation is Abdullah himself!

¹ Regarding these three verses in sequence. See: Al Maghazi: 229/1; Majma ul-Bayan: 462/3; At Tabaqat at-Tabari: 269/2

² Ibn e Is'haq has only named Mukhaireeq and Abdullah bin Sallam who inclined towards Islam (Seera e Bani Hisam: 516/1). Although, it is said that other Jews also accepted Islam. (Subul ul-Huda 378/3), but their number is less.

³ Ad Durrul Manthoor: 380/7. Jafar Murtaza writes about the opposition with the implication of the Qur'anic verse on Abdullah and the strength of this narration: It is not far-fetched that such greatness could be associated towards Abdullah bin Sallam by Mu'awiyah, specially that the implication of the verse of chapter Ra'ad is Amir al-Moineen (a.s.). His reasoning is based on the book Sulaim bin Qays that Qays bin Sa'ad associates this verse with Imam Ali (a.s.) and Muawiyah with ibn e Sallam. (As Sahih: 148/4 and 150)

Asqalani says: ‘When Ibn e Sallam was speaking to the people in favour of Othman, he indicated that the verse ‘Shahida Shaahidun’ and ‘Man Indahu Ilmu Kitaab’ has been sent down regarding him¹. Another interesting discussion regarding Abdullah Bin Sallam is the narration in which he is considered to be one of the ‘Ashra e Mubasshira’^{2,3}.

Apart from the various traditions which have been narrated through Abdullah bin Sallam, and those sources in which his name has been mentioned repetitively, the incident of the sieze of Othman is notable. The historians have mentioned the efforts exerted by Abdullah bin Sallam in turning away the men who had siezed Othman’s house, and in preventing them from shedding the blood of the Caliph.

The opponents replied to Abdullah bin Sallam in this way: ‘O son of Jew! What have you got to do with these events?’⁴

Ibn e Shubbah has written a chapter in his book regarding Othman’s defence by Abdullah

¹ Al Isaba: 120/4

² Those ten people regarding whom it is said that the Holy Prophet (p.b.u.h.) promised them heaven

³ Sahih al-Bukhari: 229/4, At Tabaqat at-Tabari: 269/2

⁴ Ansaabul Ashraaf: 192/6 and 211; Tareekh e Tabari: 452/3

bin Sallam¹ and Ibn e Saad narrated traditions from him in favour of Othman and wrote: ‘Abdullah bin Sallam said on the day of Othman’s Assassination: ‘The Arabs are ruined today’². This Jew, who had newly converted to Islam, is one of those people who did not pledge allegiance with the leader of the faithful, Ali (a.s.)³ and died in the year 43 Hijri.⁴

2. Another group from

Another group of men whom the Prophet faced in Medina and who created enormous difficulties for the Muslims, were those who apparently accepted Islam before the people but did not accept it with their hearts, and were seeking an opportunity for backstabbing Islam. The Holy Quran has denounced them in various verses and has described their attributes.

The historic reports prove that most of these people were Jews before they apparently accepted Islam. Ibn e Ishaq has opened a chapter in his book and mentioned the names of those

¹ Tareekh ul-Medina: 1175/2

² At Tabaqat at-Tabari: 59/3

³ Murawwij uz-Zahab: 361/2; Sharh e Nehjul Balagha: 9/4; Tareekh e Tabari: 452/3

⁴ Tareekh e Khalifa: 126

Jewish clerics who accepted Islam apparently but were amongst the hypocrites, namely Refa'a bin Zaid bin Taboot, Zaib bin Laseet, Othman and No'man – the two sons of Awfa, Rafe' bin Huraimala, Saad bin Hunaif, Silsilah bin Barahaam and Kananah bin Soorbah.¹

Balazari has also mentioned the names of Suwaid, Daa'es, Malik bin Abi Naufal (Nauqal) and Lubaid bin Aa'sam.²

Amongst them, the name of Zaid bin Laseet can be seen at several places in the biographical sources. The historians say: 'In the battle of Tabook, when the Prophet's camel went missing, Zaid said: 'Muhammad (p.b.u.h.) considers himself to be a Messenger and one who tells the heavenly prophecies whereas he does not know where his camel is.

When the Prophet heard his words, he said: 'I do not know of anything but that which is taught to me by God. The Almighty God has now informed me that my ride is at that place.

The Muslims went to the place which was indicated by the Prophet and found his camel there.³

¹ Seera e Ibn e Hisham: 528/1

² Ansaab ul-Ashraaf: 339/1 and 340

³ Tareekh e Tabari: 370/2

Waqidi has mentioned this incident with reference to two battles, Bani Mustalaq and Tabook¹, in such a way that this same incident might have occurred twice. Although it is doubtless that this incident occurred not more than once but the narrators who quoted this incident got confused and mistook the battle in which it took place.

It is mentioned about Rafaa'e bin Zaid bin Taboot, whose name is written by Waqidi as Zaid bin Rafaa'e bin Taboot, that: While returning from the Battle of Mureesee (Bani Mustalaq), wind blew heavily, such that the Muslims felt terrified. Prophet (p.b.u.h.) said: Do not fear, this wind is caused by the death of one of the heads of hypocrites in Medina. Jabir ibn e Abdullah has said: When we reached Medina, before returning to our houses, we asked about the person who died that day? They replied: Zaid bin Refaa'e.² Although Tabari has mentioned this incident with reference to the Battle of Mureesee³, he has repeated his name in the Battle of Tabook also.⁴

¹ Al Maghazi: 424/1 and 1010/2

² Al Maghazi: 423/1, Seera e Ibn e Hisham: 292/2

³ Tareekh e Tabari: 262/2

⁴ Tareekh e Tabari: 368/2

Ibn e Ishaq quoted this statement from Allah's Messenger (p.b.u.h.) about Rafe bin Huraimala that when the strong wind blew, Prophet said: One of the heads of hypocrites died today¹. But when his name is mentioned in other incidences, he has been mentioned as a Jew and there is no word of his acceptance of Islam or his hypocrisy.

Balazari has reported about the constant visits of these hypocrites to the Jewish Church and has said at another occasion: Malik bin Abi Naufal, a Jewish cleric who sought refuge from Islam, used to give away the reports of Allah's messenger to the Jews.²

We conclude from the abovementioned discussions that because a group of hypocrites were Jews, there was a healthy relationship between these two groups at the time of emergence of Islam. The effort made by Abdullah bin Ubai, the head of Hypocrites, to deliver his Jewish friends in the two incidents of Bani Qainuqaa and Bani Nuzair, can be considered another evidence on this inference. Those who share these thoughts with Ibn e Ubai are the names mentioned by the historians along

¹ Seera e Ibn e Hisham: 527/1; Ansaab ul-Ashraaf; 340/1

² Ansaab ul-Ashraaf: 329/1 and 339

with his name, and they are the Jews who were mentioned earlier.¹

3. Abu Huraira

It is written in the book ‘Israeliyaat wa Tatheer e Aan...’ that:

“As mentioned in a long narration of Sahih Bukhari: Abu Huraira joined the companionship of the Prophet (p.b.u.h.) only with the intention of filling his stomach.²

In the same book, it has been narrated by Ibn e Musabbab and Abu Salma from Abu Huraira himself that he said: I used to accompany the Prophet for filling my stomach!³

Similarly, Bukhari has narrated from Abu Huraira with his authentication that: ‘People say that Abu Huraira associates many narrations to the Prophet, whereas, I always accompanied the Prophet with the hope of filling my stomach.’⁴

¹ Payambar (s.a.w.s.) wa Yahood e Hejaz: 52

² Sahih Bukhari: 24/1; Kitabul Ilm, Baab Hifzul Ilm

³ Same: 1/3; Kitab ul Buyoo’

⁴ Same: 197/2; Baab e Manaqib e Ja’far bin Abi Talib

It is narrated from Abu Hurairah himself: 'I found myself trembling out of hunger lying between the Pulpit of the Prophet (p.b.u.h.) and the house of Ayesha; people used to pass by me stamping their feet on my neck thinking of me as someone insane, whereas I was not insane, I was in such a condition because of severe hunger.'¹

It occurs that throughout his companionship with the Prophet (p.b.u.h.), he spend his time sitting on the roadside, begging the people for food; and was not authorized to perform any important work. His name is mentioned neither in the context of a battle nor a peace treaty, although, it is said that he fled from the battle of Mauta due fearing the opponent army!² Nothing has been mentioned except for this cowardliness.

When Mu'awiyah attained power and began the unlawful Umayyad rule, and the command of the Islamic nation fell into his hands, Abu Huraira attained a new life and his disgraceful life converted into a royal one.

Abu Riyya writes: When the fire of war lit up between the Leader of the Faithful, Ali (a.s.)

¹ Same: 175/4; Kitab o Ie'tesaam bihi Kitab wa Sunnat; Also see: Tazkiratul Huffaz: 35/1 and Al Isaba: 202/4

² Al Mustadrak:42/3

and Mu'awiyah, or in other words, between the Umayyad dynasty and the Hashemite dynasty, and Muslims got divided into different sects, due to his greedy nature and inner lust, Abu Huraira went towards Mu'awiyah. This was because he found the worldly riches, luxurious facilities, and lavish amenities with Mu'awiyah, whereas on Ali (a.s.) side, there was nothing but piety and virtue.

It is clear that Abu Huraira was not interested in such qualities. Therefore, Abu Huraira deviated his path towards the court of Mu'awiyah to be able to enjoy his luxurious foods, expensive perks and gifts, and to fulfil his materialistic desires.

How could a person like Abu Hurairah, who in his own words, used to faint due to the severity of poverty and hunger, give away the all-powerful Umayyad rule with its delicious foods and luxuries, to accompany someone like Ali (a.s.) whose food was barley bread? These are issues which do not match with the nature of human beings and their inner desires, except for the nature of those few people whom God has secured from committing errors.¹

¹ Sheikh ul Mudairah: 207 and 208 and Adwaaun alas Sunnatul Mohammadiyya: 213

With the upheaval of the Umayyad Dynasty, Abu Huraira joined their friends circle, and helped their preachers with his speaking skills and narrations, and by this way, he received warmth and affection, gifts and presents, and above all, delicious food in return¹. Especially ‘Mudhaira’², which was considered one of the best meal of Mu’awiyah and Abu Huraira loved this food so much that he received a nickname because of it and this nick remained with him all the way and he was known by the passage of time as the ‘Sheikh of Mudhaira’.

Muhammad Abde says: After the allegiance of people with Ali bin Abi Talib (a.s.), Muawiah claimed to be the caliph, but he was not supported by anyone until Ali (a.s.) was alive, except those who desired luxuries and were the followers of their inner lust, and their

¹ Syed Sharaf ud-Deen Aamuli writes: When the Umayyad rulers came into power, they raised Abu Hurairah from the land and cleaned the dust of poverty from him and donned him with a dresses of pride and silk. Woolen and cotton dresses were provided for him and a castle was built for him in the area of Aqeeq; and will this, they chained him as their servant and made his name popular; then appointed him as the governor of Medina. (Abu Huraira wa Ahadith e Sakhtagi: 50)

² Mudhaira is a meat which is mixed with ‘Doogh’ and at times with Milk, and cooked, then its mixed with spices and other things that adds on to its taste. (Sheikh ul Mudhairah: 55)

love for ‘Mudhaira’, which was one of the favourite dishes of Mu’awiyah, compelled them to bear witness to the Caliphate of Muawiah.’¹

It is said that Abu Huraira was very fond of Mudhaira and used to have it while dining with Mu’awiyah, and whenever he was asked about it, he said: ‘The Mudhaira of Mu’awiyah has more fat and the prayer offered behind Ali (a.s.) has more reward’.²

4. Abdullah bin Amr e Aas

He inherited chests filled with Egyptian gold from his father Amr e Aas and due to this, he was considered as the kings from the companions of the Prophet (p.b.u.h.).³

Some of the historical works and narrations depict that he used to passionately note the traditions of the Prophet, such that a book by the name ‘Sadiqa’, which compiled the narrations of Prophet, is associated to him.⁴

Bukhari has narrated from Abu Huraira in the chapter Knowledge that he used to say: ‘No

¹ Sheikh ul Mudhaira: 57

² Israeliyat wa Ta’theer e Aan bar Dastaan’haaye Ambiya dar Tafaseer ul-Quran: 127

³ Tazkiratul Huffaz: 42/1

⁴ Tabaqat e Ibn e Sa’ad: 261/4 and 189/5 as per the narration of ‘Israeliyat wa Atharuha fi kutubut Tafseer’: 145

one has narrated from the Prophet more than me, except for Abdullah bin Amr who used to write whatever he heard from the Prophet whereas I never wrote them.’

Similarly, it is said that he learned the Syriac language that is the actual language of Torah.

In the book ‘Tabaqat’ of Ibn e Saad, it has been narrated from Shareek bin Khalifa that he said: ‘I saw Abdullah while he was studying books written in Syriac language’.¹

Abdullah and Israeli culture

The historians quote that in the 13th year of Hijrah, Abu Bakr sent an army towards Syria to attain victory over that land and gave the command of that army in the hands of Amr e Aas.

It is said that Abdullah, the son of Amr e Aas, was also present in this battle and was made the flag bearer of the army by the order of his father in the tough battle fought between the Muslims and the Romans on the land of ‘Yarmook’.²

¹ Tabaqat e Ibn e Sa’ad: 261/4 as per the narration of ‘Israeliyat wa Atharuha fi kutubut Tafseer’: 146

² Asad ul Ghaba: 243/3

One of the incidences that occurred for Abdullah amidst the battle of Yarmook, which had a significant effect on his knowledge regarding the teachings of the ‘people of the book, was that he found two camels laden with the books of their books and he took special care of these spoils and narrated from these books for the Muslims. This was the reason why the heads of the Tabe’een (those who found the opportunity to live at the time of the companions of the Prophet) avoided the narrations quoted by Abdullah.¹

He used to quote these books for the Muslims to such an excessive extent that some of them clearly asked him not to quote the texts from these two book collections.

The word of Ahmad bin Hambal in his Musnad clearly proves this claim: He quotes that a person came to Abdullah one day and said to him: ‘Narrate for us that which you have heard from the Holy Prophet, not from the spoils that you found on the back of the camels after overcoming Yarmook’.²

¹ Fath ul-Bari: 167/1 narrated from Adwaa alas Sunnatul Mohammadiyya: 164, also see: Tazkratul Huffaz: 42/1

² Musnad e Ahmad bin Hambal: 195/2, 202, 203, 209; and also see Tafseer e ibn e Katheer: 102/3

In another narrations, it has been quoted from Abi Saad that he went to Abdullah bin Amr and said: ‘Narrate for us that which you have heard from the Prophet, and not from the Torah and Gospel’^{1, 2}

5. Masrooq bin Ajda e Hamadani e Koofi

Masrooq bin Ajda e Koofi was one of the judges of the Umayyads. He was one of the stern enemies of the Leader of the Faithful, Ali (a.s.) and used to excessively abuse and swear against him.

Whenever Shuraih was unavailable in Kufa, he used to replace him on the judicial post. Significant details are mentioned about him in the book ‘*Baaztaab e Tafakkur e Othmani*’: ‘Masrooq bin Ajda e Hamadani e Koofi (63 Hijrah)³:

Ajda means someone whose nose is cut off and it is the name of Satan also. Umar changed this name to Abdur Rahman⁴. He was one of the five

¹ Musnad e Ahmad bin Hambal: 78/11; 79 and 173

² Israeliyat wa Tatheer e aan bar Dastaanhaye Ambiya dar Tafaseer ul-Qur’an: 138

³ Detailed biography in ‘At Tabaqat at-Tabari’: 76/6; ‘Tehzeebut Tehzeeb: 100/10; and Armawi dar ‘Al Gharat’:702/2, H 909; It is said that he was stolen in his childhood and after he was found, his name became ‘Masrooq’. (Qamoos ur-Rijaal: 53/10)

⁴ At Tabaqat at-Tabari: 76/6

close companions of Abdullah bin Masood and according to the opinion of a few, the first amongst the five.¹ He is amongst the jurisprudents and commentators who came after the time of Prophet and one of the eight pious worshippers of Kufah², such that he never used to arrange food for his family and always said: ‘God will take care of our livelihood’.³

His student Sha’bi says: ‘As per his Fatwas, Masrooq was more learned than Shuraih but Shuraih never used to consult Masrooq, although Masrooq was independent of Shuraih. After Alqama, he was the cheif of all the interpreters in Kufa.⁴ Zahabi has also regarded him as the cheif in interpretation and a cleric who was well aware of the Book of Allah.⁵

He was one of the warriors in Qadsiyya⁶ and of Othmani faith⁷, he used to invite the people of Kufah for supporting and backing

¹ Same, Tareekh e Baghdad: 233_234/13; Tehzeebut Tehzeeb: 100_101/10.

² Kitab ut-Thiqaat: 456/5; Ikhteyaar e Ma’rifatir Rejaal: 315/1. Although, they say that his piety, just like Abu Muslim Khaulani Shaami, was for show off and to acquire wealth.

³ At Tabaqat al-Kubra: 79/6

⁴ Same: 82

⁵ At Tafseer wal Mufasssiroon: 120/1

⁶ At Tabaqat al-Kubra: 76/6

⁷ Tareekh uth-Thiqaat: 460/1

Othman¹. Moreover, Masrooq managed to deviate Abu Waael, who belonged to the Alavi sect, towards the Othmani sect with his speeches and preaching². He often went along with Aswad e Nakhei to Aaasha and abused Ali (a.s.).³ He fled along with Marra e Hamadani towards Qazween after receiving their grants from the leader of the faithful, Ali (a.s.).⁴

Masrooq had extreme hatred against Ali (a.s.) and used to oppose him, even his wife used to say that Masrooq exaggerates in abusing Ali (a.s.). He is considered as one of the three men (Masrooq, Marra and Shuraih) who did not have faith in Ali (a.s.).⁵ Therefore, he did not participate in any of the battles of Ali (a.s.) and when he was asked: ‘O Masrooq! Why did you not support Ali in his battles?’ He said: ‘If you find two groups standing in opposition to each other and an Angel comes down and says: “And kill not one another; indeed, Allah is ever Merciful unto you”⁶, will this not prevent you from this action? They asked: ‘Why?’ Masrooq

¹ Tareekh ut-Tabari: 388/3

² Tareekh uth-Thiqaat: 461/1

³ Al Gharaat: 563/2

⁴ Al Mustarshad: 157

⁵ Sharh e Nehjul Balagha: 98/4. Sha’bi is named as the fourth person.

⁶ Chapter Nisaa: verse 29

replied: ‘I swear to God that such an Angel (Gabriel) has arrived and such a verse has descended on the Prophet and this verse is an evident one which has not been abrogated!’¹

It has arrived in a tradition that he said these words at the battlefield of Siffeen between the two armies and went away.² Therefore, Allama Shustari has rejected the tradition which states that Masrooq fought along with Ali (a.s.) in the battle of Nehrwaan and he stated that even if it is accepted, even the Umayyads considered the war against Khawarij to be legal. This issue cannot be marked as a positive point for Masrooq with respect to his past actions and stands. Moreover, there is a tradition in which Aisha refers to him as her son, which is a proof over his viciousness.³

He took such a stand against Ali, (a.s.) but was once an envoy (tax collector) of Mu’awiyah

¹ At Tabaqat al-Kubra: 78/6. As per this, the narration regarding the presence of Masrooq in the battles of Imam Ali (a.s.), which is indicated by Ibn e Hajar (Tehzeebut Tehzeeb:101/10) is not possibly correct.

² At Tabaqat al-Kubra: 78/6

³ Qamoos ur-Rijaal: 52/10. Although, Allama Shoostari has mentioned this report with reference to Masrooq bin Ajda’ Abu Ayesha, and has explained that those who consider these two names as two different people, have made a mistake. See: Same

and then the Judge of Wasit. He died holding this same status.¹

He used to say: ‘Zyaad, Shuraih and Satan, compelled me to accept this position², although, whenever Zyaad used to take Shuraih along with him to Basra, Masrooq used to take care of the judicial issues of Kufah.³

The kind of stand that could be taken by a person with such a political viewpoint against the uprising of Karbala, is evident. Therefore, he was the supporter of Obaidullah bin Ziyad.⁴ Masrooq died in the year 63 Hijri⁵ in Kufah and made a request in his will to be buried in the graveyard of Jews.^{6 7}

Those who seek the truth and wish to derive the realities from the historical reports, should think deeply about this will.

How could a person who held the first or the second judicial position of such a vast

¹ At Tabaqat al-Kubra: 83-84/6; Ikhteyaar e Ma’rifatir Rijaal: 315/1; his grave is in Rasaafa below Wasit, at the bank of River Tigris. (same)

² At Tabaqat al-Kubra: 83/6, Tareekh e Islam: 240/5

³ Tareekh e Khalifa bin Khayyat: 173

⁴ Al Mustarshid: 157

⁵ At Tabaqat al-Kubra: 84/6; Tareekh uth-Thiqaat: 461/1; Tareekh e Yahya bin Moeen: 233; Kitab uth-Thiqaat: 456/5; Tehzeeb ut-Tehzeeb: 101/10

⁶ Al Mustarshid: 157

⁷ Baztaab e Tafakkur e Othmani dar Waqe’a e Karbala: 218

territory at that time, ask in his will to be buried in the graveyard of Jews?! Did the people who held high positions not have relations with the Jews? Did the request made by a person, who was so called the face of the religious judiciary, to be buried in the graveyard of Jews, not become a cause of the propagation or the inclination towards the Jews?

Why were such shameful acts committed by the heads of the Umayyad rule? Has the time not come for the people to be aware of their disgraceful behavior and to know that these were the thieves of the Caliphate and not the symbols of faithfulness?

Along with his will to be buried in the graveyard of the Jews, Masrooq also gave a statement in order to explain his will, which turned out to be more disgraceful and outrageous. He said that he will come out of his grave in such a state that there will be no one who would have faith in God and his Messenger except for him!

Masrooq was one of the commanders of the army of Ibn e Zyaad.¹

Masrooq was amongst those Kufi men who used to abuse Ali (a.s.).¹

¹ Al Mustarshad: 157

Whereas Masrooq has narrated from Aisha that she asked the Holy Prophet:

يا رسول الله؛ من الخليفة من بعدك

قال: خاصف النعل

قالت: من خاصف النعل

قال: انظر، فنظرت فاذا على بن ابي طالب عليهما السلام

قالت: يا رسول الله؛ ذاك على بن ابي طالب

قال: هو ذاك-

‘Who will be your successor after your demise?
He said: The one who is stitching his shoe. I
asked: Who is the one stitching a shoe? He said:
Look! When I looked, I found that it was Ali bin
Abi Talib (a.s.). I said: O Messenger of Allah! It
is Ali bin Abi Talib. He said: Yes, he is the one.
2

Ibn e Maghazili has mentioned in his book
‘Manaqib: 55’ that Aisha used to regard
Masrooq as her own son and used to tell her:
You are my son and the most beloved one
amongst them.

Masrooq said to Aisha: O mother! I ask
you for the sake of Allah, His Messenger and

¹ Al Mustarshad: 207

² Al Mustarshad: 622

myself, as I am one of yours sons, regarding Mukhdaj who was killed in the war against the Khawarij. What have you heard from the Prophet about them?

Aisha said: I have heard that the Holy Prophet said:

هم شر الخلق والخليقة، يقتلهم خير الخلق والخليقة، وأقربهم عند الله

وسيلة

‘They are the worst of the creations and they will be killed by someone who is the best of the creations and the most beloved of them near Allah.’¹

6. Ka’ab ul Ahbaar

With the purpose of destroying Islam and depriving the Ahle Bait (a.s.) of the Caliphate of the Holy Prophet (p.b.u.h.), the Jews introduced Mu’awiyah as the Caliph, not only during the reign of Mu’awiyah, but also after the death of Othman with the help of Muawiah himself.

These backings which were a strong factor causing Mu’awiyah to attain power, began at a time when neither the people nor Muawiah

¹ Al Mustarshad: 281

himself thought of acquiring caliphate and power.

If people used to discuss about the one who should become the Caliph after Othman, they were in absolute favor of the rule and the Caliphate of Ali bin Abi Talib (a.s.). Therefore, after the death of Othman, they voted for him to be the Caliph.

But the workers and agents of Mu'awiyah propagated his rule from that same time with the purpose of inclining the minds of the mob towards the governance of Mu'awiyah who was from the Umayyad dynasty, which was the age old enemy of Islam. This was done for the purpose of separating the rule from the family of the Prophet and granting it to those who had a long term enmity with Islam.

One of those people who exerted enormous effort in the propagation of this thought was Ka'ab ul Ahbaar.

In the book 'Israeliyaat wa Tattheer e Aan....', the author states:

“Mahmood Abu Riyya writes about Ka'ab and his conspiracies that: ‘When the fire of conspiracies lit up at the time of Othman and the flames of this fire caught Othman himself and he got killed in his own house, this wicked person took absolute advantage of this opportunity and

increased this flame even more and to the best of his capabilities, he devised all the plots that were possible. One of the plots that he devised in this case, which exposed his Jewish nature evidently, was that he claimed that the Caliphate belonged to Mu'awiyah after Othman"¹!

Wakee' narrates from Aa'mash, who narrates from Abu Salih that²: In the presence of a gathering, the issue raised as to who will be the caliph after Othman. A person named 'Al Haadi' stated his opinion within the context of a couplet:

انَّ الأَمِيرَ بَعْدَهُ عَلِيٌّ وَفِي الرَّيْبِ يَخْلُقُ رَضْوِيٌّ

'Indeed, the leader after him is Ali, and Zubair is also a person of good character.'

Ka'ab ul Ahbaar was also present in this gathering and he said: 'Bal huwa Sahibul Baghlatish Shahbaa'', which means the next Caliph would be someone who owns a grey camel (i.e. Mu'awiyah), as he had seen Mu'awiyah riding a camel of such color at several occasions.

¹ Adwaa alas Sunnatil Mohammadiyya: 180

² 'Risaalatun Nizaa' wat Tarakhum fima baina bani Umayyah wa bani Hashim. Athar e Maqreezi: 51; narrated from Adwaa alas Sunnatil Mohammadiyya: 180. Also see: Tareekh e Tabari: 342/4 and Al Kamil: 123/3.

Mu'awiyah became aware of this news. He invited him and said: O Aba Ishaq! What are these words that you utter while Ali and Zubair and other companions of Prophet (p.b.u.h.) are alive?

Ka'ab said: You are the one who deserves to be the Caliph!

He might have also added that he had seen this in the First Book (Torah).¹

Ka'ab ul Ahbaar and Umar

It is written in the book '*Payambar (s.a.w.s.) wa Yahood e Hejaz*' that:

“Ka'ab ul Ahbaar, whose actual name is Ka'ab bin Maate' was from Yemen and belonged to the tribe Humair. He accepted Islam at the time of Umar's caliphate. His status near Umar was equal to the companions of the Prophet or even more.² The interest which Umar showed in acquiring the teaching of the 'People of the Book', which also enraged the Holy Prophet³, was the reason why he thought of going after this idea at the time of his Caliphate

¹ Israeliyat wa Tatheer e Aan bar Dastaanhaye Ambiya dar Tafaseer e Qur'an: 92

² Regarding the close relationship between Ka'ab ul Ahbar and the second caliph. Tareekh e Siyasi e Islam: 89/2

³ Al Musannif: 112/6

and to utilize the knowledge of those who had newly converted to Islam. Therefore, he kept Ka'ab close to him and used to consult him regarding different issues and subjects.

Ibn e Abil Hadeed has regarded Ka'ab as one of those men who deviated from Ali (a.s.) and he has written that Ali (a.s.) used to call him a liar¹. Ka'ab ul Ahbar who passed away in the city of Hums in the 32nd Hijrah², was considered authentic and reliable for centuries and his narrations have filled the books of history and Quran interpretations. Although, at present, due to the researches that have taken place lately, the face of Ka'ab is now covered with a thick veil of skepticism and doubt, which has made the work of the clerics of Rijal (who authenticate the narrators) and the Sunni scholars extremely difficult³. Tabari has quoted an example of the Israelite stories that have been narrated from Ka'ab regarding the creation of the sun and the moon. In this report, Ibn e Abbas gets enraged over the words of Ka'ab and says thrice: Ka'ab has told a lie! Then he says in addition: 'This is

¹ Sharh e Nehjul Balagha: 77/4; Regarding the objection of Abu Dharr against Ka'ab: Same: 54/3

² At Tabaqat al-Kubra: 309/7

³ Tareekh e Siyasi e Islam: 89/2

a Jewish belief and Ka'ab is trying to make it a part of Islam'^{1, 2}

Umar used to seek suggestions and advices from Ka'ab not just in the religious issues but we have evidences that prove his consultation from Ka'ab in the political and diplomatic matters as well.

It is narrated from Ibn e Abbas in the Amaali of Abu Jafar that he said:

‘In the closing days of his term of Caliphate, when he felt himself to be weak and incapable of managing the public issues, Umar used to pray continuously for his death. One day when I was present near him, he said to Ka'ab ul Ahbaar: I sense my death to be near and it is my will and wish to hand over the Caliphate to someone who is capable of this status after me, what is your opinion about Ali (a.s.)? What have you seen regarding this in your books? It is your faith that all our incidents have been mentioned in your book!

Ka'ab said: According to my faith, Ali is incapable of this position. It is because he is a firm follower of the religion and he will not neglect any mistake that is committed. He will

¹ Tareekh e Tabari: 44/1 and 51

² Payambar (s.a.w.s.) wa Yahood e Hejaz: 49

not even follow his own exegesis, and the people cannot be ruled in this manner. Although, that which I find in my books is that the power will not reach him or his sons and even if it falls in their hands, there will be excessive chaos!

Umar asked: Why?

Ka'ab said: This is because he has shed blood! Almighty God has prohibited the governance for such people! Just like Dawood (a.s.), when he decided to build Bait ul Muqaddas, God commanded him: 'You are not appropriate for this work, because you have shed blood; this work should be done by the hands of SuleImaan!

Umar asked: Has Ali (a.s.) not shed these bloods justly?

Ka'ab said: O Leader of the Faithful! Did Dawood not shed blood with justice?

Umar said: Then inform me about those who will acquire the government?

Ka'ab said: I assume that after the Owner of the Sharia and his two companions, the power will reach those against whom the Prophet (p.b.u.h.) had fought for the stability of the religion itself (i.e. Umayyad dynasty).

On hearing this prediction, Umar recited the verse of 'Isterjaa' several times and turned

towards Ibn e Abbas and said: I have heard a similar narration from the Prophet, he said:

“The Sons of Umayyah will ascend my pulpit. I have seen a dream in which apes ascend my pulpit and this verse was sent down regarding them:

(وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ)

“We did not appoint the vision that We showed you except as a test for the people and the tree cursed in the Qur’an”^{1, 2}

This historical event is worth a thought from different aspects: From this incident, we can figure out the hatred and enmity that Ka’ab had for the Leader of the Faithful, Ali (a.s.), and the reason behind this hatred is also very evident. It was due to the powerful hands of this man (Ali) that the Jewish magnificence was uprooted from the Arabian Peninsula and Ka’ab had understood that if Ali (a.s.) becomes the leader and takes the command in his hands, the Jewish influence will vanish forever. Therefore, Ka’ab preferred the power to fall in the hands of the Umayyad dynasty as the fate of Islam was

¹ Chapter Israa’, verse 60

² Sharh e Nehjul Balagha, Ibn e Abil Hadeed: 81/12

not important for them and their only motive was to attain the worldly pleasures^{1, 2}

The connection between Mu'awiyah and the Jews with the help of Ka'ab ul Ahbaar

It is stated in the book '*Nihayatul Arab*' that:

“A narrative states that Mu'awiyah bin Abi Sufiyan said to Ka'ab: Guide me to the most learned person of Torah so that I can hear your teachings and his side by side.

Ka'ab named a person from the Jews of Yemen. Mu'awiyah invited him and made both of them available at once. Ka'ab asked him: Swear in the name of the One who split the sea for Moses; have you not seen this incident in the heavenly books that Moses looked at the Torah and said: My Lord! I foresee a nation that will be blessed and granted with your mercies and which is the best of all nations, which will rise for the people and amongst them. A nation which will ask others to perform good deeds and

¹ Shia wa Tuhmat'haaye na rawa: 67

² Israeliyat wa Tatheer e Aan bar Dastaanhaye Ambiya dar Tafaseer e Qur'an: 90

prohibit them from bad deeds and will have faith in the First Book (Torah) and the Last Book (Quran)¹. They will fight against the devious people and also against Aa'war the Liar. O Lord! Make them my nation! Almighty God said: They are from the nation of Muhammad (p.b.u.h.).

That scholar said: Indeed! I have seen this incident.

Ka'ab said to him: Swear in the name of the One who split the sea for Moses; have you not seen this incident in the heavenly books that Moses looked at the Torah and said: My Lord! I foresee a nation which would glorify their Lord when they ascend a highland and praise their Lord when they enter a desert or lowland. The earth's surface will be a purifier for them and whenever they will not find water, they will purify themselves from Janaabat (the state of impurity that occurs after the ejaculation of semen or the act of copulation) by performing Tayammum (a set of acts performed when ablution with water is not possible). Wherever they go, that place becomes their mosque, their faces glow because of Ablution, O Lord! Make them my nation!

¹ Page 217, volume one 'Seeratul Halabiyya'

Almighty God said: They are the nation of Ahmad (p.b.u.h.).’

He said: Yes, I have seen it.

Ka’ab said: Swear in the name of the One who split the sea for Moses; have you not seen this incident in the heavenly books that Moses looked at the Torah and said: My Lord! I foresee a nation in which if a person intends to perform a good deed and is not able to perform it, a reward is written for him in the books, and if he performs that good deed, his reward will be ten to seventy times more. When he will intend to commit a sin, it will not be registered for him unless he performs it and when he commits it, only one punishment will be registered for him. O Lord! Make them my nation! Almighty God said: They are the nation of Ahmad (p.b.u.h.).’

The scholar said: Yes, I have seen it.

Ka’ab said: Swear in the name of the One who split the sea for Moses; have you not seen this incident in the heavenly books that Moses looked at the Torah and said: My Lord! I foresee a nation who eat from their alms and sacrifices and give it to the poor and destitute ones and they do not perform like those nations which burn their sacrifices and alms.

It has come in another narration about this section of the conversation that: They can eat

their sacrifices and it is the meat of the sacrifices made on the Eid e Qurban etc.¹

Jews, the change of Qibla and the role of Ka'ab ul Ahbaar

The change of Qibla from Bait ul Muqaddas to Kabah was something that infuriated the Jews. As the Jews held great respect for the Bait ul Muqaddas and were not ready to give equal status to any other land, the change of Qibla was highly crucial and infuriating for them.

They were so deeply hurt by this incident that even after the passage of centuries, they did not fail to show their hatred regarding this openly.

As a result, some of the illegal Umayyad Caliphs who had the intention of pleasing the Jews and humiliating Islam and Muslims, tried to return the lost glory of Bait ul Muqaddas and give it the same spiritual status as the Masjid ul Haraam or even greater than it.

One of the unlawful Umayyad Caliphs who tried to implement this idea more than others was Abdul Malik.

¹ Nihayatul Arab: 126/1

One of the factors that compelled Abdul Malik to put effort in this direction was that Abdullah Bin Zubair had revolted at the time of his government and had taken away Mecca from the hands of the Umayyad Caliph. In order to prohibit people from visiting the House of God, Abdul Malik tried to revive the glory of Bait ul Muqaddas for them, so that people get inclined towards Bait ul Muqaddas and quit their journeys towards the Holy Kabah.

This incident clearly depicts that the Umayyad Caliphs were ready to alter the religious facts for their political motives and exhibit them in a different form. Therefore, if they ever claimed a government in the name of Islam or religion, it was not for their religious beliefs but for their political benefits and for acquiring power by this means.

It is stated in the book '*Payambar (s.a.w.s.) wa Yahood e Hejaz*':

'The change of Qibla was an incident that provided independence to the Muslims from the Jews and became a platform for the Bedouins to accept Islam. This was because the Holy Kabah was extremely significant for them, although, the Muslims held immense respect for the Kabah even before the change of Qibla and this honour was evident from the verses of the Holy Quran.

This incident marked the first step of the separation between the Muslims and the Jews and naturally, it increased the hatred of this nation further; a nation that had confessed to the superiority of Islam and its Prophet.

In the Islamic history, those who had converted from Judaism to Islam and their Israelite narrations are found in large numbers in the Islamic sources, were always seeking an opportunity to declare the supremacy of Bait ul Muqaddas over the Holy Kabah. Ka'ab ul Ahbar concocted a narration in which it is stated that: Kabah prostrates every morning before the Bait ul Muqaddas. Imam Baqir (a.s.) declared this narration as a falsified one and said: In the courtyard of Allah, no point on earth is more beloved than the Holy Kabah.’’¹

The unlawful Umayyad Caliphs used such narrations to for the sake of their political motives. When Mecca was in the hands of Abdullah Bin Zubair, Abdul Malik, with the intention of forbidding the people from going for pilgrimage, propagated a narration quoted from Zahri regarding the Prophet which stated: ‘People should not go for pilgrimage to any other place except for the three mosques; Masjid

¹ Al Kafi: 240/4

ul Haraam, Masjid un Nabi and Masjid of Bait ul Muqaddas, which holds the same status as the Kabah¹,².

Imam Ali's stand against Ka'ab ul Ahbaar and the Israelite stories

It is written in the book 'Israelite and....' that:

In his entire life, Imam Ali (a.s.) came across a large number of misleading incidents and movements and one amongst them were those 'People of the Book' who accepted Islam and began a new trend of story-telling in Islam. Each of them played a significant role in deteriorating the image of Islam.

In return, Ali (a.s.) had also hindered their motives in different ways and stood in opposition to them.

Following are the few incidences in which Ali (a.s.) has retaliated and reacted against the Israelite stories and their propagators:

¹ Regarding the Hadith 'La Tashuddur Rihaal....', refer: Sahih Muslim: 636/1; Sahih Bukhari: 56/2; Although, in these sources, the phrase 'Wa huwa Yaqoomu Maqaamal Ka'bah' does not exist. Regarding the usage of this Hadith by Abdul Malik; refer: Tareekh e Siyasi e Islam: 746/2; (Seera e Khulafa) as per the narration of Tareekh e Tabari.

² Payambar (s.a.w.s.) wa Yahood e Hejaz: 56

1. It is narrated that during the caliphate of Umar bin Khattab, a meeting was held in the court of the Caliph and Ali (a.s.) also participated in it. Ka'ab was also present in that gathering. The Caliph asked him: O Ka'ab! Have you memorized the entire Torah?

Ka'ab replied: No, but I have memorized most part of it.

A person said to the Caliph: O Leader of the Believers! Ask him where God was before He created His throne? And ask him about the substance with which He created the water on which He placed His throne?

Umar said: O Ka'ab! Do you have the answers to these questions?

Ka'ab replied: Yes, O Leader of the Believers! I have found in the Torah that the Lord was eternal and everlasting before he created the Throne, and He was above the Rock of Bait ul Muqaddas and this Rock was placed on air. When the Lord intended to create His Throne, He spit His saliva, out of which, vast and deep oceans with huge waves came into

being. At that time, the Lord created His throne with a portion of the Rock of Bait ul Muqaddas which was under Him and sat on it and created the Mosque of Bait ul Muqaddas with the remnant of the Rock.

Imam Ali (a.s.) stood from his position while he was shaking his robe and glorifying the Lord and His greatness (with words like ‘Jallal Khaliq or Jallallah or Allah o Akbar) and intended to exit the gathering with an expression of objection.¹ When the Caliph saw this situation, he asked the Imam to return to his seat for the sake of Allah and give his opinion regarding the discussion.

Imam (a.s.) returned to his seat, faced Ka’ab and said:

“Your companions have wronged themselves and have annulled the books of God and associated their falsified words to Him.

O Ka’ab! Curse be upon you! If truth was such that the Rock and the Air

¹ This is an Arabic tradition that when they wish to object against something, they shake their dress, as if trying to convey that they did not like something that was said to them.

existed along with the Lord, these two will also become everlasting and eternal along with Allah (s.w.t.), and we will be having three eternal realities.

Apart from this, Allah (s.w.t.) is much supreme than an existent which can be pointed out and our Lord is nothing similar to the description given by the non-believers and the assumptions of the ignorant.

Curse be upon you O Ka'ab! One who can bring into existence, according to you, the vast and deep oceans with His saliva, He is much greater than an existent that places itself on the Rock of Bait ul Muqaddas and....¹

2. It has been narrated from Imam Ali (a.s.) regarding Ka'ab ul Ahbaar that he said: "He is a liar"².

This was the reason why Ka'ab used to keep himself away from Imam Ali (a.s.).³

¹ Nuz'hatun Nazir wa Tambeehul Khatir: 5/2 and 6. Naqsh e Aemma dar Eh'yaa e Deen: 114 and 115

² Sharh e Nehjul Balagha: 77/4; and Adwaa alas Sunnatul Mohammadiyya: 165.

³ Same source and pages

3. Imam Ali (a.s.) considered Abu Hurairah, the student of Ka'ab ul Ahbaar, to be a falsifier and someone who faked narrations. He used to say:

¹ ان أكذب الناس على رسول الله (ص) لأبي هريرة الدؤسي

“One who has associated most number of false narrations towards the Prophet (p.b.u.h.) is none other than Abu Hurairah e Doosi”.²

We can deduce many significant points from these incidents:

1. Apart from the fact that the Caliphs played a crucial role in propagating the Israelite stories, their unawareness and ignorance towards the religious and historical facts resulted in the publicizing of the tradition of telling Israelite stories.

In this incident, Ka'ab ul Ahbaar resorts to his habit of falsification and states such narrations that depict the

¹ Sheikh ul Mudairah: 135.

² Israeliyat wa Tatheer e Aan bar Dastaanhaye Ambiya dar Tafaseer e Qur'an: 153.

superstitious face of the religion and the supremacy of Bait ul Muqaddas and eventually, the supremacy of Judaism.

2. In this incident, neither did Umar himself, nor did any of his followers and supporters place any objection against the statements of Ka'ab ul Ahbar, which either proves their ignorance and lack of knowledge or depicts that they were supporting him with the purpose of spreading such superstitious Israelite thoughts. With respect to each of the two stated possibilities, how can a person of such character become the Caliph and successor of the Holy Prophet (p.b.u.h.)?
3. The statement of Ka'ab ul Ahbar which mentions that the Lord was seated on the Rock of Bait ul Muqaddas and spat his saliva, is a significant and effective mode of misguiding the intellectual and rational people. This is because any rational and intellectual person would not be

willing to accept that God was seated on the Rock of Bait ul Muqaddas, even before its creation, and brought the oceans into existence by releasing his saliva.

Does a religion that comes with such superstitions and falsehoods deserve to be followed or should the people have faith in the beliefs of such a religion?

It is evident that the scholars and intellectual minds will not accept such beliefs and falsehoods, and will reach out to the progeny of the Prophet (p.b.u.h.) for acquiring the truth instead of going towards the likes of Ka'ab ul Ahbar.

6. Wahab bin Munabbeh

It is written in the book *'Israeliyaat wa Tattheere Aan...'*:

Abu Abdillah Wahab bin Munabbeh was from Sanaa, the capital city of Yemen. His father was from Iran and belonged to the people of Herat. He was one of the army men who were sent by Anausheerwan to conquer Yemen and his son Wahab was born at that same place. It is

said that Wahab's father accepted Islam when the Prophet (p.b.u.h.) was alive.

Zahabi writes in the book 'Sharh e Huffaaz' regarding the life of Wahab bin Munabbih: 'He was a scholar from Yemen who was born in the 34th Hijri, at the time of the caliphate of Othman. He had vast knowledge of the books of the 'People of the Book' and focused all his time on the study of their books.

His narrations have been mentioned in Sahih Bukhari and Sahih Muslim quoted from his brother 'Hamam'.¹

Dr. Jawad Ali also states with reference to him: Wahab bin Munabbih was considered one of the Tabe'een and played a significant role in the narration of Israelite stories. It is said that he had access to many of the ancient books and his brother used to purchase these books for him from Syria when he travelled towards it for trade purposes, and he used to study these books. It is said that he was well versed with the history of the predecessors and knew different languages.²

As Wahab's family used to live in Yemen, they were highly influenced by the culture and tradition of the Jews. On the other hand, they

¹ Tazkiratul Huffaz: 100 and 101/1, Al-Aa'lam: 150/9

² Al Mufasssal fi Tareekhil Arab Qablal Islam: 565/6

became aware of the Christian beliefs and their culture with the help of their connection with Abyssinia, and as Wahab knew the Greek language himself, he was successful in gathering vast information about the cultural systems of the Jews and Christians.¹

He was compared to Ka'ab ul Ahbaar because of the amount of attention he paid towards the books of the ancestors and the stories of the predeceasing nations.² He did not focus any less on the Umayyad dynasty and their rulers and often falsified narrations with the intention of approving their actions, like considering Umar bin Abdil Azeez as the awaited Mahdi³. He held the judicial position at the time of his caliphate⁴. He passed away in Sanaa in the year 110 Hijrah^{5, 6}.

The Beliefs of Wahab bin Munabbih

It is worth mentioning that one of the beliefs that were propagated in the Islamic

¹ Al Adab al-Arabi: 381/1

² Tazkiratul Huffaz: 101/1

³ Tareekhul Khulafa: 263

⁴ Al Aa'lam: 150/9

⁵ Fajr ul-Islam: 161

⁶ Israeliyat wa Tatheer e Aan bar Dastaanhaye Ambiya dar Tafaseer e Qur'an: 116

society by this Jew turned Muslim was the inclination towards Jabr which opposed man's freewill and his choice of actions.

Hamad bin Salmeh quotes from Abu Sinan that he heard Wahab bin Munabbih say: I was of the belief from a long time that man possesses freewill and self-ability to act until I read about seventy books of the prophets, all of which mentioned that one who believes to have power of his own, has become an infidel. Therefore, I gave up on my firm belief.¹

Supporting the notion of Jabr and denying the freewill and freedom of action, and denying all sort of power and ability for human beings, was a fire that blazed amongst the Muslims at the end of the first century and divided them into two groups. As the belief of Jabr synchronized with the bases of the Umayyad rule, for this very reason, Wahab made vigorous effort to spread such a thought in the society^{2, 3}.

¹ Mizan ul-E'tedal: 353/4

² See: Buhooth fi Milal wan Nihal: 91/1; Farhang e Aqaed wa Mazahib e Islami: 102/1 and 103

³ Israeliyat wa Tatheer e Aan bar Dastaanhaye Ambiya dar Tafaseer e Qur'an: 121

{ 3 }

The connection between
Christians and Umayyad
Dynasty

The connection between Christians and Umayyad Dynasty

The Umayyad dynasty also had links with the Christians and used to consult them in their actions. The best example of the link between the Christians and the Umayyad Dynasty is Mu'awiyah's personal relations with them.

The relation between Mu'awiyah and the Christians was so deep and firm that it wasn't limited to their access and regular visits to his palace, but Mu'awiyah himself took advices from the Christians, and apart from the administrative positions that were given to them, he used to consult them and implement their thoughts and viewpoints in the referred issue.

The issue of Mu'awiyah's links with the Christians and the fact that he took their advices are evident in the pages of history.

It is obvious that such a behavior and conduct is antagonistic to the administrative code of conduct of the Holy Prophet (p.b.u.h.).

Prophet (p.b.u.h.) never sat in company of the Christians or other 'People of the Books', so

it is far-fetched for him to seek advices from them or to implement their suggestions and thoughts on the people. Although Mu'awiyah, who had forcefully acquired the rule and was the usurper of the position of Caliphate of Prophet (p.b.u.h.), his actions did not match those of the Holy Prophet. Moreover, he used to seek advices from the enemies of Islam and implement their ideas in order to harm the religion and weaken its roots.

In the book '*Umawiyān, nukhusteen doodmaan e hukoomatgar dar Islam*', it is mentioned that:

As per the indications in the narrations and reports, it seems likely that he respected the culture and traditions of the Christians, who constitute the larger part of the population in most of the cities of Syria even today. One of his ministers and advisers was *Sarjawn* (Sergios), who was the member of a Greek Orthodox family which served in the Royal Roman administration of Syria, and was the father of 'Saint John' (died in 748 A.D.) who was a renowned Orthodox scholar of Syria.¹

¹ Amawiyān: Nukhusteen doodman e Hukumat'gar dar Islam: 57

The Agonizing condition of Islamic society in the Umayyad rule

It is written in the book '*Israeliyaat wa Tatheer e Aan...*':

“To understand the unfortunate condition of Islamic society under the Umayyad rule, it is sufficient to pay attention to the statement of '*Jorji Zaidan*' who says:

‘Christians used to enter the mosques in the Umayyad rule and were not restricted by anyone. Akhtal, a Christian Arab poet, used to visit Abdul Malik bin Marwan without seeking permission in a drunken state and wore a cross in his neck while no one objected to this because he used to insult the companions and followers of the Prophet (p.b.u.h.) in a more pleasing poetic form’.¹

It has mentioned in history that: A Christian named '*Patrick Yohanna e Damishqi*' resided with his father in the palace of Abdul Malik bin Marwan. He was considered as the initiator of the movement against the Islamic culture and he did not feel reluctant in infusing any sort of conflict and false belief between the Muslims. He wrote a book for the Christians that made

¹ Tareekh e Tamaddun e Islami: 745

them well equipped against the Islamic preaching.¹

He was the actual propagator of the fictional story of love between the Prophet (p.b.u.h.) and his paternal cousin Zainab bint e Jahash.

Some of the Umayyad caliphs were seeking an opportunity to depict that their names are mentioned in the former heavenly books by seeking help from the ‘People of the book’ or urging them to make such statements with respect to the agreement of mutual benefits they made with them. This was significant for the purpose of portraying the legitimacy of their rule and for approving the actions of a Caliph by associating God’s will to it.²

It is narrated from Yusuf e Naami, a Jew who turned Muslim, that: “He had predicted the caliphate of Abdul Malik³. Wahab bin Munabbih also regarded Abdul Aziz as the ‘Mahdi’ of this nation”^{4, 5}.

¹ Turath ul-Islam: 275/1; narrated from ‘Israeliyat wa Atharuha fi Kutub at-Tafaseer: 429

² Tareekh e Siyasi e Islam: 735/2 and 736

³ Tareekh ul Khulafa: 243

⁴ Same: 263

⁵ Israeliyat wa Tatheer e Aan bar Dastaanhaye Ambiya dar Tafaseer e Qur’an: 81

Promotion of Christian Preachings and Poetry

With respect to the details mentioned by the Sunni Clerics in their books, we can understand a few important points:

Poetry has not just successfully kept the Muslims away from paying heed to the Holy Quran and the sayings of the Holy Prophet and has not just granted drinking, corruption, indecency and ignorance of the religion for the society, but it has also propelled them towards Christianity and laid a big trap for the Muslims to convert into Christianity.

With respect to this detail, we understand the reason why the Christian poets were honored and treated with immense respect in the court of Mu'awiyah and other Umayyad rulers! And why did they hold a significant position before the Muslim Caliph, to such an extent that they played an important role in taking the political decision for a Muslim country.

The first person to utilize the Christians and make them perform the administrative works of the government was Umar.

Abu Zubaid, one of the companions of Walid who used to drink alcohol with him, was

given responsibility by Umar for collecting Zakat from his tribe. Although Abu Zubaid was Christian, as per the book 'Al Istee'aab', Umar made him responsible for collecting the Zakat funds from his tribe.

With this act, Umar opened the doors for all the upcoming rulers to bring into use the Christians and non-believers for religious purposes. It exceeded to such an extent that at the time of Othman, many Christians were given administrative post and positions by him in the government. When the Christians held the administrative posts in the government, they began to propagate poetry in order to diminish the attention of people towards the Holy Quran, and this was precisely what they had predicted even before the Holy Prophet (p.b.u.h.).

They gave high importance to the promotion of poetry and propelled the people towards drinking and neglecting the religion by this means. In this way, they not just played a crucial role in weakening the spirituality of the people, but also forbade others from inclining towards Islam.

As per what we are about to mention, according to the narration of Ibn e Shahaab, Umar sent a letter towards Abu Musa which

stated: Command them to narrate poetries as they guide towards good etiquettes.¹

In this manner, the persuasion towards poetry began with the words of Umar and became a trend at the time of Mu'awiyah and after him, all the Umayyad rulers exceeded him in the promotion of poetry.

The author of 'Al Istee'aab' writes about Walid: It is doubtless amongst the knowledgeable people that the verse "If a profligate (person) should bring you some news, verify it"² was sent down regarding Walid.³

Moreover, it has been narrated from Ibn e Abbas that the verse "Is someone who is faithful like someone who is a transgressor? They are not equal"⁴ was sent down regarding the faith of Imam Ali (a.s.) and the debauchery of Walid, and has narrated an incident in this context.⁵

The author of 'Al Isaabah' writes about Abu Zubaid that he lived with his maternal uncles in the Age of Ignorance and after the emergence of Islam, he became a companion of

¹ Kanzul Ummal: 300/10

² Chapter Hujurat, verse 6

³ Al Istee'aab: 632/3

⁴ Chapter Sajdah, verse 18

⁵ Al Istee'aab: 633/3

Walid when he became the ruler of the Arabian Peninsula and Kufah.¹

Ibn e Qutaibah writes about him that Abu Zubaid never accepted Islam and remained a Christian until his death. Marzbaani says that he lived a long life of 150 years and came across Islam but did not become a Muslim, and was alive till the rule of Mu'awiyah.²

Although, the debauchery of Walid has been approved apparently by the Quran and the narration, and most of the historians have confirmed that Abu Zubaid was a Christian, even then, Umar considered the common welfare in appointing Walid as the ruler of the peninsula and as per Ibn e Hajar, “Abu Zubaid was appointed for the collection of Zakat from his tribe and he was the only Christian who was given an authority”.³ Meanwhile, Umar issued an order, as per the narration of Ibn e Shahab, and wrote a letter to Abu Musa Ash'ari which said, ‘command your companions to learn Arabic grammar which will teach them better communication skills and command them to

¹ Al Isabah: 80/4

² Same

³ Same

quote poetry which will teach them good etiquettes'.¹

Narrating poetries was an Arabic tradition which was not paid attention by Islam and neither did the Holy Book praise the poets and poetry, nor did the tradition show any inclination towards it.

It is narrated that the Holy Prophet (p.b.u.h.) said: I swear in the name of He who chose me righteously, there will come a phase on my nation after my demise when wealth will be taken away unjustly, blood will be shed and poetry will replace Quran².

At present, we stand before issues like promotion of poetry and informing of the hidden, providing evidence regarding it and indicating towards the phase when poetry will replace the Holy Quran. In the light of the invitation of narrating and quoting poetries, we come across the tribe Bani Tughlab which was denounced by the Holy Prophet (p.b.u.h.), the Christians of Haira who remained on their religion till the Abbasside Caliphate, the caravans of the slaves of Qaisariyya who were sent to the capital city of Caliphate by

¹ Kanzul Ummal: 300/10 as per the narration of Ibn e Ambari

² Same: 187/11, as per the narration of Dailami

Mu'awiyah and other groups which stood in the way of Allah.

At the time of Othman, due to the removal of a few obstacles and the appointment of Walid as the ruler of Kufa, the influence of Christians exceeded and it was during this period that the relationship with the Christians of Haira was built and their caravans travelled throughout the area and the monastic poetry which had a hidden effect on the intellectual trend, became common. Thereafter, it was the poetry of Alcoholism which clearly aimed at deviating hearts from Islam and freeing them.

We have mentioned a few aspects with reference to this discussion in our book '*Al Inherafaat ul Kubra*' and the ones who wish to know the factors that lead to this phase, can refer to that book.

In a state where alcoholic and monastic poetry had become a trend, Walib bin Uqba (the ruler of Kufa) and Abu Zubaid (his companion), were undermining the ethical norms of the society.

The author of '*Al Istee'aab*' writes with reference to this case that the news of Walid's

alcoholism and his companionship with Abu Zubaid was extremely famous.¹

Many historians and reporters have narrated that Walid led the Morning Prayer while he was intoxicated and after offering four Rakah, he asked the ones who prayed behind him if they want him to offer additional Rakah?²

This incident led to the first uprising against Othman bin Affan which was settled by the Caliph by deposing Walid and making him the scapegoat. Although poetry went on progressively and the alcoholic poetry turned into the poetry of love and thereafter, it turned into lecherous poetry. At the time of Mu'awiyah, Arabic literature was at its peak and the lecherous poetry which was promoted by the ruling political party and was aimed at initiating conflict between the tribes and strengthening the Arabian intolerance, came on display.

Umayyad rulers excessively promoted poetry and often granted hundreds and thousands of Dinars in return of a couplet or an interesting literary gist. People also began to do poetry or to narrate them and give an account of the Arabian

¹ Al Isteeaab: 633/3

² Same

battles and in this way, they earned heavy amount of riches.

The poetic and literary dominance was such that many of the clerics who intended to prove their opinion in the knowledgeable circle and regarding intellectual discussions, began to quote poetries or famous proverbs.

During this era, an indecent poem that could keep people away from God, helped the poets to easily find their way in the darkness of conspiring nights towards the hubs of the leaders to attain their proximity. One of these poets was Akhtal who was born in Heira and was from Bani Tughlab, and like all the other members of his tribe, he also was Christian. When Yazid bin Mu'awiyah became the Caliph, he invited him towards his royal vicinity and honored him. The Caliphs who succeeded Yazid also paid respect to him and granted him enormous worldly bounties. Specially Abdul Malik bin Marwan, who preferred him over other poets and gave him immense wealth.¹

Amongst the poets of this era was Aashi, who was a Christian and whose poetry was welcomed wherever he visited.²

¹ Tareekh ul-Adab ul-Arabi: 205/1

² Same: 237

This deceitful tradition extended excessively and the Christians attained such positions at the time of Umayyad rule that no political decision could be taken without their consent. A few of them were appointed as the tax collectors and many of them attained highly significant positions near the Caliph.¹

From beneath the layers of this conspiracy, which progressed with the aid of poetry, wine and debauchery towards a non-traditional atmosphere, emerged the Heterodox and Christian thoughts which were the root cause of all the other notions², and the concept of Murje'a* was therefore presented by Yahya e Demeshqi whose father was the friend and companion of Abdul Malik bin Marwan. Yahya himself wrote a book on the distinguished attributes of Christianity. It was no coincident that the concept of Yahya e Demeshqi got spread between the Murje'a and Qadriyya* of Syria. It was in this turbulent situation that the old and ancient system became steadily evident once again and wealth came with unmatched power which sabotaged all the cultural norms and every other thing became worthless before wealth, and

¹ Same: 256

² Al Hidaratul Islamiyya: 65/2

in order to lay hands on it, the elite class of men used all the indecent ways and tried their best to precede each other.

At the end of this movement, such poets emerged who humiliated everything that was religious and presented their viewpoints openly and daringly in an unprecedented manner. Abul Alaa e Mu'arri (363-449) was a poet in Syria who emerged with an intellectual viewpoint and attacked all the religious concepts; and used to say: 'O ignorant men! Awaken yourselves! Awaken yourselves as your religiousness is nothing but the deceit of your predecessors who wished to gather the worldly riches by this means. They passed away and the tradition of the reproached ones has ended''!

He himself says: 'People steadily moved towards corruption and all the religions are equally misleading'.¹ Then it was Ibn e Rawandi (293 Hijrah) who said that we find the words of Aktham addressed to Saifi to be much more beautiful than the Quran.²

Similarly, it is said about Abul Araa e Muarri that he stood against the Holy Quran and wrote a book named '*Al Fusool wal Ghayaat fi*

¹ Same:137

² Same:139

Muhazaatis Suwar wal Aayaat'. When he was told that these writing are good but do not possess the delicacy of the verses of Quran, he replied: 'Let these writings be recited for another four hundred years in the mosques, then give an opinion about them'.¹

In this way, the prediction made by the Holy Prophet (p.b.u.h.) emerged to be truthful with the strengthening of poetry when the gates of the palaces were opened by Walid for the Christians of Heira who then joined hands with the Christians of Tughlab. Thereafter, monastic poetry followed by alcoholism and lecherous poetry became common; and with the recollection of the old Arabian battles and recounting the attributes of the Umayyads and promoting the norms of the Age of Ignorance, it made its way towards the throne of Caliphate, and as a result of political pressure, Sufism entered those fields where Hadith did not exist, which were opposed by the heterodox and the teachings of Murje'a and others. During this turmoil, Christians were looking after the collection of taxes and whoever wished to attain a ministry, had to necessarily gain proximity to

¹ Same:140

them.¹ And there was a deadly havoc created by all those who wished to acquire wealth and the poets who wished to block the path towards Allah announced their war against the religion and Quran in an unprecedented manner.²

Story-telling of Tamim e Dari and Promotion of Christianity

The Jewish and Christians scholars resorted to story-telling inside the mosques and the Christian clerics preached Christianity with the pretext of their narrations.

It is written in the book *'Israeliyaat wa Tatheer e Aan...'*:

‘The clerics of the ‘People of the Book’ played this crucial role under the supervision of the official rule and made the Muslim mosques, specially the Prophet’s Mosque in Medina, the center of their activities with the intention of keeping the people busy with recounting the stories of the sons of Israel and all that was in accordance with the people’s interest and their own motives.’³

¹ Same: 127/1

² Az Zirfaye Fitne’ha: 418/1

³ As Sahih min Seeratin Nabiyil Aa’zam: 122/1 -124

Tamim e Dari, a Christian who had newly accepted Islam and was considered one of the greatest men of Madina¹, requested Umar to grant him permission for story-telling. He was permitted by Umar and began to narrate stories on Fridays in the Prophet's Mosque for the people.² Umar himself used to sit in the gatherings of Tamim and listen to his narrations.³

In fact, the most significant evidence for the link between story-telling and Israelite stories is this very point that Tamim e Dari, someone who newly converted from Christianity to Islam, becomes the first person to narrate stories and Ka'ab ul Ahbar, who converted from Judaism to Islam, resorts to the same in Syria. Even his wife's son from another husband, Tabeer bin Amir, who grew up under Ka'ab ul Ahbar himself and had studied the heavenly books, began to narrate stories for the people.

The researches have clarified this point that the act of story-telling in the beginning of Islamic era, was a movement that emerged as an effect of the tradition of 'People of the Book',

¹ Al Isabato fi Tam'yeezis Sahabah: 215/1

² Same: 183/1 and 184 and 186. Also see all the references in the footnote of 'As Sahih min Seeratin Nabiyil Aa'zam: 124/1)

³ Al Qissas wal Muzkireen: 29

and for centuries, the original source of these stories were those narrated by the 'People of the Book' regarding the Prophets and others.

The movement of story-telling initiated a culture that stood against the Islamic culture and even after the opposition of a few religious clerics, it managed to deeply influence the society and leave a dreadful imprint on the Islamic culture with the aid and support of some of the Caliphs and reporters'.¹

Dr. Mustafa Husain writes: 'The conditions that were prevalent in Syria after the Islamic victories, played a significant role in the propagation of Israelite stories inside the Islamic society and the likes of Tamim e Dari, who had newly converted from Christianity to Islam, had an important part to play in this movement (propagation of Israelite stories). Although Tamim was originally Christian, but the effect of the Israelite tradition on his personality and his narrations is a fact that isn't unknown to anyone; specially his story of 'Jassasah' which is falsely associated to the Prophet (p.b.u.h.) by the narrators.'²

¹ Israeliyat wa Tatheer e Aan bar Dastaanhaaye Ambiya dar Tafaseer e Qur'an: 63

² Al Israeliyat fit Turaath il Islami: 79 and 80

Dr. Ahmad Amin also writes about the condition of Syria after the arrival of Islam:

‘In Syria, there was a large group of Christians who did not forsake their religion and disagreed to pay the Jizya tax. Another group accepted Islam but entered the knowledge that they had gained from the Christian creed, in Islam. Mosques were made adjacent to the churches and the blend of Muslims and Christians took place swiftly.’¹

Therefore, we can appropriately name Syria as ‘The green pasture for Israelite stories’.

After attaining power, Mu’awiyah chose a group of Christians as his advisors and consultants. Amongst them was his minister ‘Sirjaun’, who was also the official writer of his court, and ‘Ibne Aathaal’, who was the official royal doctor and ‘Akthal’ - the royal poet of the Umayyad court.

It is clear that these weren’t amongst those who had forsaken their beliefs and faith, but they had gained access to the Umayyad court and organized it according to their own preference.²

The historians have registered vast details regarding the relationship and link between these

¹ Fajr ul Islam: 189

² Ma’alim ul Madrasa’tain: 50/1 and 51

Christians and Mu'awiyah, some of which are indicated in the following points:

1. Sirjawn bin Mansoor e Rumi: It is said about him that he was the writer of Mu'awiyah and knew all his secrets. He served Yazid after the death of Mu'awiyah.

It is written in the book 'Al Aghaani' that Yazid used to sit and drink along with Sirjawn, the Christian, and he was the one who advised Yazid to appoint Ibn e Ziyad as the ruler of Kufa upon hearing the news of Muslim bin Aqeel.¹ In addition to this, his son served as a writer for Abdul Malik bin Marwan.²

2. Ibne Aathaal: According to the historians, he was a Christian doctor of Mu'awiyah's court and his personal doctor in Syria. Ahmad Amin says: Mawiyah showed extreme kindness towards him and had faith in him and used to have regular conversations with him.³

¹ Al Aghani: 68/16, as per Ma'alim ul Madrasatain:50/2, Also see: 'Tareekh e Tabari: 228/3 and 239; and Al Kamil fit Tareekh: 17/4

² At Tanbeeh wal Ashraaf: 261

³ Fajrul Islam: 162

Yaqoobi also writes in his history: It was Mu'awiyah who appointed 'Ibn e Aathaal', who was a Christian, as the tax collector for the land of Hums, whereas no other Caliph gave any administrative position to a Christian before him'.¹

3. Akhtal: He was a Christian poet of Mu'awiyah's royal court.

Jahiz writes about how he attained nearness to the Umayyad administration: Mu'awiyah wished to humiliate the Ansaar (those Companions of the Prophet who lived in Medina) because majority of them were the companions of Ali bin Abi Talib (a.s.) and stood against Mu'awiyah in the case of Caliphate. His son Yazid asked Ka'ab bin Ju'ayl to mock the Ansaar but he refrained from this act saying, 'I can recommend a Christian slave who has the tongue of a cow and will not hesitate in mocking them, then he introduced Akhtal'.²

¹ Tareekh e Yaqoobi: 223/2

² Al Bayaan wat Tab'yeen: 86/1

It has also come in ‘Al Aghani’ with reference to him that: ‘He was a Christian infidel who used to ridicule the Muslims and wore clothes made of fur and a golden chain with a golden cross around his neck, in such a state that drops of wine used to spill from his beard and he used to enter in this condition without seeking permission from Abdul Malik bin Marwan. He was the courtier of Yazid and used to drink along with him. Likewise, he wrote a poetry that was hanged on the door of the Kufah Mosque.’¹

Another scholar writes about him: ‘There were evidences in his poetry that indicated towards the fact that some of the old Arabic Traditions of idol-worship were present even at the time of the Umayyad rule. In addition to this, such poems are narrated from him that depict the extent of religious mistakes committed by them.

Akhtal used to severely denounce those people who had forsaken the religion of their forefathers which was Christianity or idol-worship for the sake of seeking proximity to those who were in power. The best of his poems are those in which he has praised the Umayyad

¹ Al Aghani: 229/8 and 321 and 68/16

dynasty. He was supported by Abdul Malik knowing that he used to ridicule the Muslims.¹

These events clearly prove that Syria and the royal court of Mu'awiyah turned into a place where all those tribes and people who had a common motive, gathered. That motive was nothing but weakening the roots of the powerful Islamic tree and confronting the Islamic traditions with mighty effort.

Mu'awiyah, who considered all the ways of reaching his political motives to be legal, made full use of the falsified and concocted narrations of those Jewish and Christian clerics who had newly accepted Islam (or claimed to be Muslims outwardly) and all the other hoaxers of narrations and those self-centered people who lived on the mercy of his gifts and grants.²

¹ Inteqaal e Uloome Yunaani be Aalam e Islam: 216

² Israeliyat wa Tatheer e Aan bar Dastaanhaaye Ambiya dar Tafaseer e Qur'an: 74

Tamim e Dari during Umar's Caliphate

Abu Riyya writes: 'Umar bin Khattab highly respected Tamim and recalled his name by referring to him as 'Khair o Ahlel Madina' (The best person in Medina'¹. This was at a time when personalities like Ali (a.s.) and other honorable companions were present.

Later, when people were divided into different categories on the command of the second caliph, Tamim was allocated in the category of the warriors of Badr who were the most respected companions of the Prophet (p.b.u.h.) and had the highest income.

Likewise, when he commanded that the Nawafil prayers and the recommended prayers of the month of Ramadan will be offered in congregational manner (in the 14th Hijrah), he appointed some as the Imam for the congregation and one of them was Tamim, who was a Christian monk and a cleric who newly accepted Islam.

He used to arrive for the congregational prayer with a robe which was worth a thousand dirhams and with extreme glory and adornment,

¹ Al Isaba: 473/3

to lead the Muslims for prayer.¹ Tamim lived in Medina till the end of Othman's Caliphate, but after Othman was killed, he went to Syria where he died in the year 40 Hijrah.²

Abu Riyya writes: 'One of the most remarkable points is that all these Jewish and Christian clerics who accepted Islam newly and all the other Muslims who were seeking worldly pleasures, went towards Syria after the assassination of Othman and the designation of Ali (a.s.).

It is clear that this act was not for Allah but it was performed with the intention of aiding the extension of conspiracies and blazing the enmity between the Muslims in order to strengthen the base of Umayyad rule by this means, which also made it easy for them to fill their pockets with the gifts and grants of the Umayyad rulers'^{3,4}

¹ Tareekh e Ibn e Asakar: 479/10, Tehzeeb e Ibn e Asakar: 360/3; Sair e Aa'lam un Nubala: 447/2

² Al Aa'lam: Volume 2 p71 and Asad ul Ghaba: v1 p256

³ Adwaa al Sunnatul Mohammadiya: 182

⁴ Israeliyat wa Tatheer e Aan bar Dastaanhaaye Ambiya dar Tafaseer e Qur'an: 103

The Support provided by the Umayyad rule to Christianity

The non-Islamic behavior and conduct of the Umayyad rulers and their relationship with the Christians, was not confined to Walid, but his predecessors and successors were also like him, who sought their help for sitting on the usurped throne of Caliphate.

Before Walid, it was Hisham who honored them and elevated them to such heights that Khalid bin Abdullah Qasri was made the governor of Iraq. He was born in a Christian family but he backed Christianity as well as Judaism and Zoroastrianism.

It is mentioned in the book 'Umayyad...': A short while after the Caliphate of Hisham, Khalid bin Abdullah e Qasri became the governor of Iraq from the year 724 till 738 Hijrah. At times, he used to completely supervise the entire eastern region, but at various other instances, Khurasan used to be separated from his administrative region and the Caliph personally and directly appointed a governor for that region.

His family in Syria was considered a reputed one from the beginning of the Umayyad rule and Khalid was even made the governor of Mecca during the Caliphate of Walid. Just like Hisham, he was conspicuous in Iraq because of the properties he owned and the wealth he had gathered. In the traditional reports and narration, he has been viewed with envious feelings since he has often been considered the enemy of Islam and the propagator of Christianity, Judaism and even Zoroastrianism.

It has been narrated that he regarded Christianity superior to Islam and made a church for his mother behind a mosque in Kufa. In some texts, he is considered heterodox, a title that has tied up with inclination towards Manavi and even atheist ideologies, but most of the instances were doubtful and contradictory.

It is said that he was so deeply attached to his family that he could even demolish the Holy Kabah if commanded by the Caliph. It is written that when he was the governor of Mecca, he allotted a separate source of water for the pilgrims to degrade the holy water of Zamzam and regarded its water as bitter, and had announced that the source of water which he

allotted was on the orders of the representative of Allah (Caliph).¹

It is written in the book '*Nihayat ul Irab*' that Khalid's mother was a Christian-Roman slave who was enslaved by his father and Khalid was given birth by her. Khalid's brother Asad was also born from this woman and he did not become a Muslim and when he died, Khalid built a church for him on his grave for which he was denounced by the people and Farazdaq recited these couplets for him:

'May Allah, the Merciful, break the back of the ride which was brought for us by Khalid from Damascus. How can such a person lead the people whose mother follows a religion which does not believe in the oneness of God? He builds a church for his mother where Christians visit and demolishes the Minarets of mosques because of his infidelity'.

Khalid had ordered to demolish the minarets of the mosques because of the couplets read by a poet with this meaning:

'I wish my life was similar to those Muazzins (ones who call for prayer) who can watch whoever is on the terraces, either they indicate towards them or the briny ogles leer at them.'

¹ Amawiyān: Nukhusteen Doodman e Hukoomatgar dar Islam: 99

When this poetry was heard by Khalid, he took it as an excuse to demolish the minarets of the mosques. When he heard that people are denouncing him for building church and monastery for his mother, he said: May God curse upon their religion and creed if it is worse than your religion and faiths. He used to say these words as an apology.

And it is narrated that he used to say: The successor and Caliph of a person is more honorable in his family than the person himself; he meant that Hisham is superior to the Holy Prophet (p.b.u.h.). We seek God's mercy from these blasphemies.¹

Similar words are heard from Hajjaj bin Yusuf regarding Abdul Malik and the Holy Prophet (p.b.u.h.).

'Khalid bin Abdullah e Qasri, who used to rule over Iraq and the eastern region, took forwards the political strategy of Hajjaj bin Yusuf.

Khalid was nothing but a layman and as per the texts, he could not even recite the Holy Quran properly. Once while delivering the sermon, he recited a verse wrongly and halted. One of his friends from the tribe Tughlab stood

¹ Nihayatul Arab: 370/6

up and said: O ruler! Keep things easy for yourself. We did not find a single sensible person who recited the Quran out of his memory. Memorizing the Quran is an act of stupidity!

Khalid said: You are right^{1, 2}

His oppressions increased to such an extent in Iraq that Hisham had no other option left but to remove him from the post.³

Khalid's enmity against Ahlebait (a.s.) and the people of Iraq

Mubarrad has quoted in his book 'Al Kaamil' that: When Khalid bin Abdullah e Qasri became the governor of Iraq, he used to curse Ali (a.s.) from the pulpit saying: “ اللهم --- على بن ابي طالب بن عبد المطلب بن هاشم، صهر رسول الله على ابنته و ابا الحسن

¹ Abul Faraj e Isfahani: 60/19

² It was not just Khalid, but some other Umayyad caliphs did not know how to speak properly, as well.

One of the strange things that have been narrated is that Walid bin Abdul Malik bin Marwan used to commit numerous mistakes while talking. Once, during his caliphate, he tried to humiliate Imam Ali (a.s.) and said: “Innahu kaana liss ibne liss” and he pronounced it as liss; People were amazed on hearing this and they said: What should we laugh upon more? On that which he has associated with Ali (a.s.) or regarding the pronunciation of 'Liss'. (Muawiyah wa Tareekh: 147)

³ Tareekh e Tehleeli e islam: 218

”و الحسين“, then he used to address the people and ask: Is it not respectful?¹

These words depict his enmity against the Messenger of Allah (p.b.u.h.) and his Holy Progeny (a.s.).

Walid and his subordinate Khalid bin Abdullah e Qasri, held a special animosity with the Muslims of Iraq. Yaqoobi writes in his history: Walid wrote a letter to his governor Khalid bin Abdullah e Qasri commanding him to remove all the people of Iraq from Hejaz and send them towards Hajjaj bin Yusuf. Hence Khalid sent Othman bin Hayyan e Murri to Medina to remove all those who were from Iraq. He send them with all their relatives and family members towards Hajjaj and did not leave any merchant or non-merchant and announced that whoever gives shelter to an Iraqi will not be spared. As and when he came to know that an Iraqi is living in the house of a person from Medina, he used to exile him.²

The Umayyad servants used to build churches, considered the memorization of Quran as the act of idiots, demolished the minarets of the mosques due to their infidelity as per the

¹ Muawiyah and Tareekh: 147

² Tareekh e Yaqoobi: 246/2

saying of Farazdaq, set the House of God on fire, ruined the heritage of the Holy Prophet (p.b.u.h.) and altered the Islamic rules to every possible extent; yet considered themselves as the Caliph of Allah and people used to accept their words without giving it a thought! Do such people possess religious sensibility?!

{4}

Two significant strategies of the
enemies

Sectarianism between Muslims

Those who are aware of the Jewish history and their rivalry with the Islamic principles, are also aware of the fact that they did not leave any stone unturned in their effort of opposing Islam and resorted to every possible method of defying and contradicting it. This was not just to hinder the progress of Islam between the Jews, but with the intention of uprooting it, for regaining their lost political and social power and influence and also to dominate all the non-Jewish nations.

With this intention of regaining power, they designed several plots and conspiracies with the hope of attaining their age old motives and pacifying their inner hatred.

One of the conspiracies implemented by them with the help of an appropriate platform, was to initiate conflict between the Muslims on the grounds of faith.

The Christians also played an important role in dividing the Muslims and initiating sectarianism and rift between them on the grounds of faith.

Behind this Jewish and Christian conspiracy, were two important motives:

1. With the emergence of rifts, divisions and sectarianism between the Muslims, they will not just lose their power and dominance, but with the implementation of this plot, Muslims will begin to doubt the basic Islamic principles and roots. The Jewish conspiracy of initiating conflict between the people was not designed at the initial stage of Islamic era, but it was implemented by them even before the emergence of Islam and the Prophet-hood of Allah's Messenger (p.b.u.h.), so that people look at Islam with the eye of skepticism and doubt on its emergence.
2. By destroying the unity of faith, not only did they break the coordination between the Muslims, but also made a platform for their own dominance and influence over them.

Heterodoxy – During the Umayyad and Abbasside reign

It is written in the book '*Daulat e Abbasiyan*' that: 'The Heterodoxy took birth during the Umayyad rule and they became vigorously active during the Abbasside rule.

In fact, Heterodoxy was a political movement within a well-designed religious boundary, which invited its followers to spread the Manavi creed with its religious concepts and intellectual heritage in such a way that it replaced the Islamic-Arabic heritage; and it is very likely that a political motive was hidden behind these philosophical invitations, just like the motives hidden behind the administrative sources and the commands passed by them; because heterodoxy had hidden itself behind the veil of philosophy and was actually a form of Zoroastrian revolutionary aspect which aimed at destroying the Islamic empire and replacing it with an Iranian one.

It is evident that Heterodoxy was a Manavi movement that newly entered Iraq and a few regions of Iran after the Islamic victories. The reason behind the propagation of this movement was the religious freedom enjoyed by

the followers of the different religions after the victories, and it initiated a kind of intellectual and notional conflict inside the society.¹

Therefore, the emergence of Heterodoxy as a sect took place in the Umayyad era, whether it is considered a specific Manavi movement or a much wider ideology that comprises of both the Manavi and non-Manavi movements.

Jahmiyya

On looking at the statements of the Sunni clerics and that which they have said narrated about ‘Jahm bin Safwaan’, one will be extremely surprised on how they have considered him a Muslim and his sect to be an Islamic sect after knowing the heretical and corrupt thoughts which were presented by ‘Jahm’?

Why did they not realize that those thoughts and notions that will ruin the base of Islam and burn the roots of religious beliefs, how can such heretical thoughts and beliefs be considered religious notions and principles?

Jahm used to openly say: ‘Every Muslim can remain a Muslim within his inner self but he

¹ Daulat e Abbasiyan: 75

has to exhibit Christianity or Judaism outwardly and he should introduce himself as a Christian or Jew! Such behavior will not harm his religion at all!

As per his belief, all the Muslims can forsake Islam and become Christian or Jew outwardly and the extent to which he has Islam in his heart is sufficient for him.

With these deceits, Jahm was able to increase the followers of his beliefs in comparison to the other invalid sects and attracted a large number of people towards his misleading ideologies.

He used to say: All the believers are alike with respect to their belief, even the Prophets and their nations are equal in status. The actions committed by a man, even if they are sinful and indecent, do not decrease his level of belief; and all the believers are equal in their belief even if their actions differ from each other.

He nurtured freedom of actions and sins between the people with his misleading ideology, and with his words, he mobilized the Muslims towards committing sins, indecency and kept them from performing the recommended actions. In fact, he used the name of religion to weaken its roots.

Shahristani says:¹ ‘Jahm’ moved one step ahead of the Motazela as he said: Whoever acquired cognition and rejected it with his tongue, he has not committed blasphemy with this rejection; because cognition and understand does not cease to exist with its rejection and he will remain a believer.

It is said about him that he used to define faith using improper descriptions and apart from considering faith as the acceptance from heart, he added that whoever becomes a believer by heart and expresses infidelity after it, or exhibits Christianity of Judaism, all these acts will not drive him out of the boundaries of faith.

He says²: Faith is an inner covenant and if a believer expresses infidelity with his tongue without Taqayya* (hiding ones beliefs with the fear of death) and worships idols and shows loyalty towards Christianity or Judaism on Islamic land and worships the Cross, or expresses faith in trinity on Islamic lands and dies in such a state, he will remain a believer possessing total faith near Allah (s.w.t.), a beloved of God Almighty and the dweller of Paradise.’

¹ Al Milal wan Nihal: 80/1; See: Maqalaatul Islaamiyyeen:198/1

² Al Fasl fil Milal wal Ah’waa wan Nihal

He attracted the true Murjea group towards himself by saying that faith neither increases nor diminishes and all the believers are equal in status.

He said:¹ “Faith does not get segmented; which means it does not get divided into covenant, speech and behavior, and the believers cannot attain supremacy over each other on the grounds of their belief, and the faith of the Prophets and their nations remains on an equal status, because the cognitions do not have superiority over each other.”

About the compulsion and helplessness of human beings in their actions, he used to follow the ideology of the true Murjea sect.

Ash’ari says:² One of the beliefs which were exclusively associated to ‘Jahm’ was that in reality, there is no act that is performed by anyone except for God Almighty and he is the only performer of all actions, the actions of people are associated to them metaphorically, just like it is said: The tree moved, the Sky revolved and the setting of sun, whereas in reality, it is the Almighty God who acts upon the tree, the sky and the sun in this manner;

¹ Al Milal wan Nihal: 80/1, Maqalaatul Islaamiyyeen: 198/1

² Maqalaatul Islaamiyyeen: 312/1, Al farq wal Firaq: 128, Al Milal wan Nihal: 80/1

neglecting the fact that God has granted the humans a power and all their actions are done with its help and He has bestowed him the freewill and exclusive ability to perform their actions, just like He has bestowed length and man attains length with its help and granted colors which man accepts and becomes colorful.

He says:¹ Reward and punishment are compulsive; just like all the actions are compulsive and when compulsion is proved, all our duties will also become compulsion.²

Motazila – In the Umayyad era

Baghdadi writes in the book '*Al Farq bainal Firaq*': When Wasil bin Ataa e Ghazal contradicted Hasan Basri regarding the destiny and 'the position between the two positions', i.e. the position between faith and infidelity, Amr bin Ubaid joined hands with him in the initiation of this innovative theory.

Hasan expelled them from his gathering and they separated from him seeking shelter near one of the pillars of the mosque of Basra and their followers were named Motazela; because they set themselves aside from other's faith and

¹ Al Milal wan Nihal: 80/1

² Murjea wa Jahmiyya dar Khurasan Asr e Amawi: 79

began to claim that whoever commits debauchery amongst the Muslims, he is neither a believer nor an infidel.

‘Broon’ says about the birth of Motazela: What we have gathered regarding the emergence of Motazela and the reason behind them receiving such a name, is that Wasil bin Ataa e Ghazal who was an Iranian by race, contradicted his teacher regarding the believers who committed sins, if they remained believers or not?

Wasil used to say: Such a person cannot be called a believer or an infidel; although, he should be allotted a position between faith and infidelity.

Wasil chose a place for himself in a distant region of the mosque and used to illustrate his ideology for the people and Hasan Basri used to tell his companions: Wasil has separated from us and named him and his followers, Motazela.

According to ‘Doozi’, the information which he gathered explains that the place of emergence of this sect is in Iraq, i.e. the old Babylon, where the Saami race met the Iranian race and after mating with each other, the region became the Mecca of knowledge and after a while, the center of the Abbasside rule.

As per the belief of ‘Phon Kremer’, the Motazela sect emerged in Damascus under the influence of the Roman religious leaders, especially Yahya e Damishqi and his student ‘Theodore Abu Qurra’. Another name of this sect, i.e. the word Qadriyya, which has a more certain implication and is related to the beliefs of those who consider that man has freewill in his decisions, and is also related to the narration that has been made up from the saying of Holy Prophet (p.b.u.h.) that Qadriyya are the Zoroastrians of this nation; because this group, as per the saying of ‘Stenner’, considers the existence of evil to be possible and have made another theory which proposes that the Human-will stands in opposition to the Divine-will.¹

Murjea – In the Umayyad era

The promotion of Murjea turned out to be the most effective conspiracy of turning away Muslims from Islam and moving them towards Christianity and Judaism.

The Umayyad rulers could easily take forward their government if the people inclined towards the Murjea School of thought; because according to their belief, the Umayyad dynasty

¹ Tareekh e Siyasi Islam (Dr. Hasan Ibrahim Hasan): 413/1

could commit any mistake or sin and no one had the right to oppose them.

Another significant point is that the propagation of the ideology of Murjea could not only aid the Umayyad dynasty's progress, but could also help them utilize the enmity of Mu'awiyah and Abu Sufiyan against Islam and by using the name of Islam and the veil of Murjea, they could distance people from Islam and propel them towards Judaism, Christianity or infidelity.

This reality has been mentioned by Dr. Hasan Ibrahim Hasan in his book. He writes in 'Political history of Islam': The Murjea sect emerged in the second half of the first century under the influence of a set of Christian factors in the capital of the Umayyad rule, Damascus. The name Murjea: The word Murjea is from 'Irjaa' which means delay. This group was named Murjea because they did not give a verdict regarding the sinful Muslims and used to postpone their decision for the day of Judgment and did not punish any Muslim for his sins; but according to the words of 'Fan Fluton', the name Murjea is derived from this verse:

(وَآخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ أَمَّا يَعِدُ بَعْضُهُمْ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ)

“(there are) others waiting Allah’s edict: either He shall punish them, or turn to them clemently, and Allah is all-knowing, all-wise”.¹

Hence, the word Murjea is derived from ‘Irjaa’ which means giving hope,² because Murjea used to say that sins will not harm a believer just like good deeds will not benefit an infidel.

The actual belief of Murjea was that whoever accepts Islam and testifies the oneness of God and the Prophet-hood of the Holy Prophet (p.b.u.h.), should not be considered an infidel on committing any sin and his judgment should be left on God.

‘Jahm bin Safwan’, one of the leaders of Murjea, exaggerated in this context and assumed that Imaan is just an inner belief and whoever has faith in it, is a Momin or Believer. Even if he utters blasphemy from his tongue without a case of Taqayya and worships idols or inclines towards the religions like Judaism and Christianity in a Muslim city, or worships the Cross, speaks about the trinity and dies in this state, such a person will be considered Momin

¹ Chapter Tauba, 106

² Murjea does not mean being hopeful, but it is named because of their belief on the delay in verdict for the sins.

near Allah and His friend and the dweller of Paradise.

Jahm believed that the real Islam and true faith is just one. It is natural that the followers of this religion used to disrespect the obligatory laws of Islam and consider the duties of humans with respect to other humans superior to the obligations recommended by the Quran.

In fact, this group was approved by the Umayyad rulers and was opposed by the Shia and the Khawarij. Although, their beliefs were similar to the Sunnis to an extent, but as 'Fon Kremer' says, they had kept some amount of leniency in their beliefs, as they used to say that a believer will not suffer in Hell eternally.

Overall, Murjea used to give faith more importance than actions.

The beliefs of Murjea were in accordance to the Umayyad courtiers and their supporters, as Shia and Khawaraj could not live along with them. Christians and other non-believers gained importance before them and attained high positions. These Christians worked according to their motives and benefits and coordinated with the demands of the time and moved towards the direction which could benefit them.¹

¹ Tareekh e Siyasi Islam (Dr. Hasan Ibrahim Hasan): 413/1

Qadriyya, Jabriyya and Murjea – In the Umayyad Era

It is written in the book '*Tarikh e Tahleeli e Islam*': During the Umayyad rule, from the second half of the first century, new ideological sects¹ came into being whose center was Iraq. The reason behind this was that some of the cities of Iraq, like Kufa, became the center where ideological and intellectual interactions such as philosophical and religious ones took place. Presumably, the first discussion that took place was: Do the humans possess freewill in their actions or are they compulsive? The supporters of these two ideologies were named Qadriyya and Jabriyya, respectively.

This issue was raised between the Muslims after the battle of Siffeen when a person asked the Leader of the Faithful, Ali (a.s.): Did we enter this battle with our own freewill or were we compelled towards it?

Thereafter, each group began to quote the narrations in favor of their belief and in opposition to their rivals.

¹ Rawish e Fikri dar Masa'el e E'teqadi; Mazhab.

During the Umayyad reign, a new sect was found which was named ‘Murjea’. The Umayyad rulers utilized this group for the approval of their oppressive actions. As we said, a group of Khawarij considered the ones who committed greater sins to dwell in hellfire eternally. In contradiction, ‘Murjea’ used to say that the judgment on this group should be left on God. The excuse they presented for this belief was that the Muslim society will be divided into various groups if we show strictness in this case. With such an ideology, they approved the oppressions committed by the Umayyad caliphs like the assassinations of the pious Muslims and the destruction in Kufa, Basra and other cities.

Murjea has derived its actual ideology from this verse:

﴿وَآخِرُونَ مُرْجُونَ لَأَمْرَ اللَّهِ مَا يُعَدُّ بِهِمْ وَأَمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾¹

With the interaction of the ideologies of Jabriyya, Qadriyya and Murjea, another balanced school of thought came into being, the Motazela. It is said that the cause of the birth of this group was the viewpoint that Hasan Basri

¹ Chapter Tauba, verse 106; “(there are) others waiting Allah’s edict: either He shall punish them, or turn to them clemently, and Allah is all-knowing, all-wise”.

used to consider the committers of greater sins to be infidel, but one of his students, Wasil bin Ataa, had a contradicting opinion and he said: Such a person will remain in a position between faith and infidelity.

It is said that since Wasil bin Ataa parted from his mentor, Hasan said: 'اعتزل منّا', he separated himself from us.

Regarding the reason behind the name given to them, there are other theories also.¹

Prediction of the Holy Prophet

(p.b.u.h.) about Murjea and Qadriyya

As the Holy Prophet (p.b.u.h.) was aware of the future and the upcoming incidences, he informed the people of the forthcoming in order to control the indecent conspiracies laid by the traitors; and with his guiding words, he made the people aware of the inauspicious and dangerous future, and the birth of misleading ideologies and sects; so that the people not only do not get deceived by these misguiding sects and deviate from the path of Thaqalain (Quran and Ahlebait), but also control the turbulence created by these tyrannical governments. Although,

¹ Tareekh e Tehleeli e Islam: 228

unfortunately, people ignored the guidance of the Prophet (p.b.u.h.) and each group ran towards a separate direction while the Umayyad rulers went ahead with their desired way of governance.

Now, we will present a few examples of the guidance provided by the Holy Prophet (p.b.u.h.).

‘Just like the Holy Prophet (p.b.u.h.) warned the people of the Umayyad dynasty and placed Walid in line with the Pharaohs and regarded him as one of them, he denounced the Qadriyya and Murjea sects even before the people came to know of them, and completed his reasoning for the coming centuries wholesomely and the first century specifically by saying: Two sects from my nation will not benefit from Islam, Murjea and Qadriyya.’¹

He also said: Beware of Qadr (and inclination towards Qadriyya), as it is a sect of Christianity.’²

Similarly, he said: ‘Almighty God has cursed two groups of my nation from the tongue of seventy Prophets, Qadriyya and Jabriyya who

¹ Kanzul Ummal: 188/1

² Same: 119

claim that faith is just about testifying and it does not include actions.’¹

Likewise, he said about faith and Islam: ‘Faith is with heart and tongue whereas migration is with life and wealth.’²

He also said: ‘Faith does not mean hope and pretension, but it is something that is situated in the heart and the actions bear witness to it’.³

He also said: ‘Faith and actions are two brothers in partnership who are tied with one rope and God will not accept any of them without the other.’⁴

Similarly, he said: ‘None of you have accepted faith unless I am more beloved to him than his children, father and mother, and rest of the people.’⁵

He also said: ‘Neither faith is accepted without actions, nor actions are accepted without faith’.⁶

Similarly he said: ‘A person’s faith will not become firm unless his heart becomes firm,

¹ Same: 135/4

² Same: 24/1

³ Same: 25

⁴ Same: 36

⁵ Same: 37

⁶ Same: 68

and his heart won't become firm unless his tongue becomes firm, and he will not enter the heaven unless his neighbors remain safe from him^{1, 2}.

The Role of Murjea in the society

Misguiding poetries, drinking and sexual indecencies are a few issues that spread between the people due to the promotion of ideologically misleading sects like Murjea.

The youngsters had forsaken their efforts to achieve their supreme goals and motives and went towards love and pleasure, giving up their religion and its duties. Heterodoxy and atheism became common and people neglected Allah and His Messenger (p.b.u.h.).

The Murjea leaders played a significant role in this movement and invited people towards impiety in the name of religion itself, took away their decency and replaced it with indecency.

‘Due to the beliefs of Murjea, people became shameless and Walid also did not feel shame because of the beliefs of Jabriyya. Most

¹ Maj'mauz Zawaed: 53/1

² Az Zirfaaye Fitneha:484/2

of the youngsters were attracted towards music, poetry and debauchery, leaving all their motives behind for these worldly pleasures.

Dr. Khaleef writes: ‘The strength of debauchers increased, and the sound of music, which was composed by a number of musicians, became widespread and a group of naked and shameless debauchers marched over the bridge which connected the Umayyad banks with the Abbasside banks, in order to disgrace each other. A disgrace that welcomed with open arms, all the new comers and those who wished for it, so that it can drag them into the deep caverns of darkness, and gulp those youngsters who ran towards it like a moth flies towards fire. The more the darkness of this cavern, the larger the number of those who fell into it.

In this manner, the poets who had connected themselves to each other with their sentiments and desires, and whom debauchery had bounded in a single chain, went forward into misguidance; all of them were debauchers, lecherous and intoxicated. This institution of unworthiness and fortunate opportunity, helped in the strengthening of such poetries which were associated to love and women.

The voice of love was prevalent in this institution; not the words of affection that was

the innate voice, nor the whisper of the soul which was the voice of the body. As a result of this thought school, the number of slaves and bondwomen increased in the Islamic society and heterodoxy became widespread and strengthened its roots, hence monastic poetry also became common.¹

Walid bin Uqba, or his Christian friend Abu Zubaid, were the first in the rule of Othman to be able to create a platform for such deeds and make the atmosphere suitable for it.

Along with monastic poetry and bondwomen, the Umayyad dynasty reached its downfall and passed on this cultural disgrace to the Abbasside dynasty. Even in their rule, the number of slaves increased; and bondwomen and the children born out of them, from different races, cultures, civilizations and religions, came into being. This significant point had its effect over the rulers and their children also, to such an extent that there were such bondwomen in the palaces who used to wear crosses around their necks^{2 3}.

¹ Hayaat ush-She'r fil Kufa: 633 and 634

² Al Asrul Abbasi Al-Awwal: 21

³ Az Zerfaaye Fitneha: 494/2

The Infidels of Heaven

Some authors have made it clear that having faith in Allah and His Prophet is from the indispensable conditions of Islam, irrespective of their blasphemy or inclination towards Judaism and Christianity.

The likes of ‘Ibn e Hazam’ have written about the beliefs of Murjea that: If someone believes in Allah (s.w.t.) and His Prophet (p.b.u.h.) within his heart, but presents himself as a Jew or Christian, he will not just be considered a true Muslim but also a beloved saint of Allah and a dweller of Paradise.

As per this belief, all the Umayyad rulers were the beloved saints of God and belonged to the Paradise. Therefore, they used to rent a group of people who would preach the beliefs of Murjea so that the people shall consider them the friends of Allah; even if they commit the most disgraceful of sins.

It is written in the book ‘*Shia dar barabar e Motazela and Ashaera*’:

‘It is doubtless that Murjea came into being during the Umayyad rule and became active in promoting their beliefs in the Islamic gatherings, and the Umayyad rulers helped them in

propagating their ideology, because the Murjea considered them faithful and they were in grave need of this attribute more than any other thing. It was a situation in which Khawarij had declared the infidelity of all the Umayyad rulers and the companions of the Holy Prophet, and Motazela were of the belief that true Islam comprised of faith and acting upon all the obligations and rules; whoever did not act upon them, even if he believed in all the pillars of Islam, he deserved to burn in Hell forever.

Therefore, the Umayyad rulers were infidels as per the claim of Khawarij, and would burn in Hell eternally as per the claim of Motazela. Although, in the eyes of Murjea, they were faithful, and their extensive sins and indecencies would not exit them from the boundaries of Faith. Some Murjea men proposed that the only condition of being Faithful is to have faith in Allah and His Messenger, even if a person blasphemes by his tongue and worships the idols and exhibits Christianity or Judaism inside the Islamic regions. In addition, they said, ‘Such a person would be regarded as the beloved saint of Allah and a dweller of Paradise!’¹

¹ Fajrul Islam: 271

It is natural that the governors at that time stood in support and aid of such an ideology, as they did not find any other Islamic sect that would associate such attributes to them that would help them stand in line with the honorable believers, and a sect that would approve their legality and the legitimacy of their governance over the Muslims, overlooking the shameful sins committed by them and their disrespect towards the teachings of Islam and its sanctities.

One of the surprising incidents which is approved by a number of witnesses and proofs is that when the fire of intellectual conflicts had set the grounds of faith ablaze, and the notions of Khwarij and Motazela, regarding the people who committed greater sins, became widespread, these rulers themselves emerged as the victors of this ideology; and at the time, when the Fatwas of their infidelity and eternal life in hell were given, it was quite easy for them to arrange and purchase such scholars, companions and preachers who could proof their actions to be legitimate.¹

¹ Shia dar Barabar e Mo'tazela wa Asha'era: 149

The coordination between Murjea and the Christian Church

It is written in the book '*Az Zerfehaye Fitne*' that:

“Amongst those who nurtured the ideology of Murjea and propagated it, was Yuhanna of Damascus who was widely renowned in the capital city of Umayyad Dynasty. At a time when people talked about ‘Irjaa’, he conducted religious discussions.¹

Many have said that there is a coordination between the principles of Murjea and the teachings of the Eastern Church; to which Yuhanna of Damascus was associated.² These are the powers who were secretly aiding the case of Murjea. Regarding the causes and reasons behind the emergence of this case, Dr. Khaleef writes: ‘ The inclination towards Murjea grew strongly during the time span between the martyrdom of Imam Hussein A.S. and the caliphate of Umar bin Abdul Aziz; which covers the duration of the caliphate of Yazid, Marwan, Abdul Malik, Walid and SulaImaan bin Abdul Malik; and it was natural that this inclination strengthened in this duration because it was a

¹ Hayatush Sher fil Kufa: 312

² Hayatush Sher fil Kufa: 312

time of chaos and spiritual restlessness and people were interrogated and punished with slight skepticism and blame.¹

It is famous that after the death of Imam Hussein A.S., life in Kufah became difficult and strong uprisings were seen, and the Umayyad rulers understood that if they do not oppose their enemies with absolute brutality and cruelty, they will lose this city from their hands. Therefore, they placed their most brutal and inhuman governors on this city, like Abdullah bin Ziyad and Hajjaj bin Yusuf e Thaqafi, resulting in the domination of a terrifying dictatorship on the city of Kufa.^{2 3}

It is evident that Yazid was the most corrupt ruler amongst the Umayyad rulers and the oppression and tyranny committed by him was not committed by any other Umayyad ruler.

After the martyrdom of Imam Hussain (a.s.), setting the Holy Kabah on fire and the incident of Harrah, it became evident for most of the Muslims that it wasn't just this that the Umayyad rulers were not the successors of the Holy Prophet (p.b.u.h.), but also that they were

¹ Same: 313

² Same: 314

³ Az Zerfaaye Fitneha: 479/2

the enemies of Islam and the Holy Progeny of Prophet (p.b.u.h.).

The movements and statements that became common between the people threatened the Umayyad dynasty and deeply disturbed them.

Therefore, they laid down conspiracies to bring the people to rest and Kufah was the center of such movements and changes. In order to depress the changes that occurred in Kufah, they appointed brutal men like Ibn e Ziyad and Hajjaj as the Governor of this city.

Another strategy of silencing the allegations of the people was the propagation of Murjea, which was preached in different regions, and made the people follow the beliefs of Murjea.

The sects of Murjea

The Murjea sect became widespread with the aid of the Umayyad dynasty and the number of its followers increased, but it faced some amount of conflict and divided into a few sects.

These sects had differences between them on grounds of faith but the most appropriate among them which suited the Umayyad rulers and the likes of them, was the Karamiyya sect.

The Karamiyya sect considered that, for a muslim, neither acting upon the commands of religion is necessary, nor having inner faith on it. As per this, a Muslim could both perform the actions of the Jews and Christians and could also not have inner faith in Islam, and the verbal acceptance of the Islamic commands was enough for a person to remain a Muslim; he can oppose them with his heart and can also act and behave against his own verbal claims. It is evident that being such a Muslim was absolutely appropriate for the Umayyad rulers.

Murjea had other sects as well but it is possible that the reason behind their division could be to prevent the power of Murjea from being centralized. It is clear that if power is centralized in the hands of a single group, and is not divided into different groups and sects, it is possible that this group becomes a threat to the ruling government. Hence, division in every group is in favor of the rulers.

In the book '*Shia dar Barabar e Motazela*', the author states:

'Abul Hasan Ash'ari has mentioned twelve sects of Murjea and all of them have a common belief that 'Imaan' comprises of faith and certainty, and actions are outside the boundaries of its reality; in this regard, the

Karamiyya sect, which is the follower of Muhammad bin Karam, has opposed them. They are of the belief that ‘Imaan’ only comprises of verbal acceptance and inner agreement is not necessary, and as per this rule, they say that ‘those hypocrites who lived during the life of the Holy Prophet (p.b.u.h.) were believers even though they did not have inner faith! Likewise, they consider infidelity as verbal denial only.’¹

Although the followers of ‘Irjaa’ have been divided into five sects as per the book ‘At’ Tabseer’ written by Isfarayini, their division is as follows:

1. The Yunusiyya sect, the followers of Yunus bin Awn. They believe that ‘Imaan’ is comprised of heart and verbal acceptance and its reality is the cognition of the Almighty God, and the acceptance of the Prophets and their books.
2. The Ghassaniya sect. They were the followers of Ghassan e Murjei and were of the belief that ‘Imaan’ is only the acceptance of God’s existence and His

¹ At Ta’leeqatu Alat Tabseer fid Deen, Isfrayeni: 91; At Ta’leeqatu ala Maqalaatul Islamiyyeen: 203

love, but it has the tendency of increasing and decreasing.

3. The Thanawiyya sect who were the followers of Abu Ma'aaz who was of the belief that 'Imaan' is something that protects you from infidelity.
4. The Thaubaniyya sect, the followers of Abu Thauban e Murjei. In addition to the acceptance of God's existence and His Prophets, they had increased the acceptance of all the intellectual compulsion, all that is considered correct as per the intellect was considered amongst the pillars of 'Imaan' or faith.
5. The Murisiyya sect, the followers of Bashir e Murisi. In addition to the aforementioned beliefs, they believed on the creation of Qur'an.

From the abovementioned details, we can conclude that Murjea had a mutual agreement on the belief that actions are not a part of 'Imaan'. They tried in this manner to narrow and specify the meaning of 'Imaan' in opposition to Khawarij, because Khawarij considered all their enemies including the committers of greater sins

as infidels and placed them at one side and all the other Muslims at the other.

Likewise, it was also for the stand against Motazela, as the Motazela sect used to consider actions as a pillar of 'Imaan', and were of the belief that the sinners will dwell in Hellfire eternally.

After the emergence of the notions of Murjea against Khawarij, who had stored their own 'Imaan' with themselves, and against Motazela, who had added the process of acting upon the principles along with the belief of verbal agreement, their notions faced changes and amendments later on including the thoughts that were presented at that time; like the other notions which appear in the forms of ideologies in the beginning, thereafter, the more they are discussed and as time passes on, more expansion and amendments occur, especially as we mentioned, the notions of Murjea were basically in the interest of the rulers and they were used in anyway as an aid for the propagation, promotion and orientation of their benefits.

Therefore, some of them claimed that how much ever a person does commit sins and performs that which is forbidden, he will not be

punished in the Hell unless he has inner and verbal faith in God and His Prophets.’¹

Abu Hanifa and Murjea

The historians and authors of the books written on sects and ideologies, have counted Abu Hanifa as one with Murjea beliefs; as he believed that ‘Imaan’ is nothing but verbal agreement and inner acceptance and it is comprised of both these factors and Islam and ‘Imaan’ go hand in hand.

In the debate that took place between him and Jahm bin Safwan, which has been mentioned by Halli in the book ‘Manaqib e Abu Hanifa’, Abu Hanifa says: ‘If a person dies while he has the cognition of Allah and His attributes, and considers Him Unique and partner-less but does not verbally accept it, he died as an infidel and is the dweller of Hell. A believer will not be considered a believer unless he verbally accepts all that he believes in, and has faith in it.’

¹ Shia dar Barabar e Mo’tazela wa Asha’era: 151

It has been narrated from him that he divided 'Imaan' into three categories:

1. One who accepts from his heart and agrees verbally, will hence be counted as a believer in the eyes of God.
2. One who accepts from his heart but does not make a verbal agreement due to fear or 'Taqaayya', he is counted as a believer in the eye of God but will not be considered a believer in the eyes of the people.
3. One who verbally agrees but does not accept it from heart. In such a case, he will be considered a believer in the eyes of the people but an infidel in the eye of God.

Therefore, it is clear from this point that the complete 'Imaan' which a person should possess is one in which verbal agreement is indispensable; although acting upon the obligations is not a condition of the implication of 'Imaan'! On the basis of this, Abu Hanifa is of the belief that 'Imaan' does not increase or decrease, and attributing 'Imaan' with both these adjectives is worthless. But the difference is made by the performance of obligations and

forbading the prohibited actions, and the superiority and difference between the people is on this very basis, but no one has superiority over others on the basis of ‘Imaan’.¹

Murjea and Shia

In the tenth chapter of *‘Maqalaat e Tareekhi’*, it is written that: ‘in one of the debates that took place between Abu Hanifa and ‘Momin ut Taaq’, the term Shia and Murjea has been used against each other: Abu Hanifa said to ‘Momin ut Taaq’: I have heard that you Shias believe that when one amongst you dies, you remove his left hand from his body so that his book (of deeds) is handed to him in his right hand on the day of Judgment.

Momin ut Taaq said: This is not true, but I too have heard that when one among you Murjea dies, you place a vessel full of water in his back so that he does not feel thirsty on the Day of Judgment!

Abu Hanifa replied: That word has been falsely associated to you and this has been falsely associated to us.²

¹ Shia dar Barabar e Mo’tazela wa Ashaera: 307

² Rijaal e Kashi: 190

A book of Momin ut Taaq by the name '*Muhasiba ma'a Abi Hanifa wal Murjea*' is said to exist.¹ Just like Abu Yahya Jarjaani also had a book with the caption '*Munaziratus' Shi'ei wal Murjii fil Mas'hi alal Khafain*'.² In this book, both the term Shia against the term Murje'i with the meaning of Sunni, has been used.

It is notable that the support of Abu Hanifa towards Zaid bin Ali and Nafs e Zakiyya, depicts a considerably friendly stand of Abu Hanifa with regard to the Leader of the believers, Ali (a.s.).

It is mentioned in a narration that Abu Hanifa stood in favor of the stand taken by Ali (a.s.) against his enemies and he considered his enemies to be misguided. He emphasizes that if it was not for the battles fought by Ali (a.s.), we would not know what stand should be taken against the rebels.³ This statement has also been associated to Shafe'i.

We have also witnessed the utility of the term '*Murjea*' with reference to the enemies of Ali (a.s.) and even the Nasibi sect (those who possess hatred against the Holy Progeny of Prophet). An evidence is present in the statement

¹ Rijaal e Najashi: 326

² Same: 254

³ Uqood ul-Jaman: 307

of ‘Iskaafi’ who writes: ‘the position of Murjea in terms of hatred and mistreatment towards Ali (a.s.) is the same as the position of the Jews in their offence and hatred towards Jesus the son of Maryam.’¹ This implication is absolutely similar to the one in Shia narrations and scripts. Similarly, Iskaafi places the terms Nasibah, Nabitah and Murjea in line with each other.²

The most evident proof of the implication of the term Murjea for the Nasibah, is probably the poetry quoted by Jahiz and Mas’oodi. As per Mas’oodi, Mamoon wanted to humiliate Ibrahim bin Mahdi who stood against him in Baghdad and became the standard bearer of the Sunni sect. Ali ibn Muhammad e Mukhtar e Behaqi recited these couplets for him:

اذ المرء سترك أن تراه يهوت لحينه من قبل موته

وصل على النبي وآل بيته فجدا ذكرا ذكرا على

“If you wish to observe the death of Murjea before the arrival of their actual fate, mention the name of Ali (a.s.) before them and recite Salawaat on Muhammad (p.b.u.h.) and his Holy progeny”³.

¹ Al Me’yaar wal Mua’zina: 32

² Same: 71

³ Murawwij uz-Zahab: 417/3; Al Bayaan wat Tab’yeen: 149/2;

Jahiz has also placed Shias against the Murjea in his book 'Al Othmaniya'^{1, 2}.

If the statment of Iskaafi is considered true about Murjea that their enmity and grudge against the Leader of the believers, Ali (a.s.), is similar to the hostility of Jews towards Jesus, then we must say that either Abu Hanifa was not a Murjea or the words narrated from him in the favor of the Leader of the believers (a.s.) and in the opposition of his enemies are not true. If the hostility of Murjea against the Leader of the Believers (a.s.) reaches to the extent of *Nasibi*, it does not make sense that being a Murjea, Abu Hanifa praised and supported the Leader of the Believers (a.s.).

In every case, the hostility and enmity of Murjea towards the Leader of the Believers (a.s.) and his Shias is definite. Therefore, the Umayyad dynasty extended their support towards Murjea in order to sow the seeds of enmity towards the Holy Progeny (a.s.) in the hearts of the people which would keep them away from the House of Revelation. In a few traditions, the hatred of Murjea towards the Holy Progeny (a.s.) is evident.

¹ Al Othmaniya: 82

² Maqalaat e Tareekhi: 85

Murjea – In the light of Shia traditions

It is written in the book '*Maqalaat e Tareekhi (Daftar e Dahum)*' that:

In the traditions narrated from the Shiite Imams, it is made evident that the term Murjea has been used for Ahl e Sunnat and mostly for the ones holding enmity against Ali (a.s.) and naturally, the Holy Progeny (a.s.).

In a tradition, it has been narrated from Imam Baqir (a.s.) that he said:

“O God! Curse the Murjea as they are our enemies in this world and the Hereafter”.

In another tradition, Imam Sadiq (a.s.) has cursed Qadriyya and Khawarij once and the Murjea twice. The narrator asks for the reason behind this act. He answers:

“As per their belief, our murderers are Momin, therefore, they will be responsible for our bloodshed till the day of Judgment”.¹

In another tradition, Ishaq bin Hamid (the writer) says: In Qom, there was a textile trader who followed the Shia sect and had a partner who was Murjea. An expensive cloth came into their possession. The Shia said: I will take this for my

¹ Al Kafi: 409/2

Imam. Murjea said: I do not recognize your Imam but do whatever you wish to do with this cloth. When I gave the cloth in the hands of the Imam (a.s.), he tore the cloth into two halves and gave back the other half to me and said: I do not require the share of a Murjea.¹

The tradition narrated from the Holy Prophet (p.b.u.h.) that he said: “Two sects from my nation will not inherit anything from Islam, one is Murjea and the other is Qadriyyah”, is also associated to Imam Ali Ibn e Musa Ar Reza (a.s.) and it is mentioned that he narrated this tradition from the Holy Prophet (p.b.u.h.).²

Likewise, it is narrated from Imam Baqir (a.s.) that he said:

“The similarity of the Jews with Murjea and the Qadriyya with Christians is the same as the similarity of a night with another night and a day with another day”.³

It has arrived in another tradition that Abu Baseer said: Imam Sadiq (a.s.) questioned me about the people of Basrah.

I replied: “They are divided into Murjea, Qadriyyah and Haroori”.

Imam said:

¹ Biharul Anwaar: 340/51

² Jame’ul Akhbar: 188

³ Jame’ul Akbar: 189, Biharul Anwaar: 120/5

لعن الله تلك البئس الكافرة البشيمة التي لا تعبد الله على شيء

“May Allah’s curse be upon these infidel nations who do not worship Allah at all”.¹

Moreover, Imam Baqir (A.S) said: “I disassociate myself from five groups: Murjea, Khawarij, Qadriyya, Syrians (Bani Umayyah) and Nasibi.”²

These traditions clearly imply that most of the instances in which traditions are narrated from Imams regarding the Murjea, have emphasized on their Nasibi attribute. Although it is possible that the definition of faith in the eye of Murjea would have also been indicated in a few narrations.

In another tradition, it is narrated from Imam Sadiq (A.S) that he said: Teach your children our Hadith from the initial stage before Murjea precede you in this act.³

Another incident narrated by Ziya ud Deen Suhrawardi is as follows:

It has been narrated that Jafar e Sadiq (a.s.) got indulged in a debate with a Murje’i in the presence of Jafar Mansoor. Jafar e Sadiq

¹ Al Kafi: 409/2 and 410

² Mustadrakul Wasaael: 317/12, Biharul Anwaar: 393/18

³ Al Kafi: 47/6; At Tehzeeb Sheikh Tusi: 111/8 ; Wasaaelus Shia: 478/21

(a.s.) said in the debate: ‘A Murje’i was brought before the Holy Prophet (P.B.U.H), his holiness commanded the people to kill the Murje’i.’ That person interrupted by saying: ‘This sect and ideology did not exist at the time of the Holy Prophet (p.b.u.h.).’ Jafar e Sadiq (a.s.) said: From where did you bring up something that did not exist at the time of the Holy Prophet (P.B.U.H)?¹

At the end of the third century, Saad bin Abdullah Ash’ari placed Murjea exactly opposite to the Shias as per the historical point of view, and this was the result of being influenced by the term Murjea with the meaning that was common between the Shias.

He writes: At the time of the assassination of Imam Ali (A.S), some of his followers and the group which was with Talha, Zubair and Ayesha, joined hands together to form a single group and assisted Mu’awiyah, apart from the small group of the Shias of Ali (A.S) and those who believed in his Imamate after the Holy Prophet (P.B.U.H). Those people (who assisted Mu’awiyah) were of the Hashooye and the followers of the rulers and the supporters of those who capitalized forcefully. They accepted

¹ Aadab ul-Muredeen: 191-192

Mu'awiyah and all of them were named Murjea^{1,2}.

The role played by the Jews and Christians in the misguidance of Umayyad beliefs

It is written in the book '*Az Zerfehaye Fitne*' that:

“The wave of conspiracies spread throughout the human minds during the Umayyad rule, a rule that fought against the intellectual and learned people and presented the ideology of the infidels of the age of Muhammad (p.b.u.h.) in a fresh and glamorous uniform. The clerics are in agreement to the fact that the ideology of Qadrism was promoted during the Umayyad rule and the Umayyad rulers nurtured it inside their own vicinity and they supported this incident which resulted in its progress and growth.³

The workshops laid down with the intention of shutting down the path of God,

¹ Al Maqalaat wal Firaq: 5

² Maqalaat e Tareekhi: 87

³ Tareekh ul-Mazahib ul-Islamiya: 104-111 and Tareekh ul-Firaq ul-Islamiya: 66

crafted and propagated the ideology of Qada and Qadar, with the intention of bringing the world to an ideological crisis and havoc. The result of this act was that people no more regarded the Islamic Shariah to be holy and stopped following the rules and started committing the unlawful practices that were prohibited by the heavenly religions and all the malpractices were committed with the excuse of the divine Qadha. The Umayyad rulers nurtured and promoted this ideology in order to overshadow all those things that were said about them by the Holy Prophet (p.b.u.h.) himself, and to present the thought that their rule and governance is nothing but the Divine will itself, and the Muslims have to follow them unconditionally, and all kinds of revolt and uprisings against them will be regarded as a revolt against the Divine will. Sheikh Mohammed Abu Zahra writes about the first person who spoke about the ideology of Jabr or forcefulness in a new manner: 'we are absolutely certain that the ideology of Jabr became widespread during the initial stage of the Umayyad rule and attained the position of a school of thought by the final stage of their rule. It is said that the first promoters of this ideology were a group of Jews who gave its teachings to the Muslims and they were the ones who

propagated it. It is said that the first Muslim who invited towards this school of thought was Jaad bin Dirham who learned it from a Jew in Syria and began to promote it between the Muslims in Basra whereupon Jahm bin Safwan learned it from Jaad.¹

Jahm not only promoted the ideology of Jabr, but he also taught the people his opinions regarding the Heaven and Hell, the sighting of God, etc.²

In this manner, the branches of the Umayyad tree which strengthened its roots with the ideology of Jabr which was suitable for their political stance, learned it from the People of the Book and tied their knots with them.

It is evident that Syria, the capital city of the Umayyad dynasty, followed different religions and sects and the Umayyad rulers dealt leniently with the heads of these religions, and for the purpose of saving their power by assassinating the Muslims widely without any repercussions, they signed peace treaties with the Caesars of their era. Within the duration of these peace treaties, the Ahbaar created conflicts inside the Islamic society for the completion of

¹ Tareekh ul-Mazahib ul-Islamiya: 102 and Tareekh ul-Firaq ul-Islamiya: 68

² Tareekh ul-Mazahib ul-Islamiya: 106

the base laid by the prior Ahbaars and the Umayyad rulers also maintained proximity with them. Historically, it is evident that Sir John, who was the advisor of Mu'awiyah, Yazid and Marwan bin Hakam¹ and the secret keeper of the Umayyad dynasty, headed the school of Jabr'ism.²

Therefore, as per the common belief of the clerics of all the sects, the Umayyad dynasty took forth the politics of strengthening and promoting the concept of Jabr'ism and made it the base of their politics, because the filth of Umayyad politics could hide only under the base of this thought-process, and their jurisprudents could find a way out of all their obstacles in this manner. If they were asked about the reason behind their fight against Ali (a.s.) and the use of abusive language against him? Or why was Hujr bin Adi assassinated? Or why was Zyaad associated with Mu'awiyah and this tradition of the time of ignorance revived? Or why was Imam Hussain (a.s.) killed? Or the reason behind their attack on Medina and the incident of Harrah and the stoning of the Holy city of Makkah? Or why did they misused the Divine

¹ At Tanbeeh wal Ishraaf: 285/1

² Tareekh ul-Firaq ul-Islamiya: 69

treasuries and enslaved the slaves of Allah for themselves and mixed the Divine religion with falsehood and disregarded Salah (prayer)?

In reply to all these questions and all the other questions put forward in this context, they answered that all these events were in accordance to the will and fate designed by the Almighty and the nation has consensus on this matter, and if someone opposed them, he had to face their swords!

The difference in beliefs – An effective way for the destruction of Muslims

As the Umayyad rule officially moved towards the ways and traditions of their ancestors, the ‘people of the book’ also took such steps that were in accordance to their destructive motives. They immediately began to plan and promote strategies in contradiction to the concept of Jabr’ism and strived to present a new thought-process before the nation.

Their main motive behind this act was to indulge the Muslims between these two contradictory concepts and to misguide and mislead them in this manner, and to prohibit

them from gaining access to the reality which was in line with the nature.

The main belief of the Qadri thought-process was that ‘all the human actions are a result of their personal will, which is independent of the Divine will’.¹

This belief was absolutely antagonistic to the concept of Jabr’ism; while the Jabr’iist were of the belief that humans are like a stone reliant on the strong winds of all the changes that occur on itself and does not possess any freewill, and used to invite mankind towards absolute surrender and submission before the rulers and claimed that the Divine fate is attached with them from the beginning, so that they submit themselves before the tyrants and as per the poet ‘the pen of destiny has written all that is supposed to happen, therefore, your actions and inactions are all the same. Your effort to earn your livelihood is nothing but madness, as an infant receives its food inside the darkness of the mother’s womb as well’.²

At a time when the followers of Jabr’ism were preaching these teachings, the movements of Qadr’ism were active in contradiction and

¹ Tareekh ul-Mazahib ul-Islamiya: 111 and Tareekh ul-Firaq ul-Islamiya: 79

² Tareekh ul-Firaq ul-Islamiya: 81

their motive was to indulge people into such conflicting issues and to set ablaze the fields of confrontation and in any condition, it would result in the benefit of the ‘people of the book’.

Sheikh Abu Zuhra speaks about the first person who spoke about Qadr’ism and laid its foundation: ‘The first person who spoke about Qadr was a native of Iraq who was a Christian at first, then converted to Islam and then became a Christian again. Mabad e Jahni and Ghilan e Damishqi received these teachings from this very person.’¹

From this incident, the Umayyad dynasty utilized all those strategies which were suitable for their political benefits in the fields of Caliphate and the names and attributes of Allah, and then began to suppress the followers of these ideologies and a few got assassinated in this incident while a few escaped. But this school of thought did not vanish and thereafter, a large number of sects remained in Basra and became widespread, and became alike the ideologies of dualism or the belief of two sources of power, light and darkness^{2, 3}.

¹ Tareekh ul-Mazahib ul-Islamiya: 112 and Tareekh ul-Firaq ul-Islamiya: 40

² Tareekh ul-Mazahib ul-Islamiya: 117

³ Az Zerfaye Fitneha: 472/2

From the past incidents, it has become evident that the differences in beliefs and ideologies were not just the base of sectarianism, but the conflict between the people along with the establishment of the Umayyad rule, moreover, it also became the cause of assassination for a group of people due to these differences and conflicts.

It is evident that the killing the Muslim nation with their own hands by setting ablaze these bloodsheds and massacres, was the age old motive of the Jews and the Christians.

If at the time of the Holy Prophet (p.b.u.h.), the enemies of Islam battled against the Muslims resulting in the killings of either sides, at the time of the Umayyad rule, without conducting any battle and without the killing of their men, they made the Muslims hungry for the lives of each other and spectated the destruction and massacre of the Muslim nation.

The Jews and Christians used to lay down such plots that resulted in the disintegration of the Muslims and their mutual killings, while the Umayyad rulers acted as a host to these Jewish and Christian plots.

Propagation of intellectual sciences during the Umayyad rule

As we said, the propagation of the beliefs of Jahmiya etc. and the continuation of the Umayyad rule and the disintegration of the Islamic beliefs and inclination towards infidelity, were incidences in which the Christian and Jews played a crucial role.

The Umayyad dynasty did not consider them sufficient for the strengthening of their rule and the implementation of their ideologies, therefore, apart from promoting these misguiding thoughts, they translated a few intellectual sciences into the Arabic language in order to drive the minds of the common people towards it.

The first person to have indulged in this process was Khalid bin Yazid who brought these intellectual sciences into the Arab nations with the help of a Christian astrologer named 'Mirvanoos'. This act although did not become widespread at the time of the Umayyad dynasty, but in the governance of the Abbasid dynasty, Mamoon propagated it on a large scale.

It is written in the book ‘Tareekh e siyaasi e Islam’: ‘The intellectual sciences were not popular in the era of the Umayyad rule, only a few people had interest in Chemistry, and it is not far-fetched that they might have learned it from the Greek – who were aware of these sciences since two thousand years.

It cannot be said that the Arabs learned medical sciences from the Greeks after the attack of Alexander on the east; because the Arabs did not have the knowledge of medical sciences until the Umayyad reign and Khalid bin Yazid bin Mu’awiyah was the first person to introduce the sciences like Medicine, Astronomy and Chemistry in the Arab nations.

Chemical industries were common in the Alexandrian school. Therefore, Khalid invited the Christian astrologer ‘Mirvanoos’ and asked him to teach Medicine and Chemistry. When he learned these sciences, he ordered for the translation of the related books from Greek and Qibti into Arabic, and this was the first step taken by the Arabs towards the transmission of foreign sciences.

Khalid also showed inclination towards Astronomy and spend a large sum of money for learning this science and acquiring the instruments related to it. Possibly a few books

on Astronomy were translated for him but we do not possess any information related to it.

Jahiz writes in the book '*Al Bayaan wat Tibyaan*': Khalid bin Yazid bin Mu'awiyah was an orator and a distinguished poet and renowned scholar and the first person to have translated Astronomy, Medicine and Chemistry. Although, the common Arab mass began to show interest in the sciences like Medicine, Chemistry, Physics, History and the likes of these only in the initial stage of the Abbasid reign, specifically during the reign of Mamoon.

In these days, large number of books were translated from Persian, Greek and Hindi to Arabic and these sciences gained popularity amongst the Arab nation.''¹

Translation of Foreign books

The influence of Jews and Christians remained constant in the court of the Umayyad dynasty, to such an extent that their books and the books of Greek philosophers got translated into Arabic. Likewise, texts written on Chemistry were also translated and provided in the access of the people.

¹ Tareekh e Siyasi e Islam: 490/1

Although a few consider Mamoon to be the one who caused the translation of the books of other schools of thought into Arabic and some regard Mansoor to be the reason behind it, but apparently, although these two figures played a significant role in the translation of foreign books to Arabic language, this act was not initiated by them, but Khalid bin Yazid initiated it prior to them.

It is mentioned in the book ‘*Nizaam e Idaari e Musalmanan dar sadr e Islam*’:

‘Jahiz says in the book ‘Al Bayan wat Tibyan’¹ that Khalid bin Yazid bin Mu’awiyah was an orator and distinguished poet, and he was the first person to have translated the books of Astronomy, Medicine and Chemistry into Arabic (i.e. it was translated for him).

Ibn e Abil Hadeed says in the Sharh (illustration)² of Nehjul Balagha that Khalid bin Yazid bin Mu’awiyah was the first person to spend wealth on translators and Philosophers and kept the wise men, artists and translators close to him. Khalid passed away in the year 85 Hijri when a group of the Prophet’s companions were still alive.

¹ Al Bayaan wat Tab’yeen: 126/1

² Sharh e Nehjul Balagha: 476/3

It is narrated from Salah ud Deen Safdi that Mamoon is not the initiator of translations and this act began much prior to him. Yahya bin Khalid translated '*Kalileh wa Dimneh*' from Persian to Arabic and from the Greek books, he translated 'Majesty' for him.

Moreover, it is famous that Khalid bin Yazid bin Mu'awiyah was the first person to have brought the Greek books into Arabic due to the strong interest he had in Chemistry.

It is said that books of Astronomy and Medicine were translated for Khalid. Although, some say that the first person for whom the books of Medicine and Astronomy were translated, was Mansoor e Abbasi, and Khalid was merely a lover of Chemistry who possessed a few articles with reference to it and had learned it from a monk named 'Miryanus e Rumi'.

It is mentioned in the book 'Kashf uz Zunoon'¹ that Khalid bin Yazid bin Mu'awiyah, also known as the Hakim of Bani Marwan, became interested in Chemistry. Hence, he invited a group of philosophers and commanded them to translate Chemistry from Greek to

¹ Kashfuz Zunoon: 477/1

Arabic and this was the first translation done in the Islamic nation.

It is mentioned in Suyooti's book 'Al Awaael' that the first person for whom the books on Medicine and Astronomy were translated into Arabic, was Khalid bin Yazid and some say that it was Mansoor.

Ibn un Nadim says: 'At the time of Khalid bin Yazid, chemistry was popular in Alexandria. Hence, Khalid invited a group of men including the Roman monk *'Istefaar'*.¹

In Qifti's book *'Akhbar ul Hukama'*, it is mentioned that Ibn us Sanadi saw a bronze ball in the Cairo museum which had the name of Khalid bin Yazid on it.

In this manner, the viewpoint of Ibn e Khaldoon can be rejected as he said that Khalid was close to Bedouins and far from the sciences and inventions, specifically Chemistry because it required the cognition of nature.

Ibn un Nadim, who was closer to the time of Khalid than Ibn e Khaldoon, says that chemistry was popular at the time of Khalid.

In the book *'Tareekh e Aadab al Lughatul Arabiyya'*², it is mentioned that during the reign

¹ Al Fehrist: 242 and 244

² Tareekh o Aadab ul Lughatul Arabiyya: 233/1

of Marwan, a doctor named ‘Masirjooya’, a Syriac Jew who lived in Basra, translated ‘Kunash’, the book written by Bishop Amroon bin Aa’yun, from Syriac to Arabic; when Umar bin Abdul Aziz attained the Caliphate, he found this book in his treasuries. Some encouraged him to bring that book into public access, he did Istekhara (to seek the Divine will) for forty days and then decided to bring the book into public access.

It is mentioned in the book ‘*Shifa ul Ghalil*’ that the word ‘Kunash’, pronounced as ‘Ghurab’, is a Syriac word that means collection of information, and we will come across this word commonly in the books of the learned men.’¹

It is apparent that the Monks like ‘Miryanus’ and ‘Istefaar’, who were in good terms with Khalid bin Yazid, had an influence on the thoughts and opinions of their companions, specially Khalid bin Yazid who was the son of Yazid and the grandson of the Christian ‘Maisoon’.

Even though Khalid bin Yazid did not become a successor to the usurped position of Caliphate, but after him, Marwan and others, and

¹ Nizaame Idaari e Musalmanaan dar Sadr e Islam: 333

thereafter, the Abbasid dynasty with the likes of Mansoor and Mamoon, who claimed to be Caliphs, walked on the path shown by him. This act brings about a crucial question in the minds of those who seek the truth.

That question is: If the people who claimed the caliphate and introduced themselves as the successor of the Holy Prophet (p.b.u.h.) and the Divine Caliph, were wrong in their claim, then why should the Muslims pay respect to them and accept them as the Divine Caliph? And if they were actually the Divine Caliphs, why did they not possess any significant attribute over others, to such an extent that they extended their hands towards the Christians and the Jews in order to gain knowledge and wisdom?

Religious discussions – A means of retaining the government

From time immemorial, politicians created division and conflict within a nation with the purpose of retaining their governance over them; and planned such strategies that made the people greedy for each other's lives and kept them aloof of political issues and because of

their ignorance, the politicians were able to rule them.

As we said on another occasion that according to a verse of the Holy Quran, this was the plot designed by Pharaoh for retaining his tyrant reign over the masses. After him, many other powerful tyrants have chosen to walk on the path of Pharaoh and ruled the people with the help of the conflicts initiated by them secretly.

The Holy Prophet (P.B.U.H) and the Leader of the Believers (a.s.), in contradiction to this treacherous plots, kept the people away from conflicts and disintegrations, and by regarding Quran and the Holy Progeny as the principal system, invited everyone towards the right path of faith; but the Umayyad progeny went on to instigate division between the people by breaking the principal system of Quran and the Holy Progeny in order to rule the people. Therefore, during their reign, different sects came into being and every group stood in opposition to the other and became ignorant of the governmental issues.

2) Concealing the prophecies

Another significant strategy of the Jews and Christians for prohibiting the world from inclining towards Islam, was concealing.

Both Christians and Jews had their own crucial involvement in this path and they initiated different strategies to perform these significant and effective programs.

The program performed by them helped in keeping many dark phases of that era in darkness and away from light; if the predictions of Torah and Gospels were kept in the access of the people, the common universal beliefs would be different now.

In this discussion, we will present only those instances of concealing the predictions by Jews where Torah speaks in reference to the prophet-hood of the Holy Prophet (p.b.u.h.). Thereafter, we will mention those significant incidences where the Church and Christianity concealed the realities in order to prohibit the Christians from showing interest in Islam.

Jews and the concealment of Predictions

One of the satanic programs of the Jews, initiated by them not only prior to the prophet-hood of the Holy Prophet (p.b.u.h.) but much before the arrival of Islam and even before the birth of his holiness, was to keep the people away from the thought of the arrival of Islam or the prophet-hood of the Holy Prophet (p.b.u.h.).

The Jewish clerics kept the people away from paying attention towards the Holy Prophet (P.B.U.H) by concealing the signs of his arrival and the establishment of the Divine rule; so that they could rule their people and misuse their ignorance and lack of knowledge.

Even after the birth of the Holy Prophet and after his prophet-hood, the Jewish clerics continued to mislead the people towards their devious path and kept a large group of people from inclining towards the principles of Islam.

Their shameful plots, treacheries and deceptions emerged on a wide and large scale and resulted in a great repercussion and effect on the ignorant people.

One of their devious plots was the concealing of prophesies mentioned in their heavenly book 'Torah'. The Jewish clerics, by

distorting the Torah, concealed all those prophecies that were apparently made in reference to the arrival of Islam and the prophethood of the Holy Prophet (p.b.u.h.). This was done with the intention of keeping them stagnant on the wrong path and prohibiting them from inclination towards Islam.

The incident we are about to mention, is a true example of the treacheries of the Jewish clerics:

Late Mirza Abul Hasan Taliqani, a student of Late Mirza Shirazi, quotes that: I was returning towards Samarrah with a group of companions from the Ziyarat of Karbala. We halted at the village 'Dajeel' at the time of Zuhr for lunch, and to take rest and leave at the time of Asr.

We came across a student of Samarrah who was there with another student friend. They wanted to buy something for their lunch. At that time, I noticed that the person who accompanied the student from Samarrah was reciting something constantly. When I listened carefully, I understood that it was Torah that he was reading in the Hebrew language. I was astonished! I asked the student from Samarrah: Who is this Sheikh? How has he learned the Hebrew language?

He said: This person has newly accepted Islam and was a Jew earlier.

I said: That is very good! It surely has an incident attached to it, you must tell me.

The student who newly accepted Islam replied: My story is quiet lengthy. I will tell you in detail on our way to Samarrah.

When the time of Asr came close and we moved towards Samarrah, I said to him: Tell me your story now.

He said: I was from the Jews of ‘Khaibar’- which is situated near Medina. There are a few villages and tribes surrounding Khaibar where Jews live since the time of the Holy Prophet (p.b.u.h.). In one of those villages, there was a library that had an old room inside it. Inside that room, an ancient print of Torah exists which is written on an animal’s skin. The door to that room always remained closed and it was ordered by our ancestors that none had the right to open the room and recite that Torah. It was famous that whoever looked at it, would either became insane or will have a mental illness. The youngsters were specifically prohibited from looking at that book!

Then he said: We were two brothers who thought of taking a look at the ancient Torah. We went to the key-keeper of that room and

requested him to open the door of that room but he strongly refused to accept our request. As the saying goes, man is greedier for that which is prohibited for him, a greater interest of studying that book rose from within. We bribed him with hefty cash in order to secretly let us inside the old room.

We entered the room at the planned time and with great comfort, we studied the ancient Torah - which was written on an animal's skin. Between the pages, there was a page that had been written in a special manner that caught my attention. When I paid attention, I saw that it was written: 'A Prophet will rise to prophethood amongst the Arabs in the final time'; and all his attributes and distinguished features were mentioned along with his name and progeny; and his twelve successors were also mentioned with their names and attributes.

I said to my brother: It would be good if we rewrite this page and look for this prophet who is expected. We copied that page and became extremely interested in this Prophet.

The only thought we had on our mind was to find this messenger of God, but as our land was away from the path which was accessed by the public, and we did not have any contact with the outsiders, time passed away but we gathered

nothing, until a group of Muslim traders entered our city for the purpose of trading one day. I questioned a couple of them from close proximity and found out that all the attributes mentioned by them were in accordance to those written in the Torah. We gradually attained firm faith in the truthfulness of Islam but did not have the audacity to express it. Our only hope was to evade from that place.

I discussed with my brother regarding our escape. We thought: Medina is nearby, it is possible that the Jews might arrest us. It is better that we escape towards another Muslim state in order to follow Islam.

We had heard about Mosul and Baghdad. Our father had passed away recently and he allotted a guardian and lawyer for us. We went to the lawyer and took two mares and some cash from him. We sat on our rides and travelled swiftly towards Iraq. We asked about Mosul and were guided towards the path. We entered the city and spend the night with a caravan.

In the morning, a few men from the city came to us and asked: Will you sell your mares? We said: No, our fate in this city is not yet decided. As the mares were a present, they forced us to sell them off but we kept on rejecting their proposal. At last, they said: If you

do not sell them to us, we will forcibly take it from you. We were forced to sell off the mares and said: This city is not suitable for living, let's move to Baghdad. But we had some sort of fear in our hearts for moving towards Baghdad because our maternal uncle, who was a Jew and a famous trader, lived in Baghdad. We feared that the news of our escape might have reached him and he might find us.

Anyway, we entered Baghdad and stayed with a caravan until morning. An old man, who was the owner of the caravan, entered our room and asked about our incident. We briefly informed him of our situation and said: We belong to the Jews of Khaibar and have great interest in Islam, take us to a Muslim cleric who could guide us towards the Islamic laws.

The old man smiled and with great enthusiasm and zeal, moved his hand over his eyes and said: Of course! Let us go to the house of Baghdad's jurisprudent. We went along with him to the house of Baghdad's jurisprudent, and after a brief introduction, we spoke about our incident to him and requested him to make us aware of the Islamic laws.

He said: Surely; then he explained to us a few evidences of God's oneness and His existence; thereafter, he spoke about the

prophet-hood of the Holy Prophet (p.b.u.h.) and the life history of his caliphs and companions.

He said: After the Holy Prophet, Abdullah bin Abi Qahaafa is his caliph! I said: Who is Abdullah? This name is not in accordance to what I have read in the Torah and written from it.

The Jurisprudent said: He is someone whose daughter is the wife of the Holy Prophet. We said: It isn't so. We have read in the Torah that the successor of the Holy Prophet will be the spouse of the Holy Prophet's daughter. As I said this, the facial expression of the jurisprudent altered. He stood up in rage and with extreme fury, he said: Throw this 'Rafidi' out. They began to beat me and my brother and thrashed us out of the house. We returned to the caravan. The owner of the house also became upset due to this incident and paid less attention towards us.

After the meeting and conversation, and by his behavior, we became absolutely baffled and astonished. Moreover, we did not even know what the word 'Rafidi' meant? And who are addressed as Rafidi and why did the jurisprudent call us by this name and threw us out of his gathering?

This discussion continued between me and my brother until midnight. We slept for a few hours in a saddened condition. Next morning, we called the owner of the caravan and said: free us from this incident and confusion. Probably, either we did not understand the words of the jurisprudent or the jurisprudent did not understand our words.

He said: If you really want to be guided towards truth, and are willing to accept Islam, do as the jurisprudent says.

We said: What kind of question is this? We have left behind our relatives, our wealth and our house for the sake of Islam, and we do not have any other intention or will.

He said: Come on! Let me take you to the jurisprudent again, but you dare not speak a word against his opinion. We went to the house of the jurisprudent again. Our friend said: Whatever you ought to say, they will accept it.

The Jurisprudent began the conversation by guiding us with his advises. I said: We brothers have accepted Islam from our village itself and have come here for understanding the Islamic rules and do not have any evil intention; if you permit us, we would like to ask you a few questions?

The jurisprudent said: Ask whatever you wish to know.

I said: We read the true ancient Torah and the information we would like to share is of the page we have rewritten from it. We have noted down all the attributes, names and signs of the last Prophet, his successors and Caliphs and we have it with us, but the name of Abdullah bin Abi Qahaafa does not exist in it.

The jurisprudent said: Then the names of which personalities were written in that Torah?

I said: The first Caliph is the son-in-law of the Holy Prophet and his paternal cousin as well. My word had not yet completed and the stroke of bad luck came all over again as the jurisprudent stood up in anger after listening to my word and started hitting my head and face with his shoes. With great difficulty, I managed to escape from his house. My brother had escaped in the very first minute.

We lost our way in the streets of Baghdad. With bleeding head and face, we had no clue as to where we could go. After walking for an hour, we reached the bank of the river Tigris. I stood for a while, then realized that my legs do not have the strength to stand, I sat down and began to weep for the misfortunes and hunger on one

hand and on the other hand, out of fear and loneliness.

Out of nowhere, a young man wearing a white turban and holding two empty vessels in hand, came to the river-side to fill water for himself; he came near me and sat on the river-side. As he saw my condition, he asked: What has happened to you?

I said: I am a foreigner and misfortunes have overcome me.

He said: Tell me your story.

I said: I belonged to the Jews of Khaibar and arrived here with my brother facing great difficulties and sorrows. We had intended to learn the Islamic rules and have been recompensed in this manner, pointing towards my bleeding head and face.

He said: If I may ask you, how many sects do the Jews have?

I said: Many sects

He said: They are divided into seventy one sects. Are all of them on the right path?

I said: No.

He asked: Into how many sects are Christians divided?

I said: They are divided into numerous sects.

He said: They have seventy two sects. Are all of them on the right path?

I said: No.

He said: The Islamic nation is also divided into different groups; they have seventy three sects, but only one sect is on the right path.

I said: I am in search of this very sect. What should I do?

He said: Travel in this direction towards Kazimain, and he indicated towards the southern direction, then said: Meet Sheikh Mohammad Hasan Aal e Yaseen, your wish will be fulfilled.

We started moving and on our way, that young man vanished from our sight. We looked for him everywhere but could not find any trace of him. This increased our astonishment.

I said to myself: Who was this person and what happened to him? Because while I was talking about my incident and about the attributes of the Holy Prophet and his successors in the Torah, that person said: Do you want me to read for you?

I replied: Yes, please. He began reading in such a way that I felt in my heart that this same person has written that manuscript from Torah which I saw in Khaibar. When he disappeared from my sight, I understood that he was a holy

person and was not from the common people, therefore, I became certain of the divine help.

Thereafter, I felt some sort of strength in myself and began to look for my brother, and as I did not want to forget the name of Kazimain and Sheikh Mohammed Aal e Yaseen, I kept on chanting that name by my tongue.

My brother asked: Which prayer is this that you are reciting?

I said: This is not a prayer.

And I told him the entire incident. He became happy as well.

After several queries and questions, we reached Kazimain and entered the house of the Sheikh. We told him the story from the beginning till the end. The Sheikh stood up and wept excessively, then he kissed on my eyes and said: Did you sight the Imam (A.T.F.S.) of our time with these eyes?...¹

If the Jewish clerics, who were the most severe enemies of the Divine religion, would not have concealed the truth in this manner and if their rich would not have strived to extinguish the Divine light, a large section of their people would have inclined towards Islam and

¹ Mo'jezaat wa Karamaat e Aemma e At'haar (a.s.): 175 written by Late Ayatullah Syed Hadi Khurasani, Asraar e Muwaffaqiyyat: 345/2

withdrawn their belief from their distorted religion with the evidence of these realities; but as we are about to discuss ahead, they made them hopeless of the future and disbelievers of the day of resurrection. Therefore, they secretly involved themselves in all kinds of treacheries and deceptions.

Christians and the concealment of Prophecies

Like the Jews, Christians also considered the concealment of prophecies as one of the factors of hindering the success of Islam and they strived excessively in this path and continued with it.

Christians, alike the Jews, restricted themselves from unveiling the predictions and moreover, concealed all those realities that could become the cause of the Islamic propagation.

One of the incidents that could possibly play a significant role in breaking the church and Christianity and could drive the Christians towards Islam, was the acceptance of Islam by the English King.

It is apparent that the acceptance of Islam by a king who had great influence in his nation

had its effect on the religious beliefs of those people.

The Christians, with the purpose of retaining the Christian society of England as the follower of the church and for prohibiting the acceptance of Islam by the English king to have the effect of inclining the Christians towards Islam in the coming future, began their strategy of concealment and did not mention this significant event in their books.

To gain complete awareness about this incident, we will narrate it here:

The Acceptance of Islam by the English King

The English King Offa:

It is a part of the historical wonders that in the past century, the name of the English King (Offa) was unveiled; Offa had converted to Islam but this reality was not exposed.

Who was Offa? When did he rule?

Why did he incline towards Islam?

Why was the news of his acceptance of Islam concealed?

In order to find the answers to the aforementioned questions, we should refer to the Britannica Encyclopedia or the French Encyclopedia known as 'Larousse'. In these two

encyclopedias, such a report is mentioned regarding Offa:

Offa was an Anglo-Saxon king who ruled over England for thirty-nine years (757 to 796 A.D.). He was the most powerful English king of that time.

In the beginning, he was the king of Mercia or the Middle England; this province was one of the seven provinces. After conquering the small provinces like Kent, West, Saxons and Welsh, this king expanded his kingdom.

He got his daughters married to the governors of Wessex and Northumbria and in this manner, he expanded the boundaries of his dominance such that it constituted all the parts of England.

He signed treaties with the French King 'Charlemagne' and the Pope Adrian I.

The significant traces that remain of his era include the Wall and the Dam which were built by him between Mercia and Welsh, which is still famous as the Offa Dyke.

Up till here, the case is very ordinary; but the year 1841 (1227) emerged as a questionable year for the historians. In this year, a golden coin was found, which goes back to the age of this powerful king.

What was inscribed on this coin that left everyone in astonishment? This golden coin is still preserved in the Money section of the British museum.

What caused the astonishment of everyone was that the ‘Shahadatain’, ‘أشهد أن لا اله إلا الله و أشهد أن محمد الرسول الله’ (I bear witness that there is no God but Allah and Muhammad is the messenger of Allah) and a verse from the Holy Quran was inscribed on it in Arabic language.

Following is the incident of this coin:

In the center of one face of the coin, an Arabic text can be seen: "لا اله الا الله, وحده لا شريك" and on the corners of the coin "أرسله بالهدى و له" and in the centre, "دين الحق ليظهره على الدين كله"¹ this line was written in English, “Offa – Rek” (i.e. King Offa); in the corner, this was written in Arabic: "بسم الله". This Dinar was struck in the year 157”.

That which can be figured out from the signature of the King is that this coin was struck between the years (757 to 796) when Offa ruled over Anglo-Saxon. The 157th year of Hijri is equivalent to the year 774 A.D.

In this context, a series of lectures were given and several articles were written.

¹ Chapter Tauba, verse 33.

We can summarize the assumptions and theories of the historians regarding this case in the following manner:

First Assumption: King Offa had accepted Islam.

Second Assumption: He used these Arabic words and verses' for decoration and adornment without having the knowledge of their meanings and implications.

Third Assumption: He struck these coins to help those pilgrims of his country who intended the journey towards Bait ul Muqaddas so that they can make use of these coins and their journey could be made easier in this manner. This is based on the view that it was done with political motives and interests.

Fourth Assumption: He signed a treaty with Pope Adrian which obligated him to pay annual taxes and probably these coins were struck for this purpose.

One of the researchers says: It is obvious that the last three assumptions are not in accordance with the human intellect. It is impossible that a King will engrave such a thing on a coin whose meaning is unknown to him just for the purpose of adornment, while these are the statements of witness that are the summary of Islamic principles. It is correct that some

European kings who were inspired by the Islamic civilization got their names inscribed on coins in Arabic language.

Emperors like ‘Alfonso VIII’, ‘False Dmitriy’ and some of the Norman kings like ‘William Roger’ and even the German emperor ‘Henry IV’, got the name of the Ottoman Caliph ‘Al Muqtadir Billah’ inscribed on their national coin but none of them engraved the word of Oneness (Tauheed) on a coin like the king Offa.

Regarding the third assumption, it must be said that this assumption is absolutely vague and unreal. How does the pope demand the king to inscribe the words of witness on the coins which would be received in return of the taxes imposed on him?

Does this reason sound logical? Isn’t this case impossible? Specifically, we know that a pope is one of the most severe enemies of Islam, hence, it is natural that he would oppose the slogans and faiths of his enemies even if these coins were struck for adornment.

About the fourth assumption, it must be said that it is a weak assumption. It is difficult to believe that King Offa casted coins with the purpose of helping those countrymen who would like to go on a pilgrimage towards Bait ul Muqaddas; this is because the Muslims did not

hold any restriction against the pilgrims of the Holy cities at that time and the Christians had independent access to all the Islamic nations.

It can be assumed that possibly this king was not able to strike coins, therefore, he got the coins of his country to be struck in the Arab countries. This assumption is weak and unacceptable.

This is because it is mentioned in the Britannica Encyclopedia that one of the remaining souvenirs of this king is the casting of new coins on which the name of the king and the caster is inscribed. For centuries, the image of King Offa and his wife Cynethyth was inscribed on many of the coins and was utilized by everyone. The tradition of striking coins was popular in England from several eras.

It is possible to find other instances of the coins that were struck in the era of this very king under the captions of coins and the life sketch of this king in the Britannica Encyclopedia. In other words, the assumption of inability of this king to strike coins is absolutely weak and unacceptable.

The real story is that the King Offa had inclined towards Islam but we do not have any evidence or proof in reference to this incident other than these coins.

We do not have information about how the king accepted Islam. The reason behind it, as per the historians, is that the English Church destroyed all the evidences related to this King because he had accepted Islam.

Had this king accepted Islam alone or other members from his family and relatives had also accepted Islam? We do not know of this and do not possess any information in this regard.

What we know is that possibly this king met a few Muslims and their clerics at the time of his pilgrimage towards Bait ul Muqaddas and must have accepted Islam at the same time.

It is astonishing that the encyclopedias like Britannica and 'Larousse' do not indicate towards this issue at all, but ignore them completely. This incident strengthens the viewpoint of those who believe that these encyclopedias are bias in the details they provide.¹

Conclusion

From the aforementioned details, it is evident that the enemies of Islam have used two political strategies, apart from the other strategies, to fight against Islam. In their

¹ Islam wa Gharb: 22

opinion, they would defeat Islam by initiating sectarianism and concealment of truth but their baseless assumptions did not benefit them even after their excessive efforts and exertions in the path of concealing the true Islamic principles. They were not just unable to destroy Islam and its followers, but with the efforts and strives of the Holy Prophet (p.b.u.h.) and his Holy Progeny, the Islamic flag remained upright throughout and eventually, the religion of the Holy Prophet and the Leader of the Believers, Ali (a.s.), will rule over the entire world with the destruction of all the other religions and human ideologies.

Indeed; the predictions of the Quran, Holy Prophet (p.b.u.h.) and the Leader of the Believers, with regard to a group of people, helped in the compensation of the concealment of predictions by the Jews and Christians.

Even though the enemies were able to place a large group of Muslims in the vicinity of Umayyad rule and kept them away from Islam, but the predictions of Quran, the Holy Prophet and the Leader of the Believers, regarding the Umayyad dynasty and their rule, helped in delivering another group of Muslims from the cyclone of misguidance and made them aware of the illegal rule of the Umayyad dynasty and all

the other enemies of the Holy Progeny's school of thought.

In order to know those predictions that have been mentioned even by the Sunni clerics in their books, we would narrate them here for our readers so that they understand that the enemies of Islam faced defeat in the concealment of realities and the illegality of the Umayyad rule will become evident for them like the daylight.

Due to the large number of these prophecies, we will narrate only a few of them in a separate section of this book.

{ 5 }

PROPHECIES

Qur'anic prophecies regarding the Umayyad dynasty

The subject of the predictions made by Allah in the Holy Quran regarding the Umayyad rule, in order to make the people aware of the whereabouts of their government, their non-Islamic behavior and character, is a great lesson for all the Sunnis and specially their youngsters; so that they understand that the Umayyad dynasty and all the other enemies of the Holy Progeny (a.s.) do not have any right in the Divine rule. Moreover, they are the usurpers of the rule and they not only don't possess the qualities of the divine rule, but have usurped the Divine rule from its true owners by their devious plots and strategies, and have unlawfully introduced themselves as the Divine caliphs. They have strived to put off the Divine light and destroy the religion and its laws to every possible extent. Even then, the predictions made by the Quran and the Holy Prophet (p.b.u.h.), were able to awake a large group of people from

their ignorant dreams and guide them to the right path.

Just like the Quran and the sayings of the Holy Prophet (p.b.u.h.) helped in awaking a large group of people that time and prohibited them from their age old beliefs, similarly, in this age, it is possible for us to carefully study the Qur'anic verses and the Hadith of the Holy Prophet (p.b.u.h.) in order to find the right path and walk towards it.

To attain awareness regarding such verses and narrations, it is necessary to pay attention to the following points:

1. This narration has been mentioned by Tirmizi with reference to the Chapter Qadr (section 85) from Yusuf bin Sa'ad:

After the pledge made by the people with Mu'awiyah, a person came and stood near Imam Hasan (a.s.) and said: You blackened the faces of the believers; or said: O blackener of the believers' faces! His holiness said to him:

“Don't denounce me; May God have mercy on you. As the Prophet (p.b.u.h.) saw the Umayyad rulers on his pulpit, he became extremely saddened by this incident, then this verse revealed:

(إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ)¹ i.e. a river in the heaven.

(إِنَّا أَنْزَلْنَاهُ لَيْلَةَ الْقَدْرِ، وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ، سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ)²

“Indeed We sent it down on the Night of Ordainment. What will show you what is the Night of Ordainment. The Night of Ordainment is better than a thousand months. In it the angels and the Spirit descend, by the leave of their Lord, with every command. It is peaceful until the rising of the dawn.”

It will be possessed by the Umayyad dynasty, O Muhammad!

Qasim says: I calculated the duration of Umayyad rule; it was thousand months, neither more nor less.³

2. Suyooti has said: Khateeb has narrated from Ibn e Abbas in his history that he said:

The Holy Prophet (p.b.u.h.) saw the Umayyad rulers on his pulpit and became

¹ Chapter Kauthar, verse 1

² Chapter Qadr

³ Sunan ut-Tirmizi: 987/5

extremely saddened by this incident.

Hence, Allah (s.w.t.) sent down a verse on him that they will attain a government, and this verse revealed:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ، وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ، تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ، سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ) -

And Khateeb has narrated from Ibn e Musayyab that he said: The Holy Prophet (p.b.u.h.) said:

I saw the Umayyad rulers ascending my pulpit and I was aggrieved by this incident. This verse was revealed on me by Allah (s.w.t.):

¹ فِي لَيْلَةِ الْقَدْرِ

3. Ibn e Atheer says: When (Imam) Hasan (a.s.) returned to Kufa, a person said to him: O blackener of the believers' faces.

(Imam) Hasan (a.s.) said to him:

‘Don’t question me; as the Holy Prophet (p.b.u.h.) dreamt that the Umayyad rulers are ascending his pulpit, he became saddened by

¹ Ad Durrul Manthoor: 371/6

this incident. Allah (s.w.t.) revealed this verse:

(إِنَّا أَنْعَمْنَا عَلَيْكَ الْكَوْثَرَ) — ‘We have given you abundance’; and it is a river in the heaven.

And He revealed:

إِنَّا أَنْزَلْنَا لَكَ فِي لَيْلَةِ الْقَدْرِ، وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ
الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، تَنْزِيلُ الْمَلَائِكَةِ وَالرُّؤُوفِ فِيهَا بِإِذْنِ
رَبِّهِمْ مَنْ كُلِّ أُمَّةٍ، سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

The Umayyad dynasty will attain power after you.

Tabari has mentioned this narration in his book ‘Tareekh e Tabari: 58/10), and Suyooti has narrated it from Tirmizi in the book ‘Tareekh ul Khulafa:25’. Hakim has mentioned it in his ‘Mustadrak’ and Ibn e Jarir has mentioned it in his commentary.¹

Another Qur’anic prophecy regarding Umayyad dynasty

It is written in the book ‘E’jaz e Payambar e Akram....’ that:

¹ Mu’awiyah bin Abi Sufiyan: 25

In the Holy Quran, the Umayyad dynasty is regarded as the cursed lineage (Shajara e Mal'oonah). As per Ibn e Abil Hadeed, the historians and narrators have narrated from Abdullah ibn e Abbas, Prophet's paternal cousin, that: The Holy Prophet (p.b.u.h.) dreamt one night that monkeys are ascending and descending his pulpit. After this dream, the Holy Prophet (p.b.u.h.) was deeply saddened; to such an extent that he did not feel relieved of this incident until Surah e Qadr was revealed upon him which became the cause of his relief.

As per the illustrations of the commentators of Quran, the following verse is an indication towards the Prophet's dream in this context where Allah (s.w.t.) says:

(وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ
—¹ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَلَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا)

“When we said to you, ‘Indeed your Lord comprehends all mankind,’ We did not appoint that vision that We showed you except as a test for the people and the tree cursed in the Qur’an. We deter them, but it only increases them in great rebellion.”²

¹ Chapter Israa’, verse 60

² In this verse, there is an allegorical use of the name ‘Yazeed’ and regarding his great rebellion.

After this dream, the Holy Prophet (p.b.u.h.) was extremely worried, to such an extent that some said: Till the end of his life, no smile was seen on his face.

In this verse, an indication has been made towards the cursed lineage, which is none other than the Umayyad dynasty.

In the year 41 Hijri, after the peace treaty signed between Imam e Hasan (a.s.) and Mu'awiyah, Sufiyan bin Abi Laila came to Imam Hasan (a.s.) and said: Salaam on you, O disgracer of the Believers.

Imam Hasan (a.s.) said:

“Sit down! May Allah have mercy upon you! The Umayyad rule was made certain for the Holy Prophet (p.b.u.h.) and he dreamt that one after the other, they are ascending and descending his pulpit and this act was extremely saddening for the Holy Prophet (p.b.u.h.) and the Almighty Allah revealed a few verses of the Holy Quran on him and addressed the Prophet in this manner:

“We did not appoint that vision that We showed you except as a test for the people and the tree cursed in the Qur’an.”

I heard my father Ali (a.s.) say: Very soon, the caliphate of this nation will be taken over by a man with wide neck and fat belly.

I asked: Who is he?

He replied: Mu'awiyah.

My father said to me: Quran has prophesied about the Umayyad dynasty and its duration. Allah (s.w.t.) said: 'Lailatul qadr e Khairum min Alfi Shahr' and added: This thousand months is the duration of the Umayyad rule.¹

In this narration, another prophecy has been made which proves this point strongly and it is: it is the duration of the Umayyad rule that will constitute of a thousand months and in this duration, numerous oppressions and tyrannies were brought upon the family of the Holy Prophet (p.b.u.h.) and all the other men.

The renowned Sunni clerics have mentioned several verses from the Holy Quran with reference to the conspiracies of the Umayyad dynasty which can be a lesson for all those who have a positive outlook about Mu'awiyah and the rest of the Umayyad rulers.

In these narrations, the Umayyad dynasty has been introduced as the leaders of the infidels and the enemies of Islam.

¹ E'jaz e Payambar e Akram (s.a.w.s.) dar Peshgoyi az Hawadith e Aayende: 302

Therefore, amongst the Sunnis, those who consider Mu'awiyah as a Muslim and the Caliph of the Holy Prophet (p.b.u.h.), should reassess their beliefs and purify their hearts from their love and attachment.

Is it suitable for the ones who consider themselves a part of Islam and the followers of the Holy Prophet (p.b.u.h.) to respect the enemies of his holiness and the enemies of his Holy progeny, and consider them his caliphs?

Do the ones whom the Holy Prophet has seen in the form of apes and pigs, have the capability of undertaking the leadership of the Prophet's religion?

Do the pigs and apes, or the ones with similar characteristics, have the power of leading mankind towards the right path and of enlightening the realities for the humans?

Khateeb e Baghdadi writes in 'Tareekh e Baghdadi' that the Holy Prophet (p.b.u.h.) said:

أرأيت بن أمية في صورة القرادة والخنازير، يصعدون منبر، فشق ذلك فأنزلت ﴿إِنَّا
أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

'The Umayyad dynasty was shown to me as apes and pigs ascending my pulpit. This incident saddened me and consequently, this verse was revealed: 'Indeed we have sent it down in the night of Qadr'.

Moreover, he mentioned that the Holy Prophet said:

أريت بن أمية يصعد وينبهر، فشق عليّ فأنزلت ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾¹

‘Umayyad dynasty was shown to me ascending my pulpit. I was deeply aggrieved by this sight, and then this verse was revealed on me: “Indeed we have sent it down in the night of Qadr’.

Suyooti has narrated in his book ‘Ad Durrul Manthoor’:

رأى رسول الله (ص) بن فلان ينزون على منبره تنزوا القردة، فساء ذلك، فما

استجمع ضاحكاً حتى مات وأنزل الله: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾-

‘The Holy Prophet (p.b.u.h.) saw the Umayyad rulers jumping on his pulpit like the apes and became aggrieved by this incident, and he did not smile before anyone till he passed away; Allah (s.w.t.) revealed this verse: “We did not appoint that vision that We showed you except as a test for the people and the tree cursed in the Qur’an.”

Suyooti has also mention the narration in which the Holy Prophet said:

أريت بن أمية على منابر الأرض وسيتملكونكم فتجدونهم أرباب سوء

¹ Mu’awiyah bin Abi Sufiyan: 38; Tareekh e Baghdad: 44/9

‘The Umayyad dynasty were shown to me seated on the pulpits and they will soon be ruling you! Therein, you will find them as evil masters’.

واهتم رسول الله (ص) لذلك: فأنزل الله (وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا

¹فِتْنَةً لِلنَّاسِ)

‘The Holy Prophet was deeply saddened by this incident; then the Almighty revealed this verse: “We did not appoint that vision that We showed you except as a test for the people and the tree cursed in the Qur’an.’

The Qur’anic prophecy regarding Hakam and his sons

The prophecies which have been narrated regarding the Umayyad rule are either with their reference in general, or about a few of them specifically, like Abu Sufiyan, Hakam, and one of their sons.

The narrations which we will mention in this regard, are the ones that have been narrated by the renowned Sunni clerics.

¹ Mu’awiyah bin Abi Sufiyan: 28; Ad Durrul Manthoor: 191/4

Suyooti has narrated in his Tafseer from Ibn e Abi Hatim who narrated from the son of Umar:

The Holy Prophet (P.B.U.H) said:

‘I saw the sons of Hakam bin Abil Aas seated on the pulpits, like apes, the Almighty Allah said in this regard:

(وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ)¹

“We did not appoint that vision that We showed you except as a test for the people and the tree cursed in the Qur’an.”

‘Shajara e Mal’oona’ or the cursed lineage is of Hakam and his sons.

Suyooti has also narrated from Ayesha that she said to Marwan bin Hakam: I have heard from the Holy Prophet regarding your father and grandfather:

انكم الشجرة الملعونة في القرآن-

‘You are the lineage that has been cursed in the Holy Quran’.²

Aloosi has also mentioned in his Tafseer that the Holy Prophet said:

¹ Chapter Israa, verse 60

² Mu’awiyah bin Abi Sufiyan: 28, from Ad Durrul Manthoor: 191/4

رأيت ولد الحكم بن ابى العاص على المنابر كأنهم القرادة، وأنزل الله تعالى
فى ذلك: (وَمَا جَعَلْنَا...)، والشجرة ملعونة الحكم وولده

‘I saw the sons of Hakam bin Al Aas on the pulpits, they were like apes, the Almighty Allah revealed the verse ‘Wa ma Ja’alna’ in this regard. The cursed lineage or ‘Shajara e Mal’oona’ is Hakam and his sons.¹

Qartabi has also narrated in his Tafseer:

انه رأى فى المنام بن مروان على منبره نزو القرادة، فساء ذلك فقليل: انبأه
الذنىأ أعطوها، فسئى عنه وما كان له بهكة منبره لكته يجوز أن يرى بهكة رؤيا المنبر
بالمدينة-

‘The Holy Prophet saw in his dream that the sons of Marwan are jumping on his pulpit like apes. He was extremely saddened by this incident. It was said to the Holy Prophet (p.b.u.h.) that it is just this world where they have been given the rule. His grief diminished on hearing this word. There was no pulpit for the Holy Prophet in Mecca but he had seen his pulpit of Medina in this dream seen in Mecca’.²

Shaukani has mentioned this narration in his Tafseer. The Holy Prophet said:

¹ Mu’awiyah bin Abi Sufiyan:29 from Rooh ul Ma’aani: 107/15

² Mu’awiyah bin Abi Sufiyan: 31, from Al Jaame’ le Ahkaamil Qur’an: 283/10

رأيت ولد الحكيم بن ابى العاص على المنابر كأنهم القرود، فأنزل الله هذه

الآية

I saw the sons of Hakam bin Abil Aas on the pulpits and they were like apes. Then, the Almighty Allah revealed this verse ‘Wa ma Ja’alna’.¹

Fakhr e Razi has also narrated in his Tafseer with reference to this verse:

رأى رسول الله (ص) فى المنام ان ولد مروان يتداولون منبره، فقص رؤياه على أبى بكر وعمر وقد خلا فى بيته معها، فلما تفرقا سبى رسول الله (ص) الحكيم يخبر رسول الله (ص)، فاشتد ذلك عليه - ومثاير كده هذا التأويل قول عائشه² لمروان: لعن الله أباك وأنت ف صلبه، فأنت بعض من لعنه الله

“The Holy Prophet (p.b.u.h.) saw in a dream that the sons of Marwan have placed their foot on his pulpit, he narrated his dream to Abu Bakr and Umar, both of them were alone in his house with him. After they left, the Holy Prophet heard that Hakam quoted this incident narrated by him. This incident extremely saddened his holiness and he was deeply aggrieved (as those

¹ Mu’awiyah bin Abi Sufiyan: 31, from Fathul Qadeer: 298/3

² Mu’awiyah bin Abi Sufiyan: 31, from Jame ul Bayaan: 112/9

two informed Hakam of the conversation that took place in solitude).”

That which emphasises on the inner meaning of this verse is the words of Ayesha said to Marwan that the Almighty Allah has cursed his father while he was in his father’s loin, hence you are cursed as well.

Suyooti has also mentioned this narration with reference to this verse in another manner:

رأى رسول الله (ص) بن الحكم بن أبي العاص ينزون على منبره نزو
القردة، فساء ذلك، فما استجمع ضاحكاً حتى مات و أنزل الله في ذلك (وَمَا جَعَلْنَا
الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ)¹

‘The Holy Prophet (p.b.u.h.) saw in his dream that the sons of Hakam bin Abil Aas are jumping on his pulpit like apes; he became extremely aggrieved of this incident and did not bring a smile to his face till the end of his life.’

Zamakhshari has also mentioned this meaning in his Tafseer but in another words; he has narrated the incident related to the verse ‘Wa ma ja’alna...’ in this manner:

رأى في المنام أن ولد الحكم يتداولون منبره كما يتداول الصبيان الكرة²

¹ Mu’awiyah bin Abi Sufiyan: 33, from Tareekhul Khulafa: 26

² Mu’awiyah bin Abi Sufiyan: 34, from Al Kashshaf: 676/2

“The Holy Prophet (p.b.u.h.) saw that the sons of Hakam are strangling with each other for his pulpit like the children do.”

The secret behind the prophecies of the Holy Prophet and Imam Ali (P.B.U.T.)

These prophecies are a way of interconnecting the Holy Prophet (p.b.u.h.) with the future events and also a source of awareness with the true beliefs and viewpoints of his holiness.

Even though the ones who were not present at the time of the Prophet, and did not gain the opportunity to listen to his sayings, at that time and now, with the study of the narrations that are quoted from him, they can analyse and assess these incidents from the Prophet’s viewpoint and understand the saying of his holiness regarding the incidents that took place after his time.

The main motive behind the prophecies of the Holy Progeny (a.s.) and their sayings regarding the future, was to make us aware of the incidents that will occur in our era and for us

to assess them carefully and be cautious against them.

Although, the Holy Progeny, in the past times, has given statements about the upcoming events addressing the individuals present in their gatherings, but their main motive was to address them along with all those who will face the upcoming events in the future. Moreover, it was necessary for all those living in the forthcoming eras to attain awareness about the history of their predecessors, and to know the viewpoints of the Holy Prophet and all the other religious leaders regarding that particular event.

Therefore, all those times and ages regarding which the Holy Progeny has predicted and prophesied, it is necessary for the people of that time and also the ones who will live after them, to attain its awareness so that they don't get misguided ignorantly or be deceived by misleading teachings. One of the secrets behind these prophecies, as mentioned by the Holy Progeny (a.s.), is that the ones who will live in the future should be aware of the incidents that will occur in their era and should be cautious of the deceptions and plots that will be designed against them so that they do not enter the valleys of darkness.

One of the most important points that should be carefully assessed is that the main factor behind the restriction of propagating the Hadith is to prohibit the propagation of the Holy Prophet's prophecies. As an effect of the Prophet's prophecies, the people attained awareness of the upcoming conditions and conspiracies that will entangle them and was doubtlessly an effective way to warn them of the future events.

This fact is known to all those who are aware of the Prophet's prophecies and for the common awareness, it is necessary to pay attention towards the prophetic prophecy regarding Ammar bin Yasir, the commander of Imam Ali (a.s.).

We will discuss in the coming chapters about how the prophecy of the Holy Prophet (p.b.u.h.) initiated a conflict within the troops of Syria and why did a group of their soldiers joined the army of Imam Ali (a.s.). The effect of the Prophet's prophecy was so intense that it created a rift between Mu'awiyah and Amr bin Al Aas, and it was about to cause the Syrian troop face a crushing defeat.

The Prophetic Prophecies regarding the Umayyad dynasty

The prophecies of Holy Prophet (p.b.u.h.) regarding Muawyah, his rule, and the entire Umayyad dynasty, enlightens this important point that the Umayyad individuals did not pay attention to the sayings of the Holy Prophet (p.b.u.h.) and were ready to dissociate the true successors of the Holy Prophet from their rights due to their greed for power, and with their extensive propagations and rumours, they deceived those common people who did not have enough awareness about the principles of Islam, and introduced themselves as the true successors of the Holy Prophet (p.b.u.h.) and his righteous caliphs.

The prophetic prophecies not just rightly prove the misguidance of those who are friends with the Umayyad dynasty, and those who have weakened the pillars of the religion by supporting them; in other words, they prove the misguidance of the Umayyad dynasty and their misleading character.

It is a surprising point that even after the restrictions and prohibitions laid by Umar with reference to the propagation of Hadith and the promotion of the Prophet's sayings, the

prophecies made by him became public in such a manner that not only the politicians of that time, but the common people were also aware of it.

It is necessary to remind that the prophecies of the Holy Prophet (p.b.u.h.) and Imam Ali (a.s.) are not just mentioned by the clerics and scholars of the Shiite community, but are also narrated by the historians and clerics of the Sunni sect in their books; and in this way, it has acted as an authentic source of making the people aware of the characteristics and behaviours of the Umayyad individuals.

The Prophetic prophecies regarding the Umayyad rule

The Holy Prophet (p.b.u.h.) has prophesied about the Umayyad dynasty and some of its specific individuals in order to give awareness to the people regarding their hypocritical and rebellious nature against Islam. We will mention a few points with reference to the prophecies narrated by Abu Dharr regarding Mu'awiyah, which is quoted by Ibn e Abil Hadeed; a section of this narration is stated with importance regarding the lineage of Aas at a time when they will comprise of thirty

individuals. Now, we will mention the prophecy of Prophet (p.b.u.h.) regarding those thirty individuals in an evident manner, narrating from Yaqoobi, who is one of the renowned historians of the Sunni sect.

He says: Mu'awiyah wrote to Othman that you have devastated the conditions of Syria for yourself because of Abu Dharr.

Then he wrote to him demanding his return on a camel with naked back.

He brought him (Abu Dharr) to Medina in such a condition that the flesh of both his thighs were hanging. When he was presented in front of him while a group of people were present there, he asked: I have been informed that you say, 'I have heard from the Holy Prophet (p.b.u.h.) that he said:

إذا كملت بنو أمية ثلاثين رجلاً اتخذوا بلاد الله دولاً وعباد الله خولاً، ودين الله

دغلاً-

'Whenever the number of the Umayyad rulers reaches thirty, they will take the divine lands in their personal possession, the divine slaves as their personal slaves and the divine religion as a play.'

He replied: 'Yes; I have heard this saying from the Holy Prophet (p.b.u.h.).'

Then he (Othman) addressed the others: ‘Have you heard the Holy Prophet (p.b.u.h.) say this?’ Then he called for Ali bin Abi Talib (a.s.) and his holiness came to him. Then said: ‘O Abul Hasan! Have you heard the Hadith narrated by Abu Dharr from the Holy Prophet (p.b.u.h.)?’ And he repeated the entire incident for him.

Imam Ali (a.s.) said: ‘Yes.’

He asked: ‘How do you bear witness?’

Imam replied: ‘Due to this saying of the Holy Prophet (p.b.u.h.):

“¹ ما اظلمت الخضراء ولا اقلت الغبراء ذالهبجة اصدق من ابى ذر”

‘Neither the sky has shadowed nor has the land borne anyone more truthful than Abu Dharr’.

Thereafter, he hadn’t stayed more than a few days in Medina when Othman called for him and demanded his exile from Medina in any case.

He said: ‘Are you exiling me from the shrine of the Holy Prophet (p.b.u.h.)?’

Othman replied: Indeed, so that you live a dreadful and unpleasant life.

He asked: Towards Mecca?

Othman replied: No.

¹ Nehjul Balagha Ibn e Abil Hadeed: 28/3

He asked: Towards Basra?

Othman replied: No.

He asked: Towards Kufa?

Othman replied: No; but to Rabza from where you shall not exit until your death. O Marwan! Throw him out and don't let anyone speak to him until he exits.

Then he was sent to exile on a camel along with his wife and daughter; then Imam Ali (a.s.), Imam Hasan (a.s.), Imam Hussain (a.s.), Abdullah bin Jafar and Ammar bin Yasir moved out to meet Abu Dharr. When Abu Dharr saw Imam Ali (a.s.), he moved forward and kissed his hands and said while he was weeping, 'Whenever I see you and your sons, I am reminded of the sayings of the Holy Prophet (p.b.u.h.) which makes me weep for I lose my patience.

Then Imam Ali (a.s.) went ahead to talk to him but Marwan said: 'The leader of the Faithful has restricted everyone to talk to him''.

Imam Ali (a.s.) raised his whip and slashed it on Marwan's camel and said: 'Go away! May God burn you in hellfire. Then he saw him off and had a lengthy conversation with him^{1,1}.

¹ Refer: Nehjul Balagha

As per the words of the Holy Prophet (p.b.u.h.) mentioned in this narration, when the number of Umayyad rulers reach thirty, they will not only acquire the lands as their own property and the Divine slaves as their personal slaves but will also twist the true religion as per their desire. And this is an evidence that proves the rootlessness of their Islam and their hypocritical character.

We all know how Mu'awiyah treated Abu Dharr who was a pious slave of Allah and one of the most beloved companions of the Holy Prophet (p.b.u.h.).

The Prophecy of Imam Ali (a.s.) regarding the government of the Umayyad dynasty – As per the narration of 'Al Gharaat'

Zar bin Habeesh said: After the battle of Nehrwaan, Imam Ali (a.s.) delivered a sermon addressing the people. After praising the Almighty and gratifying Him, he said:

¹ Tareekh e Yaqoobi: 67/2

‘O people! I have settled down the fire of conspiracies and opened their eyelids wide and made the truth evident for everyone; none other than me had the courage to enter these conspiracies and fight them till they were overturned.

(It is mentioned in the narration of Ibn e Abi Laila that Imam said): None other than me had the courage to expose these conspiracies and to make the realities and facts evident for the people, if I was not present before you, there wouldn’t be anyone who could fight the people of Jamal and Nehrwaan.

I swear to God, if you do not lift your hands from the evil deeds you commit and keep yourself away from conflicts, I will inform you of that which the Holy Prophet (p.b.u.h.) said in reference to this incident, and will say out all that is to be said so that this incident becomes evident and known to the people.

Those who fight the people of conspiracies today, the truth is completely evident for them, and they fight with their perception, and they know that the conspirers are misguided, and they have chosen the right path in their battle against the ones who initiate conflicts.

Thereafter, Imam Ali (a.s.) said: Ask me before you lose me; I will either pass away or be assassinated; albeit I will be assassinated; at present, I am in anticipation of the most brutal man to dye my beard and blood shall run from my forehead.

At that moment, Imam Ali (a.s.) moved his hand on his beard and said thereafter:

‘I swear to the Almighty in whose possession is my soul; ask me whatever you wish to ask regarding the present and all the future incidences that will occur till the day of resurrection, I will answer all your questions and will inform you of the ones who lost the path and the ones who found it.’

Meanwhile, a man stood from the crowd and said: ‘O leader of the believers! Tell us about the upcoming miseries and difficulties.

Imam Ali (a.s.) said:

“You are living at a time when the ones who intend to question should be cautious about their questions, and should question with intelligence and understanding, and whenever someone is questioned, he should also be cautious about how he intends to reply and he should reply with great insight and perception.

You should now be aware that great happenings are on your way ahead and the

incidents will occur one after the other, these sufferings and conspiracies will make the people blind and misguided and truth will be covered with the veil of falsehood.

By the Lord who split the grain, and brought the creations into being, if you lose me and unbearable situations occur, and miseries overpower you, and sufferings surround you, then neither the inquirers will be able to inquire, nor the inquired will have the power to answer.

These hardships will come at a time when war will be severe and prevalent, and everyone will be surrounded by its flames, at that time, the world will become narrow for you and miseries will come towards you and my family from every direction, until the Almighty will ease the conditions and the situations, and the remaining good-doers will be delivered from these miseries.

Now, support those who were the flag-bearers of Badr and Hunayn, so that you are supported and rewarded; do not go ahead of them as the entanglements will destroy you, and you will collapse on the ground.”

Meanwhile, a man stood up and said: ‘O leader of the believers! Tell us about the

intrigues and inform us about the forthcoming incidents.

Imam Ali (a.s.) said:

‘When these intrigues will occur, people will be left in scepticism and when they will move ahead, only then will they inform about their existence and will make the realities evident. Whenever they occur, they deceive, and are known only when they go away; these conspiracies are like wind as they flow in some places and don’t flow in the other.

O people, beware that the most frightening intrigue is that of the Umayyad dynasty. It is a blind and dark intrigue which does not possess light at all; that intrigue will prevail everywhere and entangle a group of people, those who are wise, will find the right path in that phase, and whoever has a blind heart without wisdom, will be entangled in it.

In that dark and blinding intrigue, when there will be no glimpse of truth, the wrongdoers will overpower the supporters of the right. Until the entire earth will be filled with oppression and aggression; and innovations will spread everywhere, and the Almighty God will be the first one to demolish that oppression and cruelty, and break down its pillars and bases.

By God, the Umayyad men are worst of rulers, they will break your teeth into small pieces after my demise, and bite you with their mouths, and beat you down with their hands and legs, and harm you, and deprive you from the rights, and will deal with you in such a way that you all may either obey them or remain silent.

They will bring upon you such miseries that you will be compelled to support them, and obey their commands, just like a slave obeys his master and supports him. The ethics of slaves is such that whenever they see their master, they obey them, and when they move away from them, they curse them.

By God, if the Umayyad rulers disperse you in the deserts, and each one of you hide under a stone, the Almighty Allah will gather you all one day and that day will be the worst day for them. You will be divided into various groups after me, while your Qibla, Hajj and Umrah will remain the same; but your hearts will be separated. Then he intertwined his fingers into each other.

Then a man stood up and asked: “O Amir al-Momineen (a.s.), why did you intertwine your fingers?”

Imam (a.s.) replied: “That one will kill this one, and this one will bring down that one.

They will be disintegrated from each other like the people of the Age of Ignorance, and will be divided into groups, they will not find the path of happiness and the way of guidance.

That group does not have a leader who can guide them and show them the right path. We, Ahl ul-Bait, will attain deliverance from those incidents and intrigues and will not push the people towards the conspiracies and misguidance, and will not drag them towards corruption and destruction.

At this moment, a man stood up and asked: O Amir al-Momineen (a.s.), what should we do at such a time?

Imam Ali (a.s.) said:

“When conspiracies and corruption prevails every where, and innovations emerge in the society, follow the Holy Progeny (a.s.) of your Prophet (p.b.u.h.). If they remained seated in their houses, you should also remain in your houses, and if they rise and invite you towards revolt, then you should also accept their invitation and support them.

You should be careful that you do not move ahead of them, because in that case, you will collapse on the ground.

At this moment, a man stood up and asked: O Amir al-Momineen, what will happen after this?

Imam (a.s.) said:

“Thereafter, the Almighty God will break apart all these conspiracies by our medium, the Ahl ul-Bait, just like skin is peeled from meat.

May my father sacrifice for the son of the best of women, he will destroy the men of conspiracies, devastation and corruption and drag them towards humiliation and disgrace. And pour its sour drink in their palates, and will destroy all of them with his sword, and shed their blood. He will keep his sword for the duration of eight months over his shoulder and fight against them.

At that moment, the people of Quraysh will wish that I was with them for a little while and that I would support them, they will say on that day: “If he belonged to the progeny of Fatima (a.s.), he would have showed mercy and compassion with us and wouldn’t have shed our blood”.

The Almighty will dominate him upon the Umayyad dynasty and he will kill them where ever he finds them and curse upon them¹.

This significant prophecy of Imam Ali (a.s.) depicts that the conspiracies and the misguidance of the conspirers will remain continuous in the same manner until the governance of these conspirers will be eradicated from the entire world by the ‘Qaayem’ or (Riser) of the Prophet’s Holy progeny, and the world will attain the path of guidance.

Another prophecy by Imam Ali (a.s.) regarding the Umayyad dynasty

In the *book ‘Peshgoyi haaye Amirul Momineen’*, it is mentioned that:

“In the sermon 144 of *Nehjul Balagha*, Imam Ali (a.s.) firstly spoke about the wisdom behind the deputation of the Prophets and the Messengers; wherein, he spoke in a section of

¹ Al Gharaat wa Sharh e Aa’lam e Aan: 31

the sermon about the cognition of the misguided ones and the oppression of Abdul Malik.

Imam (a.s.) in the beginning of the sermon:

بعث الله رسله بما خصهم به من وحيه، وجعلهم حجة له على خلقه، لئلا تجب الحجة لهم بترك الإعذار إليهم، فدعاهم بلسان الصديق إلى سبيل الحق -
.... أين الذين زعموا أنهم الراسخون في العلم دوننا كذباً وبعياً علينا؟ أن
رفعنا الله ووضعهم، وأعطانا وحرّمهم، وأدخلنا وأخرجهم، بنا يستعطي الهدى،
ويستجلى العبي، إن الأئمة من قريش عرّسوا في هذا البطن من هاشم، لا تصلح على
سواهم، ولا تصلح الولاية من غيرهم -

“Allah deputed prophets and distinguished them with His revelation. He made them as pleas for Him among His creation, so that there should not remain any excuse for people. He invited people to the right path through a truthful tongue.

....Where are those who falsely and unjustly claimed that they are deeply versed in knowledge, as against us, although Allah raised us in position and kept them down, bestowed upon us knowledge but deprived them, and entered us (in the fortress of knowledge) but kept them out. With us guidance is to be sought

and blindness (of misguidance) is to be changed into brightness. Surely Imams (divine leaders) will be from the Quraysh. They have been planted in this line through Hashim.¹ It would not suit other nor would others be suitable as heads of affairs.

In another part of this sermon, he said:

آثَرُوا عَاجِلًا، وَأَخَّرُوا آجِلًا، وَتَرَكُوا صَافِيًا، وَشَرِبُوا آجِنًا كَأَنِّ أَنْظَرَ إِلَى فَاسِقِهِمْ وَقَدْ
صَحِبَ الْمُنْكَرَ فَالْفَهْ، وَبَسِيَ بِهِ وَوَأَقَفَهُ، حَتَّى شَابَتْ عَلَيْهِ مَفَارِقُهُ، وَصُيِّغَتْ بِهِ
خِلَاقَتُهُ، ثُمَّ أَقْبَلَ مُزِيدًا كَالْتِّيَّارِ لِأَيَّامِ مَا غَرَّقَ، أَوْ كَوَقْعِ النَّارِ فِي الْهَشِيمِ لِأَيَّامِ مَا
حَرَّقَ-

"They have adopted this world and abandoned the next world; left clean water and drunk stinking water. I can almost see their wicked one who committed unlawful acts, associated himself with them, befriended them and accorded with them till his hair grew grey and his nature acquired their tinge. He proceeded onward emitting foam like a torrential stream

¹ Probably this word of Imam (a.s.) is an indication towards Thaqeefa. When the 'Ansaar' claimed the caliphate, Abu Bakr said, "Al Aemmatu min Quraysh" (The Imams will be from Quraysh), and rejected the claim of 'Ansaar' with this statement. Imam (a.s.) says: Indeed, the Imams are from Quraysh, but not any tribe of Quraysh, but only from the Hashemite Dynasty. Imam Ali (a.s.) was a Hashemite from the side of his mother and father.

not caring who he drowned, or, like fire in straw, without realising what he burnt."

In this sermon, Imam (a.s.) has talked about a man whose dirt and filth and impurity has become a part of his nature and character. This person is in Imam's view someone who is impure and filthy by origin and descent, and would grow old with his bad inner self.

There is a difference between a person who commits undesirable acts out of ignorance, worldly desires and deceit, and often realises his sins and mistakes and asks for forgiveness, and regrets his actions, and a person whose indecent acts have become a part of his personality and self. In such a condition, he does not pay attention towards his deeds and is incapable of understanding the goodness or badness of his deeds.

Hindu Shah says in the book '*Tijarab us Salaf*': One day Abdul Malik bin Marwan said to Saeed bin Musayyab: 'I have become such that I do not feel delighted on doing a good deed and do not feel sad on committing an undesirable deed.'

Saeed said: 'Your heart has now died completely.'

Abdul Malik bin Marwan is someone who committed a number of shameful and undesirable acts in the twenty one years of his rule: Firstly, appointment of Hajjaj bin Yusuf Thaqafi, famous amongst the Arabs for his bloodsheds, in Iraq.

Hajjaj had imprisoned thousands of people in his prison who were mostly from the Hashemite dynasty, reciters of Quran, jurisprudents of Islam and the Shiites of Imam Ali (a.s.). He had commanded that the prisoners were to be given water mixed with salt or lime and donkey's excreta in the place of food.¹

Secondly, he set the Holy Ka'aba on fire and demolished it.

The illustrators of 'Nehjul Balagha' have given several views about the one whom Imam (a.s.) has regarded as 'Fasiq'. As per the view of ibn e Meethum: It is possible that Imam's actual intention by the word 'their Fasiq' was Abdul Malik bin Marwan, and the intention behind the pronoun 'their' was the Umayyad dynasty itself.

Wali ibn e Abil Hadeed says: It is not far-fetched in my opinion that the intention behind 'Fasiq' was those who were named as the companions but were of indecent character, like

¹ Tajarub us-Salaf, Hindu shah Nakh'jawani: 75

Mughaira bin Sha'ba, Amr e Aas, Marwan bin Hakam, Mu'awiyah and a few others.

It is possible that Imam (a.s.) might have indicated towards Mu'awiyah bin Abi Sufiyan, as he ruled for twenty years after the martyrdom of Imam Ali (a.s.). In this duration, he committed a series of prohibited acts and did not regret any of his deeds; as impurity and filth had become a part of his nature and behaviour.

At the time of Imam Ali (a.s.), Mu'awiyah initiated the battle of Siffeen in which a large number of Muslims were killed and after the Martyrdom of Imam (a.s.), he commanded his subordinates to curse and abuse Imam (a.s.), the caliph of Muslims, from all the mosques and pulpits, and this greatly undesirable act went on for sixty years until Umar bin Abdul Aziz eradicated this act completely.

Mu'awiyah appointed Yazid as his successor in the final days of his life; Yazid was someone who committed these prohibited acts openly and had no fear in propagating inhuman acts.

It is said that when Mu'awiyah (the second), grandson of Mu'awiyah, came into power, after forty days or more, he ascended the pulpit of the Mosque in Syria and said: O people! The acts committed by my predecessors,

be it right or wrong, cannot be continued by me any further. You can appoint anyone whom you feel appropriate for this position, and descended the pulpit and went back to his house, then closed the doors on himself until he died or was killed and this statement caused the power to shift from the sons of Sufyan towards the sons of Marwan.

But Mu'awiyah bin Sufyan did not hold even this level of decency and justice, and with the help of his plots and deceits, he made the tribal heads pledge in favour of his impure and lecherous son Yazid, and thus appointed him as the supreme head over the Muslims. Mu'awiyah lived for more than seventy years and reached the final stage of his life; as the Imam (a.s.) indicated in his sermon.¹

Prophecy of Imam Ali (a.s.) regarding the fate of Umayyad dynasty

In the book '*Peshgoyi haaye Amirul Momineen*', it is mentioned that:

¹ Peshgoyi'haaye Ameerul Momineen (a.s.): 322

In the 166th sermon of Nehjul Balagha, Imam Ali (a.s.) speaks about his friends and companions and their plight after his death, and then indicates towards the fate of the Umayyad dynasty. As the historic discussions regarding the Umayyad dynasty have been mentioned to a certain extent in the past few pages, only a few excerpts of his sermon and a few other incidences regarding the fate of the Umayyad dynasty will be mentioned here. Imam (a.s.) said:

افترقوا بعد الفتيهم، وتشتتوا عن أصلهم، فينهم
 آخذ بعضهم أيها مال، مال معه - على أن الله تعالى سيجعلهم لشيء يوم لين أمية،
 كما تجتبع قزح الخريف يؤلف الله بينهم، ثم يجعلهم ركاماً كرام السحاب، ثم
 يفتح لهم ابواباً، يسيلون من مستشارهم كسيل الجنتين، حيث لم تسلم عليه
 قارة ولم تثبت عليه أكمة، ولم يرد سننه رضى طود، ولا جداب أرض -
 يذعد عنهم الله في بطون أو ديتيه ثم يسلكهم ينابيع في الأرض،
 يأخذ بهم من قوم حقوق قوم، ويكن لقوم في ديار قوم - وإيم الله؛ ليذوبن ما في
 أيديهم بعد العلو والتكبرين، كما تذوب الألية على النار.... -

‘They will divide after their unity and scatter away from their centre. Some of them will stick to the branches, and bending down as the branches bend, until Allah, the Sublime, will

collect them together for the day that will be worst for the Umayyads just as the scattered bits of clouds collect together in the autumn. Allah will create affection among them. Then He will make them into a strong mass like the mass of clouds. Then He will open doors for them to flow out from their starting place like the flood of the two gardens (of Saba')¹ from which neither high rocks remained safe nor small hillocks, and its flow could be repulsed neither by strong mountains nor by high lands. Allah will scatter them in the low lands of valleys and then He will make them flow like streams throughout the earth, and through them He will arrange the taking of rights of one people by another people and make one people to stay in the houses of another people. By Allah, all their position and esteem will dissolve as fat dissolves on the fire.'

¹ Imam (a.s.) says in this sermon: "He will open doors for them to flow out from their starting place like the flood of the two gardens (of Saba')", it may be an indication to this point that the Umayyad dynasty will be overpowered from two sides, one from the side of the Iranians, i.e. Abu Muslim e Khurasani, and the other from the side of the Arabs living in Hejaz and Kufa etc.

Author: It is possible that the intention of Imam Ali (a.s.) may be the final government of the Umayyad dynasty which will be formed by Sufiyani, which will be overpowered by Yamani and Syed e Hasani.

Imam Ali (a.s.) prophesied about the fate of the Umayyad dynasty even before its formation and it happened exactly as the Imam (a.s.) mentioned.

In Hijaz, a person by the name Ibrahim Imam, son of Muhammad bin Ali bin Abdullah bin Abbas, is sitting on his prayer mat indulged in his prayers, and in Khurasaan, a group of people are active by his name and are placing their lives into threat.

Ibrahim bin Muhammad, who was famous as Ibrahim Imam, becomes the centre of public attraction and his name becomes popular all of a sudden. Marwan e 'Himaar' gets him arrested and sends him to 'Harran' where he is forced to suffocate inside the prison. His brothers Mansoor and Saffah travel from Madinah towards 'Haira'.

Abu Salma e Khilal hides them in his house; Abu Muslim moves towards Iraq with a large group of people from Khurasaan and reaches Kufa. When he meets the two brothers, Saffah and Mansoor, he asks them: Who amongst the two of you is the son of Harithiya? Saffah is shown and Abu Muslim salutes him as the Caliph; thereafter, Saffah and Mansoor, along with other supporters from Kufa and a few members of the Hashemite dynasty, move

towards Kufa and enter the mosque while Abu Muslim e Khurasaani takes the lead. On one hand, Marwan is ruling in Harran with the title of Umayyad Caliph while on the other hand, people have solemnly pledged in favour of Saffah as the Abbasside Caliph.

In the year 132 Hijri, all the groups unite against the Umayyad dynasty and Marwan e 'Himaar' flees from town to town after facing defeat in the battle of 'Azab' and finally dies in Egypt while his family is enslaved.

The historians say: In the days when the Umayyads were arrested, one day Marwan came down his donkey for excretion, when he returned and tried to ride his donkey, it became restless and kept running away from him. His soldiers saw this incident and because of this, Marwan bin Muhammad received the title of Marwan e 'Himaar' (donkey) and people used to say: 'The Umayyad rule drained along with urine'; as it was the very day when the kingdom of Marwan dissolved and he understood that both time and space are not in favour of them anymore.

In the battle of Zaab – a place near Mosul in Iraq – whenever Marwan commanded his soldiers to fight, they used to say: Command another division for this action, and in this

manner, they refrained from obeying his orders. Eventually, he said to the commander of his army: Get down and fight them. He said in reply: I will not give away my life in vain.

Marwan said: You will face severe retribution for this behaviour.

The commander said: I would be happy to know if you had the power to implement such an action.

When Marwan felt the laziness of his soldiers in the battle, he placed enormous coins in the centre of the battlefield and said: O people! Fight and take away these coins. His soldiers went towards the coins and picked from it without moving ahead for the battle. A person informed Marwan that his soldiers are taking away the coins and fleeing from the battlefield. Marwan commanded his son to stand at the end of the troop and kill all the soldiers who took from the coins.

When Marwan's son moved towards the end of the troop with his flag, there was a roar amongst the people: Defeat! Defeat! And they fled away crossing the river Tigris. It is said that the ones who drowned in the river Tigris were more than the ones killed in the battle.

After facing a crushing defeat in Zaab, Marwan moved towards Mosul. The people of

Mosul demolished the bridge that was built over the river and hindered his arrival in the city. The companions of Marwan cried out: O people! This is the Ameer ul Momineen who wishes to move across the bridge.

They said: You are liars. Ameer ul Momineen never flees away. Then the people cursed Marwan and said: We are grateful of the Lord who deprived you of power and dissolved your riches and delivered the Prophet's Holy Progeny to us.

When Marwan heard these words, he travelled towards Balad¹, then towards 'Harran' and from Harran towards Damascus, from Damascus he entered Egypt, and Abdullah bin Ali was in pursuit of him.²

At last, Marwan was killed in Egypt and his head was brought near Abul Abbas Saffah in Kufa. But his women, children and relatives fled from city to city, town to town, away from the Abbasside soldiers and moved towards Southern Africa.

These helpless and abandoned people were burning in the fire of their own Karma; wherever they went to seek shelter, people used

¹ Balad is an ancient city in Iraq near the river Tigris and seven leagues upwards from Mosul.

² Tareekh e Fakhri: 195-198

to distance themselves from them due to the fear of the Abbasside forces. In the land of ‘Nauba’ or Sudan, they became prey to a group of black aboriginal Africans who stole from them all their belongings. A group of people from the family of Marwan were killed and the rest of them died of thirst and hunger.

According to Yaqoobi, their fate was such that they used to drink their own urine in order to stay alive. At last, a group of survivors from Bani Marwan reached ‘Bab ul Mundab’ while they were naked, thirsty and hungry, and from there, they entered Hijaz in the form of unknown ship workers and secretly continued their livelihood.

And this was the meaning of the words of Ali (a.s.) when he said:

‘By Allah, all their position and esteem will dissolve as fat dissolves on the fire’.¹

Another Prophecy of Imam Ali (a.s.) regarding the decline of the Umayyad dynasty

Ibn e Abil Hadeed writes:

¹ Peshgoyi haaye Amir ul-Momineen (a.s.) az Fitneha wa Hawadith e Aayende: 305

“In another prophecy, Imam Ali (a.s.) speaks about the shameful fate of the Umayyad dynasty:

انّ لبني امية مروداً يجزون فيه، ولو قد اختلفو فيما بينهم، ثم لو كادتهم

الضباع لغلبتهم-

"Verily the Umayyad dynasty has its own duration and tenure within which they will rise; whenever they will initiate disputes amongst themselves, if the predators deceive them with their plots and strategies, they will dominate them completely."

قال الرضى رحمه الله تعالى: وهذا من افصح الكلام وأعربه، والبرودُ

هاهنا مفعول من الأرواد، وهو الامهال والانظار، فكأنه عليه السلام شبه البهلة

ألتهم فيها بالبضار الذي يجرون فيه الى الغاية، فاذا بلغوا منقطعها انتفض

نظامهم بعدها-

Syed Razi (r.a.) says: ‘This is one of the most fluent and articulate statement. The word ‘Mirwad’ is derived from ‘Irwad’ which means grace and provision; Imam (a.s.) has compared their grace period with a position of competition that they will be lively until it remains and as it nears its end, their system will be distorted.

Ibn e Abil Hadeed writes in the illustration of this statement that it is an evidence

of unseen prophecies because the kingdom of the Umayyad dynasty was absolutely systematic until the initiation of disputes between them. Their battles were against others. Like the battle of Mu'awiyah in Siffeen, the battles of Yazid bin Mu'awiyah against the people of Medina and against the son of Zubair in Mecca, the battle of Marwan against Zahhak, the battle of Abdul Malik against the sons of Ash'as and Zubair, the battle of Yazid bin Abdul Malik against Bani Muhlab and the battle of Hisham against Zaid bin Ali.

Just when Walid bin Yazid attained power and his paternal cousin Yazid bin Walid revolted against him and killed him, a great rift emerged between the Umayyad dynasty and the promised condition occurred and the one who had promised it, had rightly said that since the assassination of Walid, the Abbasids began to invite people towards them.

Marwan bin Muhammad arrived from the island with the motive of attaining Caliphate and dethroned Ibrahim bin Walid and killed a group of Umayyad individuals, which resultantly shook the system of the nation and the kingdom and disintegrated it, and the Hashemite rule emerged and prospered with the decline of the Umayyad rule. The downfall of their kingdom

took place by the hands of Abu Muslim who himself was initially weak and helpless and this topic turned out to be the implication of the words of Imam Ali (a.s.) as he said:

‘If the predators deceive them, they will overcome them completely.’¹

Another Prophecy made by Imam Ali (a.s.) regarding the Umayyad dynasty and the Abbasid dynasty

Ibn e Abil Hadeed writes:

“In another sermon, Imam Ali (a.s.) told a few points regarding the Umayyad and the Abbasid dynasties.

In this sermon that begins with:

“حتى بعث الله محمداً صلى الله عليه شهيداً وبشيراً ونذيراً”

‘Until God deputised Muhammad (p.b.u.h.) as a witness, giver of good tidings and warner’after the description of a few words and phrases from the text in which Imam (a.s.) has expressed his grief and promised that the Umayyad dynasty will soon give away the power in the hands of others, a detailed historic discussion has been presented in this manner:

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha: 272/8

Imam Ali (a.s.) repeated his grief and grumble and said:

‘Your hands are extended in this world while the hands of the leaders are held away from you. Your swords are hanging over the individuals of Ahlebait – who are the leaders and true commanders- while their swords are held away from you.’

Imam Ali (a.s.) indicated towards how Imam Husain (a.s.) and his family will be martyred, as if he was witnessing it speaking about it and his speech was based on the perception that had occurred in his mind. Then he says:

‘Beware that for every blood (that is shed) there is an avenger and for every right there is a claimant. The avenger for our blood is like the judge for his own claim, and it is Allah who is such that if one seeks Him, then He does not disappoint him, and one who runs away from Him cannot escape Him.’

And that he said: ‘It is such that Allah will judge for his own claim’; it means that Allah will not leave any stone unturned in avenging our blood. Just like a ruler who judges for his own claim and is the judge himself. In such a case, he will strive to attain his claim with all his might.

Thereafter, Imam Ali (a.s.) swore and addressed the Umayyad rulers by their name and said that they will shortly see their possession in the hands of others and in the house of others and their enemies will snatch the kingdom from their hands very soon and it happened just the way Imam Ali (a.s.) had prophesied. The power remained for merely ninety years in the hands of the Umayyad rulers and it returned to the Hashemite dynasty thereafter and Allah avenged them by the hands of their harshest enemies.

The defeat and escape of Marwan bin Muhammad in the battle of Zaab and his death – as per the narration of Ibn e Abil Hadeed

Abdullah bin Ali bin Abdullah bin Abbas moved with a massive force in order to retaliate and fight against Marwan bin Muhammad – the last Umayyad caliph- and stood against each other near the river ‘Zaab’¹ in the land of Mosul.

Even though Marwan brought forward a huge force but he got defeated and evaded the battlefield while the forces of Abdullah bin Ali

¹ It refers to the river Zaab which is between Mosul and Irbil.

dominated him and killed a large number of his soldiers. Marwan evaded towards Syria while Abdullah bin Ali and his soldiers kept on trailing him.

Marwan went towards Egypt and was followed by the soldiers of Abdullah who killed him and all his close relatives in ‘Buseer Ashmoneen’ – an area in Egypt.

Abdullah bin Ali stampeded around eighty individuals of the Umayyad dynasty near the river ‘Abu Fitrus’¹ – a place in Palestine and later killed all of them, and his brother Dawood bin Ali did the same with about the same number of people from his family in Hijaz and assassinated them in different manner.

When Marwan was killed, his two sons Abdullah and Ubaidullah, both his heirs, were with him and both of them fled towards a place ‘Uswan’ in Egypt, and went towards the land of Nauba (Sudan) and faced extreme difficulties on their way, where Abdullah bin Marwan was killed along with his group and some died on the way out of the sufferings and thirst.

Ubaidullah reached the land of ‘Bajja’ with a group of life-stricken people and crossed the Red sea to reach the shores of the city of

¹ It is near Ramla in Palestine.

Jeddah. Ubaidullah went along with the survivors from his family and relatives secretly from city to city and were happy to live the life of a common man after the days of their kingdom. Eventually, Ubaidullah got arrested by the men of Saffah and was imprisoned. He remained imprisoned during the remaining years of Saffah's rule and in the rule of Mansoor, Mahdi, Hadi and some part of Rasheed's rule.

Rasheed freed him from the prison when he became an old man who had lost his vision and asked him about himself.

He said: O leader of the faithful! I was imprisoned when I was young and my eye-sight was intact and now I am released in such a condition that I have grown old and have lost my vision.

It is said that he died during the reign of Rasheed and it is also said that he was alive till the reign of Ameen.

.....

As per a narration, Ibrahim bin Walid bin Abdul Malik, who was set apart from the Caliphate and was pronounced the caliph after the death of his brother Yazid bin Walid bin Abdul Malik, was killed along with Marwan; and according to

another narration, Marwan (the donkey) had killed Ibrahim before this incident.

Immediately after facing defeat in the battle of Zaab, Marwan went towards Mosul, but the people of Mosul restricted his entry inside the city. He unwillingly went to Harran where he owned a house and some assets. The people of Harran did not accept the removal of the act of cursing Imam Ali (a.s.) from the pulpits and mosques and said that: ‘Any prayer that is performed without cursing Ali (a.s.) is not acceptable’!!!

Abdullah bin Ali chased Marwan with his soldiers but Marwan evaded from his reach and crossed the river Euphrates immediately after he reached Harran. Abdullah bin Ali descended with his troop in Harran and demolished the castle of Marwan which was built by him costing ten million dirhams and all his treasuries and assets were stored in it.

Marwan descended near the river Abu Futrus along with the members of his family and the Umayyad dynasty and some of his close relatives. At the same time, Abdullah bin Ali moved towards Damascus and took the city under his possession. Walid bin Mu’awiyah bin Abdul Malik bin Marwan was deployed by Marwan with a force of fifty thousand soldiers in

Damascus but the Almighty initiated a conflict between them regarding the superiority of the Nazaris over the Yemenis or the Yemenis over the Nazaris which resulted in an internal dispute which concluded at the death of Walid bin Mu'awiyah.

It is said that he died amidst the battle against Abdullah bin Ali.

Abdullah occupied Damascus and caught Yazid bin Mu'awiyah bin Marwan and Abdul Jabbar bin Yazid bin Abdul Malik and presented them as prisoners before Abul Abbas Saffah who killed both of them and hanged their bodies in Hairah.

Abdullah bin Ali killed a large group of Marwan's friends and relatives and the followers of the Umayyad dynasty in Yaraan and later came near the river Abu Futrus and killed about eighty men from the Umayyad dynasty and this incident occurred in the month of Zil Qa'da, 132nd Hijrah.¹

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha: 376/3

Another prophecy of Imam Ali (a.s.) regarding the Umayyad and the Abbasid dynasties

Imam Ali (a.s.) promised in another sermon to answer all the questions asked from him regarding the incidents that will occur till the Day of Resurrection. He will tell about hundred men from every group who will attain guidance and also about their leader, the place where they will descend, the people whom they will kill and those who will die their natural death.

At the end of this sermon, Imam Ali (a.s.) said:

‘At that time (at the time of the downfall of the Umayyad dynasty by the hands of the Abbasid dynasty), the Quraysh will be willing to give away all their possessions just for the sake of seeing me once.’

This was the prophecy made by Imam Ali (a.s.) informing about the attack of Abu Muslim e Khurasani and the men in black uniforms towards Syria and the downfall of the last caliph of the Umayyad dynasty, Marwan bin Muhammad, popularly known as Marwan e Himaar or (the donkey).

The historians have narrated that when Marwan bin Muhammad saw Abdullah bin Ali bin Abdullah bin Abbas in the battle of Zaab standing along with the Khurasanis against him, he said: I would love to find Ali bin Abi Talib standing under this flag instead of this youngster.¹

Imam Ali (a.s.) said regarding the decline of the Umayyad rule:

“Until the Almighty will suppress the disturbance caused by the Umayyad dynasty, just like skin is peeled off the meat. God will humiliate them by someone and in such manner that they will dislike it very much, and they will be compelled to bear the difficulties, they will not be face anything but swords, and will not be donned with anything but fear”.

Now, a report of the shameful fate of the Umayyad dynasty will be presented from the excerpts of the history of Yaqoobi.

Yaqoobi says²: When people pledged allegiance with Abul Abbas Saffah in Kufa in the year 132 Hijri and Kufa went away from the

¹ To know more about this report, see ‘Kamil ut-Tawareekh’: 334/4 - 337

² Tareekh e Yaqoobi: 324 -325/2

hands of the Umayyad dynasty, Marwan bin Muhammad – the last Umayyad caliph, went towards Zaab, situated near Mosul, with the intention of fighting against the Abbasids and their supporters. Abul Abbas Saffah, the first Abbasid Caliph, sent his uncle Abdullah bin Ali to fight against Marwan in Zaab. Marwan got defeated and returned to Syria. In that condition, Marwan did not cross any city from the cities of Syria without being looted and ransacked by the people of that city. At last, Marwan reached Damascus and his intention was to confine himself in this city as it was the capital city of the Umayyad rule, but the people of Damascus, most of whom were from the Umayyad dynasty, ransacked him and the tribe of Qays attacked him.

Abdullah bin Ali, who was pursuing Marwan, entered Damascus and killed the heir of Marwan whose name was Walid bin Mu'awiyah. Marwan evaded towards Palestine and from Palestine towards Egypt and got killed in a fight against the claimers of the Abbasid dynasty in Egypt, and his head was sent to Saffah in Haira.

Marwan's head was kept at a place in order to be sent towards Saffah. At that time, a cat ate away his tongue. Marwan died at the age

of 64 or 68 in the month of Zil Hijjah, 132nd Hijri and the duration of his caliphate was 5 years.

Marwan had four sons namely Abdul Malik, Abdullah, Ubaidullah and Muhammad.

Marwan had taken most of the members of his family along with him while evading towards Egypt, specially, both his sons Abdullah and Ubaidullah and most of his wives and daughters. Both his sons took shelter in the Upper Egypt but could not survive at that place also; as the Abbasid supporters were chasing them, they chose the path towards the land of Nauba (present Sudan).

Yaqoobi said:¹ Along with Abdullah and Ubaidullah, a group of wives, daughters, sisters and cousins were evading without any ride and in a miserable condition until a man from Syria passed by a little girl who had fallen, he immediately recognized her as she was the six year old daughter of Marwan. He took her along with him to Abdullah bin Marwan².

¹ Tareekh e Yaqoobi: 326/1

² Abul Faraj, Ali bin al-Hasan al-Isfahani, author of 'Al Aghani' and 'Maqatilut Talibeen', is from the lineage of Abdullah bin Marwan. In his book 'Maqatil', he cursed upon the Umayyad dynasty even though he is also a part of it.

Marwanians reached the nation of Nauba (Sudan). The ruler of Nauba honoured them. Marwanians said: We will seek refuge in some of the palaces of Nauba in order to attain shelter from them and fight against the neighbouring enemies and invite the people to follow us. Hopefully, the Almighty will return to us a portion of what was taken away from us.

The ruler of Nauba said to them: These rooks (black skinned men) are great in number but less in arms and uniforms. I fear that you may face a crushing defeat. Therefore, they evaded from Nauba towards Habash (Somaliya) where a group of black men battled the Marwanians in which Ubaidullah bin Marwan got killed and his companions got imprisoned.

The men of Habash took away all their belongings and then released them in such a condition that they moved naked and bare footed in the deserts, and faced such thirst that their men used to urinate on their hands and drank their own urine and urinated again in order to mix it with sand and ate the dough, until they reached before Abdullah bin Marwan who had suffered the same difficulties and nakedness; some of his women were naked and bare footed and their lips were torn because of constantly drinking urine, until they reached Mandab (Bab

ul Mandab is located at the shore of Yemen) and stayed there for a month and the people there provided them with some utilities. Thereafter, they left for Mecca in the form of porters and dockers in unknown ships.

As narrated, Abdullah bin Ali, Saffah's uncle, chased the Umayyad men in Damascus until they reached the river Abu Futrus –between Palestine and Jordon. He called the Umayyad men near him and then said to them: 'Come to me tomorrow and take back your belongings'. The next morning, eighty Umayyad men reached the place of Abdullah where he deployed two armed men over each Umayyad person. Thereafter, Abdullah bin Ali invited a poet who was present from before and said to him: Recite your poetry. The poet whose name was Abdi recited these couplets:

امّا الدعاء الى الجنان فهاشم

وبنوا ميّة من كلاب النار
'Verily, the ones invited towards the paradise are the Hashemites and the Umayyad sons are the dogs of hell'.

Noman, the son of Yazid bin Abdul Malik – the Umayyad Caliph, was sitting beside Abdullah bin Ali. He became furious over the poet and said: 'O son of stinking woman! You

have lied!’ Abdullah bin Ali said to the poet:
‘Albeit you said it rightly, continue your poetry’.

Thereafter, Abdullah bin Ali faced the Umayyad men and reminded them of the martyrdom of Imam Hussain (a.s.) and his family.

Then he folded his hands and his armed soldiers beat the heads of the Umayyad men with their maces until all the eighty men fell on the floor, while some of them were almost dead, he placed all of them besides each other and unrolled a carpet over them. At that time, Abdullah bin Ali and his companions sat on the carpet until their food was served to them and eaten, while their cry could be heard from beneath the carpet and Abdullah bin Ali used to say: A day like the day of Hussain, but unlike it¹...

¹ Tareekh e Yaqoobi: 336-338/2

In the fourth volume of the book ‘Al Aghani’, Abul Faraj e Isfahani brings narrations regarding the killing of another group of men from the Umayyad dynasty, who had sought refuge from Saffah, and says, “Zubair bin Bakaar narrates from his uncle that Saffah was once sitting in his court while a group of Umayyad men were sitting near him. A poet read out couplets praising Saffah, he turned towards the Umayyad men and said, “These couplets are incomparable to the ones in which you are praised”.

None of them has praised you like Ibn e Qays al-Ruqayyat has praised us, and that poetry is this: “We do not dislike anything regarding the Umayyad men except that they show patience even at

The shameful fate and the disgraceful end of the Umayyad dynasty can be written as a ‘*Mathnawi*’ itself. This was the prophecy of Imam Ali (a.s.) regarding the fate of the Umayyad rule. Thus, the intellectuals should learn from it.¹

The Prophetic Prophecy regarding the arrival of Hakam and his curse upon him

the time of anger; they are surely the mines of kings and the Arabs will attain peace only with their help”.

Saffah became furious and said: O so and so, bite your mother! It seems you still have the desire of caliphate inside you. Then he ordered his soldiers to suppress them. His soldiers killed all the Umayyad men present in that court with their weapons. Then Abul Abbas e Saffah ordered for food and they opened a carpet over their bodies and Saffah sat over it and ate, while some of them were still alive and weeping. When they finished eating, Saffah said: I don’t remember eating any meal better than this one. Then he ordered his soldiers to pull the legs of the dead and drag them out of the castle and leave them in the alleys.

The reporter of this report says: We saw ourselves that dogs were biting their legs and pulling them here and there while they had their expensive clothes on their bodies. At last, they began to stink and were buried in a trench (Jalwa e Tareekh dar Sharh e Nehjul Balagha, Ibn e Abil Hadeed: 394/3).

¹ Peshgoyi haaye Amir ul-Momineen (a.s.): 203

The Umayyad men were so immoral and disgusting that some of them had shown the audacity to personally harm the Holy Prophet (p.b.u.h.) in his life and did not show any hesitance from these indecent activities, which is an evidence to their infidelity and faithlessness.

One of them is Hakam bin Aas who was cursed by the Holy Prophet (p.b.u.h.) and received the title of *Tareed e Rasool ullah* or the one expelled by the Messenger of Allah.

The author of the book ‘Al Istee’aab’ writes about Hakam: One day, the Holy Prophet (p.b.u.h.) was sitting along with his companions when he said:

‘A cursed person will arrive before you right now’.

Abdullah, son of Amr bin Aas – the famous conspirer of the Arab and the friend and advisor of Mu’awiyah bin Abi Sufiyan, said: I was present in that gathering and when I heard these words from the Holy Prophet (p.b.u.h.), I became tensed because my father Amr had put on his dress and had the intention of coming near the Holy Prophet (p.b.u.h.); I told myself: God forbid if my father arrives now. Suddenly, I saw that Hakam bin Abul Aas arrived.

Hakam bin Abul Aas is the same person who was expelled by the Holy Prophet (p.b.u.h.)

from Medina and the Muslims called him 'Tareed e Rasool ullah' or 'expelled by the Messenger of Allah'. Marwan is his son and Bani Marwan, who attained the caliphate after Yazid and Marwan, and ruled over Syria from 65 Hijri to 132 Hijri, were the successors of this person himself.¹

Some of the authors have introduced him in a better manner by unveiling many of his indecent acts and the incidents of his exile from Medina and his shiverings:

'He (Hakam bin Aas) accepted Islam apparently fearing the Muslim power during the conquest of Mecca but was always in search of ways to harm the Holy Prophet (p.b.u.h.) and used to trouble him in different forms. It has arrived in the books of history that at times, he used to secretly position himself, with spying intentions, at the places where the confidential meetings were held and collected the information about the strategies of the Holy Prophet (p.b.u.h.) and his notable companions regarding the infidels and the hypocrites, then he used to either inform the enemies or disclose it

¹ E'jaaz e Payambar e Aa'zam (s.a.w.s.) dar peshgoyihaa az Hawadith e Aayende:384

between the common people, which was against the benefit of Islam.

At times, he used to stand behind the residential quarters of the Holy Prophet (p.b.u.h.), whose doors opened inside the mosque, and secretly hear all the private conversations that took place between the Prophet (p.b.u.h.) and his family, and then speak about it in a humiliating and mocking tone in the meetings of the hypocrites.

At times, he used to walk behind the Holy Prophet (p.b.u.h.) with a group of hypocrites and imitated the Prophet's walking style and shook his head and hand to make a mockery of the Prophet (p.b.u.h.) and entertain the hypocrites.

The Holy Prophet (p.b.u.h.) was well aware of the behaviour and mannerism of Hakam bin Abil Aas, but he ignored him with the intention of guiding him to change his ways and abandon his indecent activities. But he took the forgiveness of the Holy Prophet (p.b.u.h.) for granted and kept increasing his intrepidity on a daily basis and continued his indecent activities with more audaciousness. At last, the Holy Prophet (p.b.u.h.) decided to alter his attitude with respect to his behaviour and confront his action with a reaction.

One day, the leader of Islam was passing by a path. Hakam bin Abil Aas began to walk behind him and shook his head and hand like before, he began with his mockery and the hypocrites laughed along with him. Suddenly, the Holy Prophet turned back and confronted him face to face and said in a stern tone:

كذّٰبِكَ فَلَنتَكُنْ يَا حَكَمَـۥ

O Hakam! Be the way you are now! Hakam bin Abil Aas was taken by surprise and suffered the Prophet's reaction incidentally and impromptly. Confronting the Holy Prophet (p.b.u.h.) and hearing his words struck such a blow on him that his body suffered from constant jerks and the humiliating and mocking movements performed by him willingly and intentionally became an illness for him and began to occur involuntarily.

He was punished for spying and committing illegal and unethical activities and was forced to reside in Ta'if after being exiled from Medina^{1, 2}.

¹ Nasik ut-Tawareekh: 730/1

² Akhlaq az nazar e Humzeesti wa Arzesh haaye Insaani: 382/1

Hakam bin Abil Aas – Spying for the Jews, Infidels and the Hypocrites

Ibn e Abil Hadeed writes in the ‘Sharh e Nehjul Balagha’: At the time of the Holy Prophet’s demise, Marwan was eight years old. It is said that he accompanied his father when he was exiled towards Ta’if but was a child who could’nt understand things; Marwan did not see the Holy Prophet (p.b.u.h.).

The Messenger of Allah (p.b.u.h.) expelled Hakam, the father of Marwan, from Medina and sent him on exile towards Ta’if and he lived in Ta’if until Othman came to power and brought him back to Medina.

Hakam and his son returned to Medina during the reign of Othman. Hakam died in Medina. Othman appointed Marwan as his advisor and associated himself to him and Marwan remained dominant on Othman until he was killed.

Hakam bin Abil Aas, who was Othman’s uncle, was one among those who accepted Islam after the conquest of Mecca and they were aided in monitory terms in order to mold their hearts. Hakam died during the reign of Othman and a few months before Othman’s assassinated.

There is a difference with regard to his exile by the Holy Prophet (p.b.u.h.). It is said that he used to hide himself at some place for conspiring and deceptive purposes and disclosed all the confidential information that was discussed by the Holy Prophet (p.b.u.h.) with his companions in front of the disbelievers of Mecca, or exposed the secrets discussed by the Holy Prophet regarding the hypocrites and other infidels, and when it was proved that he had committed these activities, the Holy Prophet (p.b.u.h.) sent him on exile.

It is also said that he always tried to secretly hear all the conversations made by the Prophet (p.b.u.h.) with his wives and tried to gain information regarding all the ongoing incidents and confidential details, and thereafter, he informed the hypocrites of all the details in the form of mockery.

It is also said that he used to imitate the movements and the walking style of the Holy Prophet (p.b.u.h.) by mocking him. They say that the Holy Prophet (p.b.u.h.) used to bend slightly towards the front while walking,¹ and Hakam used to imitate him in the same manner.

¹ For knowing more about the Prophet's walking style, refer to the translation of 'Tabaqat e Ibn e Sa'ad: 282 and the translation of 'Dalayel un Nubuwwa e Beyhaqi: 135/1

He possessed extreme hatred and jealousy against the Holy Prophet (p.b.u.h.). One day, the Holy Prophet (p.b.u.h.) turned back and found him behind, making peculiar movements and imitating his walking style in a mocking manner. He said: O Hakam! Be the way you are! And from that moment, Hakam suffered from constant jerks and this incident was presented in a poetic form by Abdur Rahman bin Hassan bin Thabit before Abdur Raham bin Hakam and humiliated him in this manner:

‘Throw stones on the bones of your cursed father and if you stone him, you have stoned a shivering and jerking lunatic. He walked in such a condition that his stomach was empty from piety and his character was disliked’.

The author of ‘Is’teeaab’ says: The word ‘cursed father’ was said by Abdur Rahman bin Has’saan because it is narrated by Ayesha with the authentic chain from which Abu Khaithama has narrated, that:

When Marwan said: This verse ‘And whoso said unto his parents: Fie upon you both! Do you threaten me that I shall be brought forth (again) when generations before me have passed away? And they both cry unto Allah for help (and say): Woe unto thee! Believe! Lo! The Promise of Allah is true. But he said: This is

nothing but fables of the men of old'¹, has revealed regarding Abdur Rahman bin Abu Bakr - Ayesha's brother; Ayesha said to him: "Albeit regarding you, O Marwan! I bear witness that the Holy Prophet (p.b.u.h.) cursed your father while you were in his loin."²

Even after all those indecencies and aggressions committed by Hakam bin Aas over the Holy Prophet (p.b.u.h.), and after the aversion and abhorrence of the Holy Prophet (p.b.u.h.) with regard to him, as per a large group of Sunni clerics, Othman had great liking for him. To such an extent that he requested the Holy Prophet to call him and his son back to Medina from exile but his holiness did not pay attention to his request.

After the demise of the Holy Prophet (p.b.u.h.), he placed his request before both Abu Bakr and Umar. Both of them declined his request. But when he attained power himself, he called both of them back to Medina and gave Hakam large sums of cash and gifts and kept his son Marwan as his official writer.

In the book '*Rahbard e Ahl e Sunnat be Mas'ala e Imamat*', the author writes: The Holy

¹ Chapter Ahqaaf, verse 17

² Jalwa e Tareekh dar Sharh e Nehjul Balagha: 264/3

Prophet (p.b.u.h.) cursed Hakam bin Abil Aas, Marwan's father and sent him to exile from Medina towards Ta'if and even after Othman's request before his holiness to permit him and his son in Medina, he refused his request and for this very reason, both Abu Bakr and Umar did not accept Othman's request after the demise of the Holy Prophet (p.b.u.h.), and Hakam became famous as 'Tareed e Rasoolullah' or 'expelled by the Messenger of Allah'¹.

Hence, in his reign, Othman called Hakam along with his family back to Medina opposing the decision of the Prophet (p.b.u.h.), and blessed him with enormous gifts and prizes, and kept Marwan as his writer.

Then Imam Ali (a.s.), Zubair, Talha, Sa'ad, Abdur Rahman and Ammar spoke to him in this regard but it did not show any result and he gave this excuse in reply to them: "If you had any relative as close as Hakam is to me, or if you had the power that I possess, you would surely permit him inside the city, whereas men worse than Hakam are living in Medina!" Then that group of men departed from his presence².¹

¹ Tareekh ul-Islam e Zahabi: 365/3 and 366; Al Wafi bil Wafiyyat: 112/13; Al Isaba: 346/1

² Asad ul-Ghaba: 348/4; Al Isaba: 477/3; Mukhtasar Tareekh e Damishq: 172/24

Most of the members of this family were the enemies of the Holy Prophet (p.b.u.h.) and his holy Progeny; Mughaira bin Aas, Hakam's brother, was one of the most hard-headed enemies of his holiness (p.b.u.h.) and had decided to martyr the Holy Prophet (p.b.u.h.) but failed to attain his target and got cursed by the Holy Prophet (p.b.u.h.) like his brother Hakam bin Aas. Finally, he got killed by the hands of Ammar.

In the book '*Nafa'eh ul Allaam fi Sawaneh ul Ayyaam*', the author writes: Mughaira bin Aas was an expert stoner and his stone did not miss the target. While going towards Uhad, he picked three stones and said: I will kill Muhammad (p.b.u.h.) with these three stones'.

Hence, when he saw the Holy Prophet (p.b.u.h.) during the battle while his highness was holding a sword in his hand, he aimed at the hands of the Prophet (p.b.u.h.) at first and threw one of the three stones. That stone injured the Holy Prophet (p.b.u.h.) such that his sword fell from his hand on the ground. He cried: 'By Laat and Uzza! Mohammad died!'

¹ Raahburd e Ahl e Sunnat be Mas'ala e Imamat: 394

His wicked voice reached the ears of the Leader of all leaders, Imam Ali (a.s.) and he said:

‘He has lied! May Allah curse him! The Messenger (p.b.u.h.) did not get killed.’

At that time, that cursed person threw another stone towards the Holy Prophet (p.b.u.h.) and hit the forehead of his holiness and injured the area of prostration before Allah Almighty.

The Holy Prophet (p.b.u.h.) cursed that damned person:

‘O Allah! Astound him!’

Hence, when the infidels returned, the son of Aas remained astounded in the battle due to the curse of the Holy Prophet (p.b.u.h.) and could not evade until he reached Ammar who sent him to Hell.¹

The Prophetic Prophecy regarding Mu’awiyah etc

The prophesies of the Prophet (p.b.u.h.) regarding the future events were to guide the people so that, as we said before, they free themselves from the cyclones of destruction by

¹ Tareekh ul-Allam fi Sawanihil Ayyam: 217/2

gaining awareness regarding the upcoming conspiracies and plots that could make them blind; and by seeking shelter with the Holy Progeny (a.s.) and by following their path, they could attain mental and spiritual peace and stay aloof of all sorts of flutter, lure and ignorance.

The Holy Prophet (p.b.u.h.) mentioned these prophecies at different time intervals, in different forms and at different occasions. At times, he described the characteristics of the future events with a general perspective before everyone, and named the time period beginning from his demise till the rise of the Imam e Asr (a.s.) as the time of conspiracies and exams, and warned the people of his time, and the people of the future, of keeping themselves away from these escapades, and at times, he spoke about a few specific events and subjects in order to warn the people regarding them.

At times, he also named specific individuals and spoke about them with the intention of making the people aware and cautious so that they are able to choose the right path with the help of his prophecies, and do not become a victim of the deceits and plots of these historical conspirers.

A few prophecies of the Holy Prophet (p.b.u.h.) regarding specific individuals, are

those sayings that have been narrated from his holiness with reference to Ammar (r.a.), in which he has invited the people to select the path of Ammar.

Apart from these individuals, such names have also been taken regarding whom the Holy Prophet (p.b.u.h.) strictly warned the people from walking on their path.

Pay attention to this narration:

Ibn e Abil Hadeed says: Ibn e Dezeel narrates from Abdullah Bin Umar, he narrates from Zaid bin Habab, who narrates from Alaa bin Jareer e Ambari, who narrates from Hakam bin Umair e Thumali – whose mother was the daughter of Abu Sufiyan, that one day, the Holy Prophet (p.b.u.h.) faced his companions and said:

‘O Abu Bakr! If you become the Caliph, and this incident occurs, what will you do?’

He replied: ‘I hope that this situation does not occur in any condition!’

The Holy Prophet (p.b.u.h.) said: ‘O Umar! What will you do if you become the Caliph?’

He replied: ‘I would wish to be stoned because if such a condition occurs, I would be a victim of evil’.

Prophet said: ‘O Othman! What would you do if you become the Caliph?’

Othman replied: ‘I will eat myself and will feed others, distribute the wealth and not commit oppression’.

The Holy Prophet said: ‘O Ali! How would you act if you become the Caliph?’

He replied: ‘I will eat as per my sustenance and power, will support my tribe (Muslims), and will distribute every single date and keep the sacred ones veiled.’

The Holy Prophet (p.b.u.h.) said: ‘Indeed, each one of you will soon govern and soon the Almighty will watch your deeds.’

Then he said: ‘Mu’awiyah! What would you do when you become the Caliph?’

He said: ‘Allah (s.w.t.) and His Messenger (p.b.u.h.) know better.’

Prophet (p.b.u.h.) said: ‘You are the head and base of all the destructions and the key to all kinds of oppressions. You will consider the bad deeds as good and the good ones as bad. Such that the young will grow old and the old will grow much older. Your duration will be short but your oppressions will be great!’

Similarly, Ibn Dezeel narrates from Umar bin Awn, who narrates from Haithem, who narrates from Abu Falaj, who narrates from Amr bin Maymoon that he said:

Abdullah bin Mas'ood said: How will you be when you observe such conspiracies in which the old, ripe age and young will grow older, and that temptation will spread between the people in such a way that it will be considered a Sunnah and when these conspiracies alter, it will be said that this act is wicked.

It means that Mu'awiyah and his successors will bring such alterations in the religion that the religion will leave its actual path and when the duration of their reign will conclude, if someone attempts to remove these alterations, people will be so deeply attached to them that they will consider the removal of these alterations to be illegitimate; to such an extent that when Umar bin Adul Aziz eradicated the act of abusing Imam Ali (a.s.) from the pulpits, the people of Syria considered his decision to be unlawful.¹

In reply to the questions asked by the Holy Prophet (p.b.u.h.), that are mentioned in this narration, Abu Bakr wishes not to attain the power, Umar expresses his desire to be stoned and not attain the rule, as he will be entangled in evil in that case, and Othman speaks about

¹ E'jaaz e Payambar e Aa'zam (s.a.w.s.) dar peshgoyi az Hawadith e Aayende: 372

eating and says: 'I will eat myself and feed others', and their words prove that they did not consider themselves capable of rule.

And Imam Ali (a.s.) said: I will eat according to my sustenance and will support the Muslims and....

And when he questioned Mu'awiyah, he ignored the answer and did not speak anything about his own character.

This narration is quoted by Hakam bin Umair, who is the nephew of Mu'awiyah, and Umar's son has quoted it from him through two persons.

According to the narration of Umar's son, as Umar did not consider himself capable of Caliphate, he said: 'If only I would have been stoned and not given the Caliphate'.

If only those Muslims who call themselves the followers of the Islamic ideology and the supporters of the Holy Prophet (p.b.u.h.) would have learned from these prophecies which have been mentioned in the Sunni books, and would not have sold the hereafter in exchange of this mortal world.

The Holy Prophet (p.b.u.h.), who always spoke from the source of divine revelation, has mentioned his prophecies before all the Muslims for their great learning and understanding, and

has exposed the true face of Mu'awiyah before everyone.

Another Prophetic Prophecy regarding Mu'awiyah

Another Prophecy by the Holy Prophet (p.b.u.h.) regarding Mu'awiyah, which was mentioned by him before Abu Dharr (a.s.); it is a detailed incident which is written by Ibn e Abil Hadeed in the '*Sharh e Nehjul Balagha*', and as it holds such points that speak about the eating of Othman and feeding others, we would quote it in the following lines:

The incident of Abu Dharr (a.s.) and his exile towards Rabza, is one of those acts regarding which Othman faced objections. This report is narrated by Abu Bakr Ahmad bin Abdul Aziz e Jauhari from the book '*Al Thaqifa*', from the saying of Abdur Razzaq, who narrated from his father, who narrated from Akrama, who narrated from Ibn e Abbas that he said:

When Abu Dharr was sent on exile towards Rabza, Othman ordered to make this announcement between the people, that no one is permitted to interact with Abu Dharr or to bid

him goodbye, and commanded Marwan to expel Abu Dharr from Madina.

He obeyed his command and people refrained from accompanying Abu Dharr (a.s.) except Imam Ali (a.s.), his brother Aqeel, Imam Hasan (a.s.), Imam Husain (a.s.) and Ammar e Yasir. This group accompanied him to bid him goodbye.

Imam Hasan (a.s.) began the conversation with Abu Dharr. Marwan said to his holiness: O Hasan! Calm down! Don't you know that the Ameer ul Momineen has prohibited everyone from interacting with this person? If you don't know, know it now.

At that time, Imam Ali (a.s.) attacked Marwan and whipped between the two ears of his ride and said: 'Move away! May God burn you in hellfire!'

Marwan returned before Othman with great fury and informed him of the matter which also got Othman infuriated over Imam Ali (a.s.).

When Abu Dharr stood up, that group bid him goodbye. Zakwan, who was freed by Umm e Haani – the daughter of Abu Talib (a.s.), was the memorizer of Hadith, had a sharp memory and was along with Abu Dharr, he said: I memorized the conversation of that group with Abu Dharr. It was such:

Imam Ali (a.s.) said:

‘O Abu Dharr! You showed anger in the name of Allah therefore have hope in Him for whom you became angry. The people were afraid of you in the matter of their (pleasure of this) world while you feared them for your faith. Then leave to them that for which they are afraid of you and get away from them taking away what you fear them about. How needy are they for what you dissuade them from and how heedless are you towards what they are denying you. You will shortly know who is the gainer tomorrow (on the Day of Judgement) and who is more enviable. Even if these skies and earth were closed to some individual and he feared Allah, then Allah would open them for him. Only rightfulness should attract you while wrongfulness should detract you.’

Then Imam Ali (a.s.) said to his companions: Bid your uncle goodbye!

And said to Aqeel: Bid your brother goodbye.

At this time, Aqeel spoke and expressed himself this way: ‘O Abu Dharr! What shall we say as you know that we like you and you like us also. Fear the Almighty and strive towards piety as piety is the true path, and be patient as endurance is a blessing. Beware that if you count

patience and endurance as difficult, it is from uneasiness, and if you count the duration of attaining peace as delayed, it is a form of hopelessness. Hence, keep the hopelessness and uneasiness away.'

Then Imam Hasan (a.s.) said:

O Uncle! If it wasn't such that it is not appropriate for the one who bids goodbye to remain silent and for the one who bids farewell to return, my words would have shortened due to the greatness of this sorrow. Haven't you seen what this nation has done to you? Now, release the world with this remembrance that you will be relieved at the end, and bear its difficulties with the hope of attaining that which will succeed it in the hereafter, and show endurance until you meet your Prophet (p.b.u.h.) while he is happy with you.

Thereafter, Imam Husain (a.s.) spoke and expressed himself in this manner:

O Uncle! Verily the Almighty possesses the power of changing what you see. 'Everyday he is in some affair'. That nation kept their world from you and you kept your religion from them, and you are needless of what they have kept from you but they are in great need of what you have kept from them. Now, ask Allah for patience and assistance and seek refuge from

Him as patience is of the religion and is honourable, and covetousness does not bring forth a single day and haste does not postpone or delay one's death.

Then Ammar e Yasir (a.s.) spoke furiously and expressed himself in this manner: May God keep that person away from peace who has put you in such fright and may He not provide shelter to the one who has put you in such distress. Indeed, By God, if you would have desired their world and cooperated with them, they would have provided you with it, and if you would have expressed your agreement to their actions, they would have liked you. Nothing has kept the people away from words and beliefs alike your words and belief, except for their satisfaction with the world and resentment with death.

And they have shown inclination to the same thing towards which their ruler has inclined and 'the kingdom belongs to the one who dominates'¹. People have granted their religion to them and that nation has also granted their world to them and have faced detriment in both this world and the hereafter; verily it is the evident detriment.

¹ A saying.

Abu Dharr (r.a.), who was a very old man, wept and said: O household of peace! May God shower mercy on you! Whenever I see you, I am reminded of the Holy Prophet (p.b.u.h.). Neither did I have nor is there any source of relief and attachment in Medina apart from you. I have now become unbearable for Othman in Hijaz like I was unbearable for Mu'awiyah in Syria. Othman did not prefer to place me in the vicinity of his brother or maternal cousin in one of the two cities¹ as he felt that I would urge the people to revolt against them. He has sent me to a land where there will not be any supporter and defender except God, and by God, I do not require any companion but God and I do not fear any terror in His company.²

Most of the biography writers and historians have reported that Othman firstly sent Abu Dharr to Syria on exile and after receiving complain from Mu'awiyah regarding him, he called him back to Medina, and when he began

¹ It seems that by two cities, he meant Basra and Egypt. The ruler of Egypt, Abdullah bin Sa'ad bin Abi Sharh, was Othman's foster brother, and the ruler of Basra, Abdullah bin Aamir, was Othman's maternal cousin. For more information, refer: Asad ul Ghaba: 174/3 and 192).

² This incident has been mentioned with all its detail in the book 'As Saqefah' of Jauhari, who died in the year 323 Hijri.

to make similar objections in Medina, he sent him to Rabza on exile.

The actual incident is this: When Othman began to grant his treasuries to Marwan bin Hakam and others, and allocated a part of it for Zaid bin Thabit, Abu Dharr began to object before the people in the alleys and streets saying: “Give tidings to the infidels of deadly repercussions”, and he used to raise his voice and recite this verse:

(وَالَّذِينَ يَكْنُزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفقونها فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ)
‘And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.’¹

This report was regularly given to Othman but he remained silent. Thereafter, he sent one of his kins and his freed slave towards Abu Dharr and said: “Refrain from that which I have been reported about you”.

Abu Dharr said: “Is Othman restricting me from the recitation of the Holy book and from objecting on someone who does not follow the divine commands? By God, if I please Allah (s.w.t.) by displeasing and infuriating Othman, it

¹ Chapter Tauba, verse 34

is much better and preferable for me than pleasing Othman in return of Allah's fury".

This message highly infuriated Othman and he kept it in his mind but showed patience and endurance, until the day when Othman questioned while the people had gathered around him: "Is it legitimate for an Imam to seek loan from Allah's wealth and return it when possible?"

Ka'ab ul Ahbar said: There is no objection in this act.

Abu Dharr said: O son of two Jews! Will you teach us our religion?

Othman said to Abu Dharr: The troubles initiated by you for me and my friends have exceeded its limit, leave for Syria!

And he sent him from Medina to Syria on exile. Abu Dharr objected on the actions of Mu'awiyah in Syria. One day, Mu'awiyah sent 300 dinars for him.

Abu Dharr said to Mu'awiyah's envoy: "If this wealth is given out of the account that was allotted for me, which I had been deprived of this year, then I accept it, and if it is a grant or donation, then I am needless to them, and he returned it.

After that incident, Mu'awiyah laid the foundation of the green castle in Syria. Abu

Dharr said to Mu'awiyah: If you have constructed this castle from God's wealth, it is treachery, and if it is made out of your own wealth, it is extravagance.

He used to say in Syria: By God! Such actions have come up which are not known to me and by God, they are neither in God's book, nor in the traditions of the Holy Prophet (p.b.u.h.). By God! I can see that the divine light is diminishing and injustice is reviving, and I see the words of the truthful being denounced and the impious individuals being selected over them, and others are preferred over the ones who perform good deeds.

Habib bin Muslima e Fehri said to Mu'awiyah: Abu Dharr will destruct Syria for you. Get back the people of Syria and if you wish to rule it, then think of a plan.

Abu Othman Jahiz narrates from the saying of Jalam bin Jundal in his book 'Al Sufiyaniya' that he used to say:

I was the servant of Mu'awiyah and was deployed in Qansareen and Awasim¹ in Othman's reign. One day, I went to Mu'awiyah for asking him about my activities. Immediately,

¹ Awasim is the castles and palaces near Aleppo. (Mo'jam ul-Buldan: 237/6)

I heard a person cry out loudly at the gate of Mu'awiyah's castle saying: "This herd of camels arrived to carry fire, o God, curse those who command the good deeds but do not perform it themselves and those who stop from undesirable deeds while they commit them".

The hairs of Mu'awiyah's body got burnt and his skin changed colour with fury while he said: O Jalam! Do you recognise this crier?

I said: Absolutely not.

He said: Who can deliver me from Jundab bin Junada? He comes at the gate of my castle every day and cries out these same words loudly.

Then he said: Bring Abu Dharr near me.

Abu Dharr was brought near him while a group of people were dragging him! When he stood before Mu'awiyah, he said to him: O enemy of God and His Prophet! You come here every day and behave this way? Verily if I could kill one of the companions of the Holy Prophet (p.b.u.h.) without the permission of Ameer ul Momineen Othman, I would have certainly killed you, and will seek permission regarding you now.

Jalam says: I wanted to see Abu Dharr as he was one of my tribe, I looked at him. He was a thin man with wheatish skin, bony face and bent back.

He turned towards Mu'awiyah and said: "I am not the enemy of God and His Prophet, but both you and your father envy God and His Prophet (p.b.u.h.), you have accepted Islam apparently but concealed your infidelity, and the Holy Prophet (p.b.u.h.) has damned you and cursed you several times that you will never be full, and I myself heard the Prophet (p.b.u.h.) say:

'Whenever that man with big eyes and wide neck, who eats but does not get full, becomes the governor, this nation should refrain from him.'

Mu'awiyah said: I am not that man.

Abu Dharr said: You are indeed that very person. The Holy Prophet (p.b.u.h.) has informed me and at times when you passed by his holiness, I heard him say:

'O Lord! Curse him and do not fill him with anything but dust.'

I have also heard the Prophet (p.b.u.h.) say:

'Mu'awiyah's final abode is nothing but Hell'.

Mu'awiyah laughed and commanded to imprison Abu Dharr and wrote to Othman regarding him.

Othman wrote in reply to Mu'awiyah: Send Jundab towards me on the most mulish and

disobedient ride and send someone with him who will whip him day and night!

Mu'awiyah rode Abu Dharr on an old camel which did not have anything except a seat and sent him to Medina while the flesh of his thighs fell due to the sufferings of the journey.

When Abu Dharr reached Medina, Othman sent a message for him: You may go where ever you wish to.

He asked: May I go to Mecca?

He answered: No.

He asked: May I go to Bait ul Muqaddas?

Othman answered: No.

He asked: May I go to one of the two cities?

He answered: No. I will send you to exile towards Rabza.

It is mentioned in the narration of Waqidi that: When Abu Dharr came before Othman, Othman read a couplet for him whose meaning was this: 'May God never brighten the eyes of Qayn and never adorn him, and whenever we face each other, our greetings and salutations are fury and rage'.

Abu Dharr said: I have not heard the name Qayn for myself ever.

It is mentioned in another narration that Othman shortened the name of Abu Dharr and said: O Junaidab! May God never brighten your eyes!

Abu Dharr said: My name is Jundab and the Holy Prophet (p.b.u.h.) named me Abdullah and I have chosen that name for myself which is kept by the Prophet (p.b.u.h.).

Othman said: You are the same person who thinks that we said: “Allah’s hand is fettered and He is poor whereas we are affluent?”

Abu Dharr said: If you were not of such belief, you would have donated Allah’s wealth to His servants and I bear witness that I have heard the Holy Prophet (p.b.u.h.) say:

‘When the sons of Abul Aas will reach thirty in number, they will store the wealth of Allah, enslave the servants of Allah, and make Allah’s religion a source of destruction’¹.

Othman asked the ones present before him: “Have you heard this from the Holy Prophet (p.b.u.h.)?”

They said: “No”.

Othman said: “O Abu Dharr! Shame on You! Are you associating false statements towards the Holy Prophet (p.b.u.h.)?”

¹ This Hadith has arrived in ‘Nihayat e Ibn e Atheer’: 88/2 and 140

Abu Dharr faced the audience and said:
“Are you not aware that I speak the truth?”

They said: “No. By God!”

Othman said: “Bring Ali near me.”

Just when the Leader of the Faithful, Imam Ali (a.s.), arrived, Othman said to Abu Dharr: “Narrate your Hadith regarding the sons of Abul Aas before Ali (a.s.)”.

Abu Dharr repeated what he had said.

Othman said to Ali (a.s.): “Have you heard this Hadith from the Holy Prophet (p.b.u.h.)?”

He replied: “No. But Abu Dharr is doubtlessly speaking the truth.”

Othman asked: “How are you aware of his truthfulness?”

He replied: “I myself heard the Holy Prophet (p.b.u.h.) say: ‘The sky has not shadowed over a man more truthful than Abu Dharr, and the earth has not borne someone more truthful than him¹’.

Those who were present said in one voice: All of us have heard this Hadith from the Holy Prophet (p.b.u.h.).

Abu Dharr said:” I narrate before you the Holy Prophet’s Hadith and you suspect me? I

¹ This Hadith has been mentioned in several Shia and Sunni books. Biharul Anwar: 393/22; Nihayat e Ibn e Atheer: 42/2

had not assumed that I would live such a life in which I would hear such things from the friends and companions of the Holy Prophet (p.b.u.h.).”

Waqidi narrates in another report from his source Sahban, related to the Aslamis, that he used to say: I saw Abu Dharr the day he was brought before Othman, Othman said to him: Are you the one who committed these activities?

Abu Dharr said: When I advise you, you think that I am committing treachery, and when I advised your friend, he thought the same.

Othman said: You are lying. You like to initiate rebellious activities and you want it to occur, you have devastated Syria for us.

Abu Dharr said: Follow the method of your two friends so that people don't raise their fingers at you.

Othman said: O motherless man! What have you to do with these matters?

Abu Dharr said: By God! I do not have any reason for myself other than *Amr bil Ma'roof* and *Nahi Anil Munkar*.

Othman became angry and said: “Guide me as to what should I do of this old liar? Should I beat him? Or throw him in the prison? Kill him or expel him from the Islamic lands? He has separated the Muslims”.

Imam Ali (a.s.), who was present in the gathering, said:

‘I will guide you like the Believer of Aal e Fir’awn who said: ‘If he is a liar, he is solely responsible for his lies, and if he is truthful, it is possible that some of his truths reach you, as the Almighty never guides anyone who lies or commits extravagance’¹.

Othman gave a stern response to Imam Ali (a.s.) and Imam (a.s.) also responded in the same manner and we will not mention them because they contain denunciation.

Waqidi said: Thereafter, Othman prohibited the people from interacting and conversing with Abu Dharr and he spend a portion of his life in this manner. Then he was brought before Othman and when he stood in front of him, Abu Dharr said to him: Haven’t you observed the Holy Prophet (p.b.u.h.), Abu Bakr and Umar, is your way of living similar to their way of living? Indeed you have oppressed me like the oppressors!

Othman said: Go away from us and our lands.

¹ Chapter Ghafir, verse 28

Abu Dharr said: Yes. Your company is extremely disheartening for me. Where should I go?

He said: Where ever you wish.

Abu Dharr asked: Shall I go towards Syria as it is the land of Jihad.

Othman said: I called you back from Syria because you devastated that land, now you want me to send you there again?

Abu Dharr asked: Shall I go to Iraq?

He said: No. If you go towards Iraq, you will be living with people who object over their governors and leaders and comment over them.

Abu Dharr asked: Shall I go towards Egypt?

Othman said: No.

Abu Dharr asked: Then where shall I go?

Othman said: Towards the desert.

Abu Dharr said: Do you want me to become a Bedouin Arab again after migration?

He answered: Yes.

Abu Dharr asked: Can I go towards the Bedouins of Najd?

Othman said: Go towards Far East, go away from this path but do not cross Rabza.

Abu Dharr left for Rabza.

Waqidi narrates from Malik bin Abir Rijaal who narrates from Musa bin Maseera that Abul Aswad e Do'ili used to say:

‘I wanted to visit Abu Dharr and ask him about the reason behind his journey towards Rabza. I went to him and asked: Will you inform me if you are leaving Medina wilfully or if you were forced to leave?’

He answered: I was near one of the borders of the Muslim land defending it. I returned to Medina with the thought that it is the place of migration and the city of my friends, and I came from Medina to this place as you see.

Then he said: One night, when the Holy Prophet (p.b.u.h.) was alive, I was sleeping inside the mosque while the Prophet (p.b.u.h.) walked past me and hit me with his leg and said: I should not find you sleeping inside the mosque again.

I said: May my parents be sacrificed on you! I was overcome by sleep and my eyes closed, therefore I slept inside the mosque.

He said: What would you do when you will be expelled from this mosque and sent to exile?

I said: In that case, I will go towards Syria as it is a holy land and a place for Jihad.

He asked: What would you do if you are expelled from Syria?

I said: I will return to this mosque.

He asked: What would you do if you are sent to exile from this mosque again?

I said: I will raise my sword and bring them down.

He said: Shall I guide you towards a better act? Where ever they take you, go along with them. Be obedient and listen to them.

I listened to them and obeyed them and even now, I listen to them and obey them and by God, Othman will meet God in such a condition that he will be indebted to me.¹

In the aforementioned incident, Abu Dharr narrated three narrations from the Holy Prophet (p.b.u.h.) regarding Mu'awiyah which prove that he was misguided, cursed, damned and the hellfire is his abode.

Considering this, why does a section of the people who claim to follow the tradition of the Holy Prophet (p.b.u.h.) express their love for Mu'awiyah?

Did the Holy Prophet (p.b.u.h.) not say: 'My nation should refrain from him'.

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha: 204/4

Do they not believe in the words of the most truthful person, i.e. Abu Dharr?

Should Othman have exiled Abu Dharr, who was one of the most beloved companions of the Holy Prophet (p.b.u.h.), from city to city, because he objected on him for donating the wealth from the public treasury to his son-in-law Marwan and others?

Was this act of Othman an imitation of the Holy Prophet's tradition? Why did Othman retain Mu'awiyah, who was cursed and damned by the Prophet several times, as the governor of Syria? Should Othman have torn his stomach apart, as per the saying of Holy Prophet, or should he have kept him as his governor?

To know the answers to these questions, pay attention to the incident related to this prophecy:

Another Prophetic Prophecy regarding Mu'awiyah

Yunus bin Khabab narrates from Anas bin Malik that he said: We were in the Holy Prophet's company, Ali (a.s.) was also along with us, we passed by an orchard and Ali (a.s.) said:

‘O Messenger of Allah! Do you witness this beautiful orchard?’

The Holy Prophet (p.b.u.h.) said: O Ali! Your orchard in paradise is much more beautiful.

And we passed by seven orchards, and Ali questioned the same thing and received the same answer. Then the Holy Prophet (p.b.u.h.) halted, and we halted along with him, then the Prophet (p.b.u.h.) placed his head on Ali’s shoulder and began to weep. Ali (a.s.) asked:

‘O Messenger of Allah! What made you cry?’

He replied: There lies enmity in the hearts of this nation which will not be known to you until my demise.

Ali (a.s.) asked: O Messenger of Allah! Shall I not raise my sword and destruct them?

He replied: It is better for you to be patient.

He asked: What will happen if I remain patient?

He replied: You will face difficulties and hardships.

Moreover, the author of ‘Al Gharaat’ narrates from Aa’mash who narrates from Anas bin Malik that he said: I heard the Holy Prophet (p.b.u.h.) say:

‘In no time, a man from my nation will dominate the people, he will be broad necked and have a wide intestine, he will eat plenty but not be filled, will bear the sins of the Jinn and humans on his shoulder; one day he will rise for attaining power, wherever you find him, tear open his stomach’.

He says: At that time, the Holy Prophet (p.b.u.h.) had his wooden stick in his hand with which he indicated towards Mu’awiyah’s stomach.

Moreover, the author of *‘Al Me’yaar wal Mu’aazina’*, Abu Ja’far Iskafi says: One day, the Holy Prophet (p.b.u.h.) arrived at the house of Lady Fatima (s.a.) while Imam Ali (a.s.) was asleep, Lady Fatima (s.a.) intended to wake him up; the Holy Prophet (p.b.u.h.) said:

‘Let him sleep as he will face a many lengthy and sleepless nights after me, and my household will face extreme oppressions and disloyalty due to the jealousy that people will have in their hearts for him’.

Lady Fatima (a.s.) began to weep; the Holy Prophet (p.b.u.h.) said:

‘Do not weep, both of you will be with me and remain near me at all the blessed places’.

Abu Saeed Khadri says: One day, the Holy Prophet (p.b.u.h.) mentioned all the sorrows and

difficulties that will be faced by Ali (a.s.) after his death, and explained it in detail; Imam Ali (a.s.) said to the Holy Prophet (p.b.u.h.):

‘O Messenger of Allah! I request you, for the sake of our relationship, to pray in the court of Allah asking Him to take away my soul before you’.

The Holy Prophet (p.b.u.h.) said: How is it possible for me to ask for something related to your life that is destined and allotted?

Ali (a.s.) said: O Messenger of Allah! On what grounds will I fight against the ones whom you have commanded me to fight?

He replied: On the grounds of bringing changes in the religion.¹

As per this narration, Mu’awiyah will bear the sins of the Jinn and the humans on his shoulders and it was the people’s responsibility to tear off his stomach where ever they found him!

We can conclude from the last part of the narration that the battle fought by Ali (a.s.) against Mu’awiyah will be on the grounds of the changes brought by him in the religion and his

¹ E’jaaz e Payambar e Aa’zam (s.a.w.s) dar Peshgoyi az Hawadith e Aayende: 380

fight against Mu'awiyah will be as per the command of the Holy Prophet (p.b.u.h.).

Imam Ali (a.s.), the fourth caliph of Muslims as per the Sunni sect, fought against Mu'awiyah. Why did the other three Caliphs not fight against him and why did the two former caliphs appointed him as the governor of Syria?

Didn't their act become a base for him to lay his hands upon Hijaz and sit on the Prophet's pulpit?

Another Prophetic Prophecy regarding Mu'awiyah

Nasr narrates from Abdul Azeez, who narrates from Habeeb bin Abi Thabit, who narrates from Munzar e Thoori that he said:

Mohammad bin Hanafiya said: On the day of Mecca's conquest, when the Holy Prophet (p.b.u.h.) entered Mecca along with his soldiers from above and below the valley, and the Islamic soldiers accumulated themselves in all the valleys, these two (Abu Sufiyan and Mu'awiyah) surrendered before the forces apparently until they found others who did the same.

Similarly, Nasr narrates from Hakam bin Zaheer, who narrates from Ismail, who narrates from Hasan Basri and likewise from the saying of Hakam, who narrates from Hakim Abi AlNajwad, who narrates from Zar bin Jaysh, who narrates from Abullah bin Mas'ood that the Holy Prophet (p.b.u.h.) said:

‘If ever you see Mu’awiyah bin Abi Sufiyan delivering sermon from my pulpit, strike off his neck.’

Hasan Basri used to say: ‘By God! They did not do so and did not attain salvation’.¹

Similarly, Nasr bin Muzahim writes in his book ‘Siffeen’ that: Amidst the battle of Siffeen, a man said to Ammar e Yasir (r.a.): O Abul Yaqzaan! Didn’t the Holy Prophet (p.b.u.h.) say: Fight against the people until they accept Islam,

¹ Ibn e Abil Hadid says regarding Hasan e Basri: He always held animosity towards Imam Ali (a.s.) and prohibited people from supporting his highness. He was a victim of constant skepticism, once while performing ablution, he spilled plenty of water on his hand and feet; Imam Ali (a.s.) looked at him and said: “Hasan, you are spilling a lot of water”.

He replied: “The amount of blood shed by the Amir (a.s.) of the Muslims is more than this.

Imam Ali (a.s.) asked: “Has this act saddened you”?

He said: “Yes”.

Imam Ali (a.s.) said: “Remain sad forever”.

It is said that thereafter, Hasan Basri remained sorrowful and displeased all his life.

and when they become Muslims, their blood and wealth is secured’?

Ammar said: Yes. It is such. But I Swear to God that they did not accept Islam, but surrendered apparently and hid their infidelity inside their chests until they found supporters for its expression.¹

In this incident, the Holy Prophet (p.b.u.h) prophesied about the dominance of Mu’awiyah on Hijaz and he seated on his holiness’ pulpit, and commanded the people to strike his neck if ever they found him delivering a sermon from his pulpit. But unfortunately, people did not act upon this command as well.

We should pay attention to this point that if someone accepts Islam, his blood and wealth is secured and he becomes honourable. Therefore, the command given by the Holy Prophet to kill Mu’awiyah, clearly proves that he did not attain faith and remained on his infidelity.

The following incident is an evidence to this fact that Mu’awiyah and Abu Sufiyan were cursed and damned by the Holy Prophet

¹ E’jaaz e Payambar e Aa’zam (s.a.w.s) dar Peshgoyi az Hawadith e Aayende: 377

(p.b.u.h.), even after their so called acceptance of Islam:

Two more Prophetic Prophecies regarding Mu'awiyah

Abu Abdullah e Basri, the Mo'tazeli cleric, narrates from Nasr bin Aasim e Leethi, who narrates from his father that he said: I entered the Prophet's Mosque and heard the people say: We seek refuge from the wrath of Allah and His Messenger.

I asked: What happened?

They said: Just now Mu'awiyah stood up, caught the hand of Abu sufiyan and left the mosque. At that time, the Holy Prophet (p.b.u.h.) said: 'May Allah curse both the follower and the followed. How many days of difficulties will this nation face because of this broad shouldered Mu'awiyah!'

Moreover, Alaa bin Hareez bin Qasheeri narrates that the Holy Prophet (p.b.u.h.) said to Mu'awiyah:

'O Mu'awiyah! Verily you will bring the Bid'ah (changes) in place of tradition and will

prefer the evil over good, your diet will be heavy and your oppressions will be great'.¹

In the first prophecy, the Holy Prophet (p.b.u.h.) cursed upon Abu Sufiyan and Mu'awiyah and foretold the upcoming of difficult days for the nation due to Mu'awiyah. These words were said by the Holy Prophet (p.b.u.h.) before the people with great anger and fury.

And in the second prophecy, the Holy Prophet (p.b.u.h.) not only regarded Mu'awiyah as the initiator of Bid'ah, but he also said: 'you will present the evil deeds in the form of good before the people and oppress them'.

In another prophecy, the Holy Prophet (p.b.u.h.) regards Amr e Aas to be the partner and supporter of Mu'awiyah and when they group together, they will not pursue anything but conspiracies and plots. Therefore he said: 'Whenever you see them together, separate them'. One day, both of them were found singing in loud voice and this was why the Holy Prophet (p.b.u.h.) cursed them and asked the Almighty to make them a member of the people of Hell.

¹ E'jaaz e Payambar e Aa'zam (s.a.w.s) dar Peshgoyi az Hawadith e Aayende: 379

Another Prophetic Prophecy regarding Mu'awiyah – narrated from Abdullah bin Amr e Aas

This incident is mentioned by Qazi Abu Hanifa, No'man e Maghribi, in his book 'Al Manaqib wal Mathalib' in this manner:

Abdullah bin Amr e Aas says: I was sitting in the presence of the Holy Prophet (p.b.u.h.) and a group of companions were present before him. I heard him say:

أول طالع يطلع عليكم من هذا الفجّة، يبيت على غير ملّتـ.

'The first person to enter from this path will die on a nation other than mine'.

Abdullah bin Amr said: I departed from my father in such a condition that he was wearing his dress to arrive near the Holy Prophet (p.b.u.h.), therefore, I was constantly observing the path and was afraid, like someone who controls his urine, to find my father arrive until Mu'awiyah entered; then the Holy Prophet (p.b.u.h.) said: 'He is that person'.¹

Then he writes: Ibn e Abbas heard the words of Abdullah bin Amr e Aas and said:

¹ Al Manaqib wal Mathalib: 219

After narrating this Hadith, how did Abdullah bin Amr e Aas fight along with Mu'awiyah against Imam Ali (a.s.)?

Abdullah had an excuse for himself, not for others, and Ibn e Abbas was unaware of it. That excuse was, as it is narrated, that one day, he was sitting with a group of people and Husain bin Ali (a.s.) passed by them. Abdullah bin Amr said: Beware! By God, he is the most beloved person from the people of earth for the people of sky. And he did not speak to me in the battle of Siffeen, and if he would have spoken to me and expressed his contentment, it was much more beloved for me than the red coloured camel.

Hence, Abdullah bin Amr sent someone near Imam Husain (a.s.) to attain the contentment of his holiness, and to inform his holiness about all that he said for him, and to seek permission for him to be able to meet his holiness.

Imam Husain (a.s.) gave permission and he came near Imam (a.s.). Imam Husain (a.s.) said to him:

‘Do you know that I am the most beloved person amongst the people of earth for the people of the sky, and have you heard the Holy Prophet (p.b.u.h.) say: ‘Hasan and Husain are the two leaders of the heaven’s youth, and their

father is better than both of them'; then you came to fight against him?

Abdullah bin Amr said: By God, O son of Allah's Messenger! Nothing compelled me towards this act but the saying of the Holy Prophet (p.b.u.h.) while my father Amr complained against me to his holiness and said: He fasts in the day time and offers prayers throughout the nights and I have ordered him to be careful of himself but he did not accept.

The Holy Prophet (p.b.u.h.) said to me: Obey your father.

Thus, he went towards Mu'awiyah and commanded me to go along with him. I obeyed him as the Holy Prophet (p.b.u.h.) had commanded.

Imam Husain (a.s.) said:

أولم تسمع قول الله عز وجل في كتابه وقد أمر بئذ الوالدين، ثم قال: (وَأَنِ جَاهِدَاكَ
لِشْرِكِ بْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا) ⁽¹⁾ وقول رسول الله: انما الطاعة في
البحر ف؟

'Haven't you heard the Almighty Allah's saying in His book when he commanded to perform good deeds with the father and mother, and then said: 'but if they strive to make you join with Me

¹-سورة عنكبوت، آية: ٨:

that of which you have no knowledge, then obey them not'¹. And haven't you heard the Holy Prophet (p.b.u.h.) say: Obedience is for the good and desirable deeds only (not for the undesirable ones).

Abdullah bin Amr said: I had heard this saying but By God, it felt that I hadn't heard it.²

Indeed; the Satan strives to mislead the misguided ones to such an extent that they feel that they haven't seen or heard something that they had seen and heard; as they are ignorant, he keeps them strangled in misguidance and ignorance.

Prophetic Prophecy regarding Mu'awiyah and Amr e Aas

The author of 'Mu'awiyah wa Tareekh' writes: Tabrani has narrated in Kabir and Ibn e Asakar narrated from Shaddad bin Aws that the Holy Prophet (p.b.u.h.) said:

'Whenever you see Mu'awiyah and Amr e Aas together, separate them from each other. By

¹ Chapter Ankaboot, verse 8

² Al Manaqib wal Mathalib: 220, from Manaqib e Abi Talib: 228/3; and briefly in Musnad e Ahmad: 164/2 and Tareekh e Damishq: 278/31

God! Whenever they gather, they will not do anything but conspire and contrive’.

Ahmad bin Hambal in Musnad and Abu Ya’la narrates from Abu Barza that he said: We were present before the Holy Prophet (p.b.u.h.) and we heard loud music all of a sudden, the Holy prophet said:

‘See where this voice is coming from!’ I went on the top and found both Mu’awiyah and Amr e Aas singing. I returned and told the entire incident before the Prophet. He said: ‘O God! Enter them both in a conflict. O God! Release them inside the Hellfire.’

This Hadith has been narrated by Tabrani from Ibn e Abbas in the ‘Musnad e Kabir’.¹

The Prophecy of Imam Ali (a.s.) regarding Mu’awiyah

Late Sultan ul Wa’ezeen e Shirazi writes: If you study Nehj ul Balagha, a collection of the sermons and sayings of Imam Ali (a.s.), with complete focus and attention, you will find a large number of prophecies made by his holiness, regarding the future incidents and happenings, stories of the great rulers, the rise of

¹ Mu’awiyah wa Tareekh: 175

the Owner of Zanj, the dominance of Moghul, the Sultanate of Chengez Khan, details about the tyrant caliphs and their behaviour against the Shias and specially, from page 208 till page 211 of the first volume of ‘Sharh e Nehj ul Balagha’ by Ibn e Abil Hadeed, where he gives a detailed description.

Khwaja Kalan e Balkhi, Hanafi, in the first section of the 14th chapter of ‘Yanabee ul Mawadda’, proves the greatness of his holiness’ knowledge with the help of some of his sermons and prophecies. Read so that the truth is revealed.

Giving the news of the dominance of Mu’awiyah and the oppression of that damned person: Especially informing the people of Kufa about the dominance of Mu’awiyah on them, and about Mu’awiyah’s command of cursing and abusing his holiness. All these sayings turn out to become the realities of the future. One of them is:

أما الله سيظهر عليكم بعد رجل رحب البلعوم مندحق البطن، يأكل ما يجد ويطلب
مالا يجد، فاقتلوه ولن تقتلوه-

ألا؛ والله سيأمركم بسبِّ البرائة من؛ فأما السبِّ فسبِّون، فإنه على زكوة ولكم
نجاهة- وأما البرائة، فلا تتبرؤا من، فإن ولدت على الفطرة وسبقت الى الايمان
والهجرة-

‘Soon after me there would be put on you a man with a broad mouth and a big belly. He would swallow whatever he gets and would crave for what he does not get. You should kill him but (I know) you would not kill him.

Beware, he would command you to abuse me and to renounce me. As for abusing, you do abuse me because that would mean purification for me and salvation for you. As regards renunciation, you should not renounce me because I have been born on the natural religion (Islam) and was foremost in accepting it as well as in Hijrah (migrating from Mecca to Medina).¹

¹ Imam Ali (a.s.) intended Mu’awiyah by referring towards the excessive eater. As Ibn e Abil Hadeed says in the ‘Sharh e Nehjul Balagha’: 335/1, ‘He intended Mu’awiyah, the over eater, who is famous for his excessive eating in history’. He used to eat seven times a day (according to Zamakhshari in ‘Rabee ul-Abraar’), and every time, he ate so much that he used to lie down near the meal and cry: “O servant, come and lift me; by God, I am not full but I am tired”.

This disgusting person was one of those people who had ‘Jaw ul-Kalaab’. “In the ancient medical science, it is mentioned that the stomach of such a person, such a heat is produced that whenever food used to enter his stomach, it turned into vapour and neither its benefit nor its harm is felt”.

Ibn e Abil Hadeed in the ‘Sharh e Nehj ul Balagha’ (printed in Egypt), and others have narrated from the top Sunni clerics who testified that the cursed person was Mu’awiyah bin Abu Sufiyan, who compelled the people to curse and abuse his holiness as well as renounce, and this disgusting act continued for eighty years between the Muslims. His holiness was cursed and abused from the pulpits and prayer places and it was done even in the sermon of the Friday prayers. This continued until the reign of Umar bin Abdul Aziz who eradicated the act of cursing, out of his wisdom, and stopped the people from committing the most awful act.¹

His excessive eating became a phrase among the Arabs, every excessive eater was compared to him. One of the poets mocked the over-eating of his friend in this manner:

Arabic couplet

“I have a friend and companions whose belly is like ‘Hawiyah’ or ‘bereft mother’, as if Mu’awiyah lives in his intestines”.

‘Hawiyah’ is the name of one of the stages of Hell. As the hellfire will not be satisfied with swallowing the infidels, hence the Holy Qur’an says: “Are you filled? And it said: can there be more to come? Indicating towards the fact that Hell will not be filled ever.

¹ Shab’haaye Peshawar: 940

Umar bin Abdul Aziz was a man with many disguises. He banned the act of cursing Imam Ali (a.s.) from the pulpit, but everyone was free to curse Imam (a.s.) elsewhere. But is anyone curse Mu’awiyah, he used to be whipped on the order of Umar bin Abdil Aziz!

The Prophecy of Imam Ali (a.s.) regarding the victory of Syrians – as per the narration of ‘Al Gharaat’

Imam Ali (a.s.) addressed the people of Kufa:

‘The Syrians will overpower you.’

They said: How do you know this?

Imam (a.s.) said: ‘I witness that their acts have taken a rise but your fire is extinguished. They are striving whereas you have slackened. They are united whereas you are disintegrated. They follow their leader but you do not listen to your Amir. I swear to God, if they dominate you after me, they will behave brutally with you.

I am witnessing that they will snatch away your cities from you, and will take away your wealth and treasuries towards their places. As though I witness that some of you will be dragged on the ground like lizards and will calmly move towards each other’s direction; they will not give you any of your rights, and will not honour the divine sanctities.

I witness as though that group of reciters (of Quran) will murder you, and I see that they will keep you deprived and will not permit you

near themselves; they will give way to the Syrians but reject you. When you witness the deprivations and observe the changes and the swords risen against you, you will repent. And you will be deeply regret not doing Jihad against them. But at that time, regression will not benefit you.¹

Another Prophecy of Imam Ali (a.s.) regarding the same

In the sermon that begins from the text: ‘If He gives respite to the oppressor, His catch would not spare him’, Ibn e Abil Hadeed, after explaining the vocabularies, begins the following discussion:

Amir al-momineen, Imam Ali (a.s.) vows that the Syrians will attain victory over the people of Iraq, and this wasn’t because they were right and the Iraqis were wrong, but it was because they were more obedient with regard to their Amir.

Victory in a battle is based on the obedience of the army and that its actions are

¹ Al Gharaat wa Sharh e Aa’lam e Aan: 277.

well managed and firm, and not based on their righteous beliefs. If an army is righteous as per their belief, but has different opinions and does not follow the commands of its commander, they will not be able to act upon anything in the battle. This is the reason why we find the idolaters dominating the believers on several occasions.

Wherein, Imam Ali (a.s.) quotes a delicate point in this context and says:

‘People are afraid of the oppression of their rulers while I fear the oppression of my subjects’.

Whoever studies the life of Imam Ali (a.s.) during his caliphate, will understand that his hands were folded and he could not attain what his heart wished.

This is because those who were rightly aware of his holiness, were very few in number, and most of the people did not possess the belief regarding him that should have been possessed, and regarded the prior caliphs to be greater than him, and considered that greatness lies in the sequence of Caliphate. Their successors also followed the predecessors and said: If our predecessors were not aware of their greatness, they wouldn’t have shown preference for them, and considered Imam Ali (a.s.) to be the

follower and subject of the prior caliphs. Most of the people who fought along with his holiness, fought for their pride, arrogance, dignity and Arabic race, but not for their beliefs and religion; and Imam Ali (a.s.) was forced to tolerate them because he could not expose their true beliefs.¹

Another Prophecy of Imam Ali (a.s.) – As per the narration of ‘Al Gharaat’

The author of ‘Al Gharaat’ writes in his book: Imam Ali (a.s.) used to sit every day on a place inside the Great Mosque of Kufah and indulged himself in praising Allah since the Morning prayer until the sunrise, and after the sunrise, he used to ascend the pulpit and strike his fingers on his palm, and say:

Nothing (is left to me) but Kufah which I can hold and extend.

Then he illustrated with the verse of a poet:

لغير أبيك الخير يا عمرو أئتي

على وضر من ذا الاناء قليل

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha: 370/3

O Amr! By your good father's life. I have received only a small bit of fat from this pot (fat that remains sticking to it after it has been emptied).

O Kufah! If this is your condition that whirlwinds continue blowing through you then Allah may destroy you. May your face be hideous, O Kufah.

Then he continued with his speech and said: O people! Busr bin Abi Artat overpowered Yemen and at present, Ubaydullah bin Abbas and Sa'id bin Nimran have retreated.

By Allah, I have begun thinking about these people that they would shortly snatch away the whole country through their unity on their wrong and your disunity (from your own right), and separation, your disobedience of your Imam in matters of right and their obedience to their leader in matter of wrong, their fulfilment of the trust in favour of their master and your betrayal.

I gave governance to so and so but he betrayed me, and collected the wealth and ransoms of the Muslims and went towards Mu'awiyah. I made another the governor and he also betrayed me like the one before him. At present, I am not satisfied to keep even a whip as trust with you.

I ask you to go for Jihad in summer and you say: the climate is hot at present, let the heat end. And whenever I command you to fight in winter, you say: It is cold right now, let this cold end.

O God, I have exhausted them and they have exhausted me as well, give me better than them and allot someone worse than me over them. Dissolve their hearts just like salt dissolves in water.

Harith bin Sulayman says: Imam Ali (a.s.) said:

‘This nation will overpower you, because you are separated and you do not defend your right, but they are united on their wrong.

Whenever you find an Imam among you who acts with justice and treats you with equality while distributing, obey him and listen to his words. People will not be systematic and managed unless they have an Imam, that Imam may perform good deeds or bad ones, if he is righteous, it will benefit him as well as the people, and if he is wicked, the believers in can indulge themselves in prayers during his reign, and the indecent ones will work for him till their allotted time.’

Beware, he would command you to abuse me and to renounce me. As for abusing, you can abuse me but as regards renunciation, you

should not renounce me because my religion is Islam.

Abu Abdur Rahman e Salmi says: People gathered on one place and condemned each other, and the Shias involved themselves in debates, and the nobles and elites began to consult each other and then reached the holy presence of Imam Ali (a.s.) and expressed themselves: O Amir al-Momineen! Appoint a person and send an army along with him so that they can uproot him, and will obey all your commands thereafter, and will not perform any act that displeases you.

Imam Ali (a.s.) said:

I have sent someone in pursue of this man, he will not return until one of them kill the other or expel him from that land, at present, you should exhibit steadfastness and listen to my words and prepare yourself to fight against the Syrians.

Meanwhile, Sa'id bin Qays e Hamadani stood up saying: O Amir al-Momineen, I swear to God, if you send us walking towards Constantinople or Rome, and deprive us of our rights and providence, me and my nation will not oppose you.

Imam Ali (a.s.) said: ‘You are saying the truth. May Allah give you good remuneration for it.’

Thereafter, Zyad bin Khas’fa and Wa’la bin Makh’doo stood up saying: O Amir al-momineen! We are your Shias and we will obey your command without any opposition.

Imam (a.s.) said: Yes, you are saying the truth and now prepare yourself for moving towards Syria.

The masses announced their obedience and said:

‘Introduce us to a person who can invite the people from the Sawad (Iraq) for the battle.’

Sa’eed bin Qays said: By God, I will introduce you to an Arab warrior who can defend you completely and be strict against your enemies.

Imam Ali (a.s.) asked: Who is that person?

They said: Ma’qal bin Qays e Riyahi.

He said: It is correct. Amir al-Momineen (a.s.) called him and sent him towards the Sawad of Kufa. Before he could return, Amir al-Momineen (a.s.) was martyred.¹

¹ Al Gharaat wa Sharh e Aa’laam e Aan: 333

Prophecy of Imam Ali (a.s.) – As per the narration of ‘Murawwij uz Zahab’

Mu’awiyah had sent a group of people to Kufa for spreading the rumour of his death and people spoke a lot on this issue until the news reached Imam Ali (a.s.) and he said in his gathering:

‘You speak a lot about the death of Mu’awiyah. By God, he isn’t dead and will not die until he occupies the boundaries of my rule as well. This son of liver-eater wants to hear this from me and has sent someone to spread the rumour of his death so that he can be certain of my view regarding his future?’

Then he spoke a lot about the reign of Mu’awiyah and his successors, and reminded of Yazid, Marwan and his sons, Hajjaj and his oppressions on them.

People began to whine and they wept excessively, and a person amongst them stood up and asked: O Amir al-momineen! You informed us of great incidents. By God, will all of these occur?

Imam Ali (a.s.) said:

‘By God, all of these incidents will occur as they haven’t lied to me, and neither do I lie.’

Some asked: O Amir al-momineen! When will this occur?

He said: When this will be coloured. Then he placed one hand on his beard and the other on his head, and the people cried excessively.

Then he said: Don't cry now as you will cry a lot on me after my demise.

Thereafter, majority of the people of Kufa wrote about themselves to Mu'awiyah and selected a medium to attain his proximity. And not many days passed that this incident (the martyrdom of his holiness) occurred.¹

The Prophetic Prophecies regarding the Martyrdom of Ammar Yasir (r.a.) in the Battle of Siffeen

Before we narrate the prophecies of the Holy Prophet (p.b.u.h.) regarding the martyrdom of Ammar e Yasir and the significant effect of these prophecies, we would like to present a few points about the greatness of Ammar e Yasir (r.a.):

‘Ammar bin Yasir migrated from Mecca to Medina and took part in the battles of Badr, Uhad, Khandaq and the allegiance of Ridwan in

the company of the Holy Prophet (p.b.u.h.), and defended Islam, did Jihad in the path of Allah, and fought against the idolaters.

The Holy Prophet (p.b.u.h.) always spoke about Ammar and used to say:

‘Learn the right path from Ammar and follow him’.

Khalid bin Walid says: A conversation took place between me and Ammar and I spoke to him in a harsh manner, Ammar went towards the Holy Prophet (p.b.u.h.) and complained about me, and I also went to do the same and spoke harshly about Ammar. The Holy Prophet (p.b.u.h.) remained silent and did not utter a word. At that time, Ammar bin Yasir began to weep.

Ammar said: O Messenger of Allah! Did you hear the words of Khalid?

At that time, the Holy Prophet (p.b.u.h.) raised his head and said:

‘Whoever envies Ammar, envies Allah (s.w.t.); and whoever infuriates Ammar, infuriates Allah (s.w.t.)’.

Khalid says: I left from the Holy presence of Prophet (p.b.u.h.), made peace with Ammar and tried to gain his satisfaction’.¹

¹ Al Gharaat wa Sharh e Aa’laam e Aan: 492

In Medina, the Holy Prophet (p.b.u.h.) stayed at the house of Abu Ayyub Ansari and bought a land near it; and later built a mosque and his house on that same land¹.

Ibn e Ishaq, while narrating the incident of the Mosque's construction, which was done by the Muslims, took the name of Ammar specifically.

He says: Ammar e Yasir entered in such a condition that he had lifted many bricks on his shoulder.

He said: O Messenger of Allah! They are killing me. They loading such a load on my back which they cannot lift themselves.

Umm e Salma, Prophet's wife, says: I saw the Holy Prophet (p.b.u.h.) reducing the load from his back, filled with curly hairs, with his own hands.

And said: 'They will not kill you, but you will be killed by a group of aggressors'.²

This is the occasion when the Holy Prophet (p.b.u.h.) said this famous saying while addressing his painstaking friend, whose efforts and sacrifices are limitless.

¹ As Seeratun Nabawiya: 106/4

² As Seeratun Nabawiyya: 102/2

A detailed study of that event will lead us to understand the saying of the Holy Prophet (p.b.u.h.) in a better manner, so that we can gain complete knowledge of his personality which emerges particularly from his unmatched speed, prominent characteristics and above all, his significant relationship with the Holy Prophet (p.b.u.h.). In this context, as per the narration of Zahri, the Holy Prophet (p.b.u.h.) gifted Ammar, the land on which his house was built¹. And when he announced the brother-hood between Muslims on the basis of faith, he introduced Huzaifa bin Yaman, the prominent companion and a renowned person from Ansaar, as the brother in faith of Ammar^{2,3}.

Hence, Ammar bin Yasir was one of the most enlightened faces amongst the companions of the Prophet and was extremely beloved between the Muslims.

Due to his fame, former deeds, beloved character and all the other attributes that were possessed by him, the Holy Prophet (p.b.u.h.) foretold the martyrdom of Ammar before the people so that everyone can use this as a medium to identify the right and the wrong, and

¹ At Tabaqat al-Kubra: 250/3

² Same

³ Raftaar Shinaasi Imam Ali (a.s.) dar Aayeena e Tareekh: 196

understand that in whichever group does Ammar exist, that group will walk towards the path of guidance, and the opposing group will walk towards the path of darkness and misguidance.

One of the attributes of Ammar was his oration. He was capable of depicting the realities by means of his speaking power, and with his rational reasoning and arguments, he was able to guide the people. He did not fear anything, nor was he scared of anyone, on the path of assisting the truth. He guided the people with the impact that he had in his words.

Ibn e Abil Hadid has narrated the incident of the guidance by Ammar e Yasir, from Nasr bin Muzahim, in the following manner:

Guidance of Ammar in the Battle of Siffeen

Nasr bin Muzahim says: Yahya bin Ya'li narrates from Sabah e Mazni, who narrates from Harith bin Hasn, who narrates from Zayd bin Rajaa, who narrates from Asmaa bin Hakim e Farazi that he says:

In the Battle of Siffeen, I was along with Amir al-momineen, under the flag of Ammar e Yasir. At the time of Zuhr, when we had created

a shade for ourselves with a red carpet, a man came towards us passing by all the rows as if he was counting them. He asked: Who amongst you is Ammar e Yasir?

Ammar said: I am Ammar.

He asked: The one whose nick is Abu Yaqzaan?

He replied: Yes.

He asked: I have to talk to you about something. Should I say it openly or privately?

Ammar said: Say however you wish to say.

He said: I will say it openly.

Ammar said: Say.

He said: I have come from my family while I have a perception with regard to the right on which we are, and I had no scepticism about the deviation of that group, and I am certain that they are on the wrong path, and I was of this belief until last night, but last night I saw a dream in which I heard the voice saying the Azan and witnessing that there is not God but Allah and Mohammad (p.b.u.h.) is the Messenger of Allah and made the call for prayer, their Mo'azzin (one who calls for prayer) also did the same and people stood in the rows to offer prayer. We offered the same prayer and recited the same book and read out the same

supplication. From last night, I am in great scepticism and none but Allah knows about the situation I went through all night. When the night turned into morning, I went near the Amir al-Momineen (a.s.) and explained the entire incident before him.

He said: Have you seen Ammar bin Yasir?

I said: No.

He said: Meet him and listen to what he has to say; and obey his words.

And I have come to you for this reason.

Ammar said to him: Do you recognize the holder of that black flag standing opposite me? That flag belongs to Amr e Aas against whom I fought thrice along with the Holy Prophet (p.b.u.h.), and this is the fourth time. And this not just worse than the earlier times, but also the most devastating and destructing one. Did you take part in the battles of Badr, Uhad or Hunain¹, or has your father participated in one of them and informed you about it?

He said: No.

¹ Although, it is mentioned such in the text and in the book 'Waq'atus Siffeen', but instead of Hunain, it should be Ahzaab; because Amr e Aas was apparently a Muslim at the time of Hunain. He accepted Islam in the year of the conquest of Khaibar.

Ammar said: Our stand and our flagstaff is the same as the flagstaffs of the Holy Prophet (p.b.u.h.) in the battles of Badr, Uhud and Hunain; and their stand and their flag staffs are the same as the idolaters of Ahzaab.

Do you see this army and the ones who are in this army? I swear to God, I would have loved to see all of them united in one body, all those who are fighting along with Mu'awiyah against us and those who have deviated from that which we believe in, so that I could strike their head at once and cut them into pieces. Their blood is much more Halal than shedding the blood of a sparrow. Do you consider shedding the blood of a sparrow to be Haram?

He said: No. It's Halal.

Ammar said: Their blood is Halal in the same way. Have I clarified the matter before you?

He said: Yes.

Ammar said: Now you can choose whoever you like.

That person returned. Ammar called him back and said: Indeed, it is possible that very soon they will strike you so greatly with their swords that it may put the ones of you who are inclined towards the wrong path, into deep scepticism and doubt, and they might say: If

they were not right, they wouldn't have attained victory over us.

By God, they are not on the right path, not even to the size of a kindling that infects a fly's eye and by God, if they strike us with their swords in such a way that they drive us back till the groves of Hajar¹, I will remain certain that we are on the right path and they are on the wrong one.²

Ammar bin Yasir's speech in the Battle of Siffeen and Objection on Amr e Aas

It is interesting to know that Ammar e Yasir, the commander of Amir al-Momineen's army, not only guided the Iraqi Army with his speeches, but with the best of his ability, he also addressed all the Syrian people and the likes of Amr e Aas to warn them of their shameful fate.

Ibn e Abil Hadid narrates from Nasr bin Muzahim Al Munqary:

¹ Hajar: It is the land of Bahrain whose dates are famous for their quality and quantity. ('Taqweem ul-Buldan': 137)

² Jalwa e Tareekh dar Sharh e Nehjul Balagha: 135/3

‘In the battle of Siffeen, Ammar stood up and said: O Servants of Allah! Rise with me to fight against a group of people who wish to avenge the blood of an oppressor who oppressed himself as well. Indeed, he is murdered by such noble people who used to stop him from oppression and cruelty, and commanded him to perform good deeds. They are such that if their world remains secure, they will not care for the loss of their religion.

They have objected on us saying: Why did you kill him?

We said: For the Bid’ats (changes) that he brought in the religion.

They said: He did not bring about any Bid’at.

They said this because he had let them stretch their hands in this world, in such a manner that they kept on eating and grazing and didn’t care even if the mountains departed from each other.

By God! I don’t think that they are here to avenge any blood, but this nation has tasted the pleasure of ruling the world and they found it’s taste to be sweet, and they are well aware that if the right person rules over them, he will create a hindrance between them and their food and graze; and as this nation does not have a

background in Islam which could make them deserving for the rule, they have deceived their followers and their last excuse was to claim that their leader was killed unjustly, so that they can become powerful rulers in this manner. And this is the deceit with which they have reached the present stage. And if it wasn't for this deceit, not even a single individual would have made allegiance with them.

Then Ammar moved while his companions were with him, and when he neared Amr e Aas, he said: O Amr! Did you sell your religion in exchange with Egypt's rule? May miseries and despairs be your share as you have wished worse for Islam from a long time.

Thereafter, Ammar said: O God! You know it better that if I understand that you will be pleased if I may jump in this sea, I will jump.

My Lord! You are well aware that if I understand that you will be satisfied if I place a sword's head on my stomach and insert it until it comes out from my back, I will do it.

O Lord! I know, as per your own teachings, that there is no deed today that can be considered better than doing Jihad against this corrupt group, and if I understand that some other deed will satisfy you, I will perform it instead.

Nasr says: Amr bin Sa'eed narrates for me from Sha'bi who said:

Ammar bin Yasir called Abdullah bin Amr e Aas and said: You sold your religion for this world; that too because of the demand of the enemy of Allah and Islam (Mu'awiyah), and chose the desire and lust of your criminal father over it.

He said: It is not such, as I am here to avenge the blood of the innocent martyr, Othman.

Ammar said: It is surely not such. As per the knowledge and information I possess regarding you, I bear witness that you do not intend the satisfaction of Allah by any of your deeds, and understand that if you don't get killed today, you will die tomorrow, and witness that moment when Allah will give reward to His servants based on their intentions; what is your intention?¹

As we are about to mention, some of the Sunni clerics like Suyooti, has clarified in his book that the Prophetic prophesies regarding the martyrdom of Ammar e Yasir, are one amongst the continual narrations (Hadith e Mutawatir). It means that the narrators of these prophesies are

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha: 131/3

in such great numbers that it is impossible to imagine that they would have faked this narration by gathering at one point and telling a lie.

It will be even more interesting to know that these narrations are narrated by Amr e Aas and Mu'awiyah as well!! Even though they narrated these narrations themselves, they did not pay heed to them and acted against them!

As their behaviour contradicted the sayings of the Holy Prophet (p.b.u.h.), with respect to their awareness regarding this narration, it clearly proves that they opposed the Holy Prophet (p.b.u.h.) in the issue of caliphate and succession.

Conversation between Shabath bin Rab'ee and Mu'awiyah regarding the death of Ammar

Shabath bin Rab'ee narrates a significant incident regarding his interaction with Mu'awiyah in the Battle of Siffeen, when he wasn't ready to take his hands off Ammar's murder in any condition.

Ibn e Atheer has mentioned this incident in his book in the following manner:

Shabath bin Rab'ee said to Mu'awiyah:
Do you wish to kill Ammar bin Yasir?

Mu'awiyah said: What can possibly stop me from this act? If I lay hands on the son of Sumayya, I will kill him against the death of Othman's slave.

Shabath said: I swear to the God apart from whom there is no God, you will not be able to fulfil this desire until you separate uncounted heads from shoulders, and the earth makes the boundaries of the sky narrow for you.

Mu'awiyah said: If such happens, it will be narrower for you.¹

With respect to this point that Mu'awiyah himself narrated the continual narrations which mention that the Holy Prophet (p.b.u.h.) said: 'Ammar will be killed by a group of oppressors', in reply of the question asked by Shabath bin Rab'ee that: Do you wish to kill Ammar bin Yasir?- he said: What will stop me from this act? It proves that Mu'awiyah stood openly against the saying of the Holy Prophet (p.b.u.h.).

The reply given by Mu'awiyah to Shabath bin Rab'ee in the Battle of Siffeen regarding the killing of Ammar e Yasir, proves this important point that Mu'awiyah did not care

¹ Tareekh e Kamil e Ibn e Atheer: 1869/5

about the sayings of the Holy Prophet (p.b.u.h.) and his prophecies regarding the killers of Ammar.

With regard to the bright character and known face, and the greatness that Ammar held before everyone, but with the purpose of attaining his immoral goals and for laying hands on the government and power, Mu'awiyah shed his blood and made Hell an eternal abode for himself.

The personality of Ammar e Yasir is so grand and significant that Hajjaj bin Yusuf e Thaqaafi, the most brutal person of his time, was of the belief that: If the entire human race joins hands in order to kill Ammar bin Yasir, the entire human race will be sent to Hell.

Ibn e Atheer, one of the Sunni clerics, writes in his book:

Some said: Abul Ghaziya, who killed Ammar, lived till the time of Hajjaj bin Yusuf. One day, he came before Hajjaj bin Yusuf. Hajjaj honoured him and then asked: Did you kill the son of Sumayya (Ammar)?

He said: Yes.

Hajjaj said: Whoever wishes to witness a great man on the Day of Resurrection, should see this person as he killed the son of Sumayya.

At that time, Abul Ghaziya demanded something from Hajjaj but he did not fulfil it.

Abul Ghaziya said: We make this earth suitable for them and they don't give us anything in return and think that we will be honoured on the Day of Resurrection.

Hajjaj said: Yes. By God, whoever owns teeth like the Mount Uhad and thigh like the Mount Wareqaan and his association is like that of Madina and Rabza, he will become extremely honourable on the Day of Resurrection! By God, if the entire human race on earth joins hands to kill Ammar, they will all be sent to Hell.

Abdur Rahman bin Sulami says: When Ammar was killed, I went inside the army of Mu'awiyah to find out if it had initiated the same amount of uproar between them, like it initiated between us?

Our story with Mu'awiyah's army is such that whenever the flames of war extinguished, they would talk to us and we would talk to them. At that time, I saw that Mu'awiyah, Amr e Aas, Abul Aa'war and Abdullah bin Amr are having a conversation.

I took my horse near them so that I do not miss their conversation. Abdullah bin Amr said to his father: Dear father! You have killed this

person today and do you know what the Holy Prophet (p.b.u.h.) has said about him?

He asked: What has he said?

He said: Was it not such that when the Prophet's mosque was being constructed, people used to lift one brick at a time but Ammar lifted two at once, and strived so much for this work that he became unconscious. The Holy Prophet (p.b.u.h.) sat beside him, cleaned the dust and mud from his face and said: 'O son of Sumayya! Withhold yourself. Others are lifting one brick at a time whereas you are lifting two at a time; even then you will be killed by a group of oppressors.

Amr e Aas said to Mu'awiyah: Did you hear what my son said?

Mu'awiyah said: What is he saying?

Amr narrated the entire conversation before Mu'awiyah. Mu'awiyah asked: Did we kill him?! He was killed by that person who brought him to the battlefield!!

I couldn't understand who was more astonishing, he or they?¹

You are now aware of Hajjaj's remark about the assassinator of Ammar. Abdullah bin Amr, who was one of the heads of Mu'awiyah's

¹ Tareekh e Kamil e Ibn e Atheer: 1895/5

army, had the same opinion about the assassinator of Ammar. Pay attention to the following incident:

‘Two men were disputing each other for the clothes and accessories of Ammar, which he had with him in the battlefield, after his death. Both of them came to Abdullah bin Amr bin Aas to resolve their dispute.

Abdullah said: Woe upon you. Go away from me. The Holy Prophet (p.b.u.h.) said: What did Quraysh have against Ammar? Ammar used to invite them towards heaven and they were inviting him towards hell; his assassinator and those who loot his clothes and accessories will be the dwell in Hellfire.¹

Continuity (Tawaatur) of the Hadith regarding the Martyrdom of Ammar (r.a.)

The narrations regarding the martyrdom of Ammar has reached the extent of continuity and a few Sunni clerics have authorized this subject. And individuals like Abu Bakr, Umar, Othman, Ayesha, Mu’awiyah, Amr e Aas, Hajjaj and many other renowned personalities and

¹ Al Gharaat wa Sharh e Aa’laam e Aan: 514

heads of Sunni sect have narrated these narrations. And the likes of Bukhari and Muslim have mentioned it in their books as well. Now, we will present before you an example of the abovementioned topic:

It is written in the book '*Mu'awiyah dar Tareekh*' that:

'Bukhari has narrated from Akrama in his '*Sahih*' that he said: Ibn e Abbas said to me and his son Ali: Go towards Abu Saeed and listen to his narrations.

Akrama says: We went to Abu Saeed while he was busy gardening his orchard. When Abu Saeed saw us, he lifted his cloak and sat on a corner.

Amidst the conversation, the topic of the construction of Prophet's mosque arose, Abu Saeed said: We used to lift one brick every time but Ammar bin Yasir used to lift two bricks at a time; meanwhile, the Holy Prophet (p.b.u.h.) attended him, cleaned the dust from his dress and said:

'Ammar will be killed by a tyrant group; Ammar will invite them towards heaven but that group will call him towards hell'.

This narration is mentioned by Muslim, Tabrani, Tirmizi, Hakim, Ahmad bin Hambal and others, while Jalal ud Deen Suyooti has

mentioned this narration as one of the continual narrations (Ahadith e Mutawatira).

Suyooti said: The two Sheikhs (Abu Bakr and Umar) have narrated this narration from Abu Saeed; Muslim has narrated it from Abu Qatada, Umme Salma and Abu Ya'la; Ahmad has narrated from Ammar and his son, Amr bin Hazam and Hazima (Zu Shahadatain); Tabrani has narrated from Othman, Anas and Abu Huraira; Hakim has narrated from Huzaifa and Ibn e Mas'ood; Rafee narrated from Abu Rafe'; Ibn e Asakar narrated from Jabir bin Abdullah and Jabir bin Samarah; Ibn e Abbas, Mu'awiyah, Zayd bin Awfa, Abul Yasr Ka'ab bin Amr, Ziyad, Ka'ab bin Malik, Abu Amama, Ayesha and Ibn e Abi Shaiba have narrated from Amr bin Aas and his son, Abdullah.

Shafei says: There are twenty seven individuals from the companions of the Holy Prophet (p.b.u.h.) who narrated this prophecy, and among them is Khazema who will be counted as two companions.

Hafiz bin Abul Birr says: It has arrived in the continual narrations that the Holy Prophet (p.b.u.h.) is reported to have said:

‘A group of oppressors will kill Ammar’.

And this narration is among those prophecies which prove the prophet-hood of his

holiness and it is one of the most authentic narrations.

Ibn e Dahiya says: Not one person has objected on this narration, and if this Hadith was not authentic, Mu'awiyah would have rejected it and denied its existence.

Ibn e Hajar says: This narration is narrated by a group of companions, and after stating their names, he says: In this narration, which is counted as a prophecy, the signs of prophet-hood are absolutely evident and it is also a sign of Ammar's greatness.

We all know that Ammar was killed in the Battle of Siffeen. In this battle, he was in the army of Imam Ali (a.s.) and the supporters of Mu'awiyah killed him. With this narration, it is proved that Mu'awiyah is the 'Baghi' or tyrant who invited people towards Hell, and those who invite people towards Hell deserve to be cursed and damned, and will face great repercussion on the day of Judgement where they will arrive with dark faces.

It is mentioned in the Holy Quran:

(وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ،، وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ)

‘And We made them patterns that invite unto the Fire, and on the Day of Resurrection

they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.’¹

The word ‘Maqbooh’ in this verse implies on someone who is far from good.

On the day of Siffeen, Mu’awiyah tried to free himself from being the target of this narration by deceiving and misleading the people so that he does not become a victim of his supporter’s objections and oppositions. He therefore said: I haven’t killed him but his killers are those who brought him out of his home to this battlefield. And with this deceit and strategy, he delivered himself from the revolt of his supporters.

Imam Ali (a.s.) contradicted him saying: ‘If it is such, then as per his view, the killer of Hamza – the leader of martyrs, is the Holy Prophet (p.b.u.h.), who brought him out of his home and made him take part in the Battle of Uhad where he was killed eventually.’

After this reply, Mu’awiyah was bounded and he couldn’t answer.

Mu’awiyah, who was well versed with deceits and schemes, tried to interpret the Hadith again but in another manner. He said: Yes, we

¹ Chapter Qasas, verse 41 and 44

are the ‘Baghiya’ group who stood up to avenge the blood of Othman; he derived ‘Baghiya’ from the root ‘Baghaa’ which means ‘to demand’, and was successful in satisfying his companions again. But he did a mistake in deriving both the meanings; the first meaning is evident and does not require a proper rejection, and there is no connection between the Hadith and the second meaning wherein ‘Baghiya’ means ‘someone who demands’; because the Holy Prophet (p.b.u.h.) said: ‘Ammar will invite them towards heaven and they will invite Ammar towards Hell’. It is evident that the word ‘Baghiya’ in this narration holds the meaning of denunciation and something that has been prohibited by the Divine Law. As it has come in the Holy Quran:

وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ‘and forbids lewdness and abomination and wickedness’¹, the word ‘Baghi’ used in this verse has no relation with ‘demand’.

Then he says: It is certain for me that Mu’awiyah, with all his sensibility and cleverness, knew that all these interpretations are irrelevant and have no connection with the Hadith; because this interpretation is so corrupt that even a lay man can understand its falseness

¹ Chapter Nahl, verse 90

and irrelevance. It was an opportunity for Mu'awiyah to withdraw himself from oppressions and atrocities after the martyrdom of Ammar and end his opposition, but his internal impurity and personal brutality compelled him to deceive his supporters by cheating them, and in order to attain this world and power, he committed false interpretations.

For the satisfaction of his companions and for hiding the realities from them, Mu'awiyah faked these interpretations, and kept the people content by making false allegations and accusations, invited them towards Hell and fought against God.

After the death of Ammar, there remains no doubt in anyone's mind that Mu'awiyah was the head of the 'oppressive group'. Abdullah bin Umar expressed extreme grief for not fighting against Mu'awiyah. Abu Hanifa narrates from Ataa bin Abi Riyah that Abdullah bin Umar said: I am extremely remorseful for not fighting against the 'group of aggressors' or '*Fe'atun Baghiya*'.

Ibn e Abdul Birr narrates from a group of people that Abdullah bin Umar said at the time of his demise: I am extremely remorseful for not fighting along with Ali bin Abi Talib (a.s.) against the 'group of aggressors'.

This narration is mentioned by Hakim with the right authentication.

Behaqi narrates from Abdullah bin Umar that he used to say: I regret not fighting against the ‘group of aggressors’. As the Almighty said:

(فَإِنْ بَعَثَ حَدَا هُمْ عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِئَ إِلَى أَمْرِ اللَّهِ)

‘And if one party of them does wrong to the other, fight that which does wrong till it return unto the ordinance of Allah’.¹

Hakim says: Many narrations are available in this context and a group of the dignified ‘Tabe’een’ narrated this from Abdullah bin Umar.²

In the book ‘E’laam e Nasr e Mubeen dar Dawari Miyaan e Ahl e Sifteen’, the authenticity of this narration, that Ammar will be killed by an oppressive group, is mentioned in a different manner:

Muslim has narrated from Mohammed bin Muthanna and he narrated from Bashar, these two men said: Mohammad bin Jafar narrated from Taba’ah and he narrated from Abu Musalma that he said: I heard from Abu Nadra that he narrated from Abu Saeed Khadri that he said: A person who is better than me reported for

¹ Chapter Hujuraat, verse 9

² Mu’awiyah wa Tareekh: 42

me that while Ammar was digging a trench, the Holy Prophet (p.b.u.h.) moved his hand on Ammar's head and said: 'Woe upon the son of Sumayya; he will be killed by an oppressive group'.¹

This narration has similarly been narrated by the medium of Is'haq bin Ibrahim, Is'haq bin Mansoor, Mahmood bin Ghilan and Mohammed bin Qidama, and all of them said: Nadar bin Shumayyil narrated from Abu Musalma with this same authentication, except that it has arrived in the Hadith of Nasr that he said: Informed me someone who is better than; Abu Qatada said: Khalid bin Hartih also said that he has seen Abu Qatada.

Muslim says that Mohammad bin Amr e Jabala narrates from Mohammad bin Jafar², who narrates from Uqba bin Mukram al-Ummi, and he narrates from Abu Bakr bin Nafe' and Abu Bakr said: Ghandar³ informed is and he said: Sha'ba informed us, and he heard from Khalid al-Khadaa (Hazaa), and he heard from Saeed bin Abil Hasan, and he narrated from his mother, and she heard from Umme Salma that the Holy Prophet (p.b.u.h.) said to Ammar:

¹ Sahih Muslim be Sharh e Nawawi, Kitabul Fitan: 40/18

² Sahih Muslim: 41/18

³ Same

‘You will be killed by an oppressive group’¹.

This narration has another chain in Sahih Muslim that he narrates from Saeed and his brother Hasan Basri, who narrate from their mother Khairah, who heard from Umm e Salma, the wife of Holy Prophet (p.b.u.h.).

This narration is continual. Tabrani has mentioned this Hadith in ‘Mo’jam e Kabir’² whose original print is with me and it comprises of two hundred and thirty sections and it is the biggest ‘Musnad’ of the Islamic nation. I have read it completely in Isfahan, and have mentioned this discussion in my book named ‘Ilm ul Mash’hoor’.

Tabrani narrates from the sayings of Mu’awiyah, Amr bin Aas, his son Abdullah and other group of the Holy Prophet’s companions.

Aalim, Abu Abdul Malik, Marwan bin Abdul Aziz said: the jurisprudent and reporter, Aalim Abu Imran, Musa bin Abdur Rahman bin Ibn e Taleed narrates from Abu Umar bin Abdul Birr who has read from the book ‘Istee’aab’ about the biography of Ammar that: continual narrations have been narrated from the Holy

¹ Sahih Muslim be Sharh e Nawawi, Kitab ul Fitan: 42/18

² Mo’jamul Kabir: 300/1

Prophet (p.b.u.h.) that his holiness said: Ammar will be killed by an oppressive group. And this narrative is one of the most authentic narrations.¹

Zul Nasabayn, may God approve of him, says: How can there be a dispute in this Hadith? As we saw that when Mu'awiyah himself could not deny it, said: Whoever brought him (Ammar) to the battlefield killed him! If there was any scope of objection in this Hadith, Mu'awiyah would have denied it and would have falsified the narrator or bribed him.

When Imam Ali (a.s.) heard this remark of Mu'awiyah, he replied: 'Hence the Holy Prophet killed Hamza as he brought him to the battlefield'. The answer given by Imam Ali (a.s.) could not be objected and emerged as a logical remark that could not be opposed. This very remark of Imam Ali (a.s.) has been considered by the jurists of different cities...

Majdud Deen Mufti ul Firaq Abu Saeed Abdullah bin Umar bin Saffaar read this narrative for me from a book found in Madrasa e Shad'yakh. He said: A group of reporters from Abul Ma'aala narrated this for me.

In the past Hadith of the Holy Prophet (p.b.u.h.), the words 'Bo's ibn e Sumayya' has

¹ Al Isteeab fi Ma'rifatil As'haab: 481/2

arrived. The words *Bo's* and *Ba's* are used for describing the misery of a man's condition or life. The word *Bo's* is the origin; as we have also narrated it in the form of 'Ya Bo's bin Sumayya', which means: woe upon Bo's or extreme miseries that have reached him', which was said to Ammar sympathetically as it was related to his future; because the Holy Prophet (p.b.u.h.) was aware, with the help of the divine revelation, about what will happen to the people in the future. He (by using the word 'Ibn e Sumayya') recollected the great difficulties and miseries faced by him and his father and mother due to the acceptance of faith.

This narration is a miracle of the Holy Prophet (p.b.u.h.) and is a prophecy about the events that will occur in the future, and as he said 'al Fe'atul Baghiya', it means a group or sect. Just like when it is said: 'Fa'aytu ra'sahu wa fa'autuhu', which means the time when I divided his head into two halves.

The Almighty Allah says: 'فَبَاكُمُ فِي الْبُنَاتِقَيْنِ'¹ – which means two sects. This means you will be divided into two groups because of this issue, and 'Al Baghiya' means oppressors or

¹ Chapter Nisaa', verse 88

offenders; because ‘Baghi’ is taken in the meaning of oppressor and its origin is jealousy.

Details of the Companions and the ‘Tabē’een’ at the time of narrating this Hadith of Prophet (p.b.u.h.)

In ‘Sahih Bukhari’, it is narrated from Khalid al-Hazaa, who narrated from Akrama, and he narrated from Ibn e Abbas and his son Ali: Both of them went to Abu Saeed e Khadri to hear this narrative from him. At that time, he was building a wall, he folded his cloak and began to speak till he reached the story of the construction of Masjid un Nabi and said: We used to lift the bricks of the mosque one at a time whereas Ammar lifted two bricks at a time. Then the Holy Prophet (p.b.u.h.) attended him and wiped the dust off his face while he was saying:

‘Woe upon Ammar; he will invite them towards heaven while they will invite him unto Hell’.

Abu Saeed e Khadri said: Ammar used to say: I seek refuge in God from there deceits. In the book ‘Sahih al-Bukhari’, another chain has been mentioned for this narration.¹

¹ Ee’laam e Nasr e Mubeen, dar Dawari Miyaan e Ahl e Siffen: 66

The Influence of Prophetic Prophecies regarding Ammar e Yasir

Prophecies of the Holy Prophet (p.b.u.h.) regarding the martyrdom of Ammar and his righteousness and about his group, became so famous that it had a great influence on the Syrian army in the Battle of Siffeen. It was so effective that it was could bring about a great change in the consequence of the battle and could also halt its progress, or the Syrians could have separated from Mu'awiyah's army and joined Imam Ali's army. But the deceits and trickeries of Mu'awiyah and Amr e Aas, and the simplicity of the Syrian army, caused them to remain on the wrong path.

The aforementioned point is a fact towards which the renowned Sunni scholars, like Ibn e Abil Hadid, have indicated.

We will quote his text and then analyse it further:

Ibn e Abil Hadeed writes in 'Sharh e Nehjul Balagha': One day, Amir al-momineen (a.s.) was standing between a group of people from Hamdan and Humair and a tribe from Qahtaniyaan. Meanwhile, a Syrian soldier shouted: Who can guide me towards Abu Nooh e Humairi?

A man said to him: He is here, what do you want?

At that time, the Syrian soldier who had neared the army of Imam (a.s.), removed the veil from his face and it became evident that it was Zul Kalaa e Humairi who was along with a group of men from his tribe and his companions.

Zul Kalaa e Humairi said to his paternal cousin, Abu Nooh e Humairi, 'Come with me'.

He asked: Where should I come?

He said: Let us exit the rows.

He asked: What do u want?

He said: I need your help...at last, Zul Kalaa' took pledge from his cousin Abu Nooh that he would not harm him. Abu Nooh left the battlefield with Zul Kalaa', then Zul Kalaa' said: I need to ask you about a Hadith of the Holy Prophet (p.b.u.h.) and it is this:

Amr e Aas has said many a times since the caliphate of Umar and I asked him even today, he repeated the narrative saying: He heard the Holy Prophet (p.b.u.h.) say: 'The people of Syria and Iraq will fight each other, right and the righteous leader will be in one of the two armies and Ammar e Yasir will also be with him'.

Abu Nooh said: Yes, it is right. Ammar e Yasir is on our side.

Zul Kalaa' said: Swear in the name of God, is Ammar e Yasir determined and striving in the battle against us?

Abu Nooh said: Yes, by the Lord of Kabah! He is more determined than me for the battle against you and I wish you all were in a single body and I would have killed that single body and I would have killed you before others even though you are my uncle's son.

Zul Kalaa' said: Woe upon you, why do you have such hopes against us while I haven't broken the tie of relationship that exists between us and you are my close relative, therefore I would not be delighted to kill you.

Abu Nooh said: The Almighty broke the knots of many close relationships with the arrival of Islam, and brought many of the far away relationships close. I am your killer and the killer of your friends because we are on right and you are on wrong path.

Zul Kalaa' said: Can you come along with me to the Syrian army so that I can secure your life and you can stay in my shelter until you share the condition of Ammar and his determination in this battle? This can possibly become a source of initiating peace between the two groups.

Thereafter, Ibn e Abil Hadeed says: It is a matter of great astonishment that a group indulges in scepticism and doubt because of Ammar's existence, but do not feel doubtful due to the existence of Imam Ali (a.s.). And they reason in this way that since Ammar is in the Iraqi army, they are on the right path, but they do not pay heed to the great position of Imam Ali (a.s.). They are frightened and sceptic due to the Prophet's saying regarding Ammar that he will be killed by an oppressive group, but are not frightened of the Prophet's Hadith regarding Ali (a.s.) in which he says: 'O Allah! Befriend those who befriend him (Ali a.s.) and envy those who envy him', or the other saying: 'You (Ali a.s.) will not be loved by anyone but a believer and none will envy you but a hypocrite'.

This topic leads us to a conclusion that the entire Quraysh, from the beginning, strived to conceal the name and attributes of Imam Ali (a.s.) and the great qualities he possessed; to such an extent that the greatness of his character became diminished from people's hearts except for a few among them.

Anyway, Zul Kalaa' and his cousin Abu Nooh moved towards Amr e Aas and found him in Mu'awiyah's camp while his son Abdullah was encouraging the soldiers for the battle.

As Zul Kalaa' saw Amr e Aas, he said: O Abu Abdullah! Do you want a benevolent and wise person to inform you about Ammar e Yasir without telling a lie?

Amr asked: Who is that person?

He said: He is my cousin from Kufa.

When they came close to each other, Amr e Aas said to Abu Nooh: I see the signs of Abu Turab's face on you.

He said: Indeed, the brightness of the Prophet's face and his companions can be seen on my face while I can observe the darkness of Abu Jahl and Fir'awn on your face.

On hearing this, a person from the companions of Amr e Aas stood up with the intention of attacking on Abu Nooh but Zul Kalaa' stopped him.

At last, Amr e Aas asked: O Abu Nooh, swear to God that you will not lie, is Ammar e Yasir on your side?

Abu Nooh said: I will not inform you until you tell me why you ask about Ammar only, while there are many other companions of the Holy Prophet (p.b.u.h.) on our side and all of them are determined to fight against you?

Amr said: Because I heard the Holy Prophet (p.b.u.h.) say:

‘Indeed, Ammar will be killed by a group of oppressors and Ammar will not depart from the right path in any case and the Hellfire will eat nothing of Ammar’.

Abu Nood said: ‘La ilaha ilallah’, ‘Allahu Akbar! Then he added: By God, he is on our side and persistent on fighting against you.

Amr e Aas said: O Abu Nooh! Swear in the name of the Almighty, is determined on fighting against us?

He said: Yes, by God, he (Ammar e Yasir) said to me in the battle of Jamal: We will be victorious over the people of Basra, and he said yesterday as well: If Mu’awiyah’s army attack us in such a way that we are pushed back till the groves of Hajar, we still know that we are on the right path and they are on the wrong path, and our martyrs will dwell in heaven and their killed ones will dwell in Hell.

Amr said: Can you arrange a meeting with him for me?

He said: Yes.

Hence, Amr e Aas with his two sons, Otba brother of Mu’awiyah, Zul Kalaa’, Abul Aa’war e Salmi, Haushab and Walid bin Uqba, all of them rode their horses in order to meet Ammar. On the other side, Abu Nooh went with Shar’habeel, son of Zul Kalaa’ who was there to

secure Abu Nooh from Mu'awiyah's army, moved towards Ammar.

Meanwhile, Ammar was sitting at a place along with Malik e Ashtar, Hashim, two sons of Badeel bin Warqaa, Khalid bin Mo'ammara, Abdullah bin Hajal and Abdullah bin Abbas.

Abu Nooh described the entire incident of his cousin Zul Kalaa' before Ammar and he said: He (Amr e Aas) told the truth and the word (Hadith of Prophet p.b.u.h.) he heard will harm him and wouldn't benefit him in any way.

Abu Nooh said: Amr e Aas wishes to see you now.

Ammar said to his companions: Mount your rides. They mounted their horses and went towards the meeting point.

Eventually, Ammar e Yasir, one of the greatest companions of the Holy Prophet (p.b.u.h.) reached the place they were supposed to meet along with twelve friends to meet Amr e Aas who had come with the same number of friends, and they came so close to each other that the necks of their horses met each other.

As per the narration of Ibn e Abil Hadeed, both the groups descended their horses and held their swords in their hands. Amr e Aas began to recite the 'Tashahhud'.

Ammar said to him: Be silent. You have distanced yourself from it and I am more appropriate for its recitation than you. If you want confront us, our right will eradicate your right, and if you wish to hold a conversation, in that case, we are more knowledgeable than you to speak about the good and likeable things. And if you want me to inform you of something that will declare the difference between you and me, and that which can declare you an infidel before you rise from your position, and you will approve the authenticity of my words yourself and will not be capable of denying it?

Amr e Aas said: O Aba Yaqzaan (Ammar e Yasir)! I have not come to you with this intention but I am here to meet you because you are the most obedient soldier of this army (the army of Imam Ali). I ask you for the sake of God, to hold their weapons from this killing and secure their blood, and to encourage them for this action. Why do you intend to fight against us? Do we not worship one God? Do we not pray in the direction of your Qibla? Do we not invite towards that which you invite? Do we not recite your book or believe in your Prophet (p.b.u.h.)?

Ammar said: Praise be to the Lord who made you utter these words. Yes, all these are

for me and my friends; the Qibla, this religion, God's worship, Prophet and the Book, and they do not have any connection with you and your friends. We praise the Lord who compelled you to approve these things about us and left you misguided and made you a blind hearted deceiver.

I will now tell you the reason why we wish to fight against you and your followers. Indeed, the Holy Prophet (p.b.u.h.) commanded me to fight against the 'Nakiseen' (oath breakers of Jamal) and I obeyed. And he commanded: Fight against the 'Qasiteen' (the oppressors) and you are them. As for 'Mariqeen' (those who exited the religion, the Khawarij of Nehrwaan), I don't know if I will be able to fight them or not?

O truncated person! Don't you know that the Holy Prophet (p.b.u.h.) said:

'For whoever I am the chief, Ali is his chief. O God! Befriend whoever befriends him and envy whoever envies him?'

I am the lover of Allah and His Prophet (p.b.u.h.), and after these two, I am the lover of Amir al-Momineen Ali (a.s.).

Amr said: O Abu Yaqzaan! Why do you curse me while I haven't cursed you at all?

Ammar said: With what do you intend to curse me? Can you say that I deviated from the

command of Allah and His Messenger (p.b.u.h.) for even a single day?

Amr said: Apart from these, there are many flaws and imperfections in you.

Ammar said: Respected and honoured is one who is honoured by his Lord; I had flaws but God lifted me from them, I was a slave and God set me free, I was weak and God made me powerful, I was helpless and God made me mighty.

Amr e Aas asked: What is your opinion about the killing of Othman?

Ammar said: He opened the door of all the wrong deeds for you.

Amr said: Therefore Ali (a.s.) killed him.

Ammar said: The Almighty Allah, who is the Lord of Ali (a.s.), killed him and Ali (a.s.) was with Him.

Amr said: You were also with them when they killed him.

Ammar said: Yes, I was with those who killed him and today, I am fighting along with them against you.

Amr e Aas asked again: Why did you kill Othman?

Ammar said: He wanted to change our religion, so we killed him.

Amr addressed his companions and said: Do you not hear? He has accepted that he killed your leader.

Ammar said: The words you said were said by Fir'awn to his people, 'Do you not hear?'¹.

At that time, the Syrians stood up and mounted their horses with an uproar and returned. Ammar also returned with his friends to the battlefield.

When Mu'awiyah came to know about this incident, he said: 'if that black slave (Ammar Yasir) motivates the Arabs, they should know that they will be devastated.

When Ammar reached the Iraqi battlefield, he attacked the Syrian army along with Hashim bin Utba and other companions and fought with all his might till he was martyred.

The Historians said: A few moments before his martyrdom, Ammar asked for water. Meanwhile, Ammar's slave, Rashid, brought a mug filled with milk to quench his thirst and the Holy Prophet (p.b.u.h.) had informed Ammar in the past that:

¹ A section of the 25th verse of Chapter Shu'ara. Tafseer e Abul Fatooh e Razi: 333/8

‘The last meal you will have before your martyrdom will be milk’.

Ammar e Yasir landed on the ground due to the spear of Abul Mu’awiyah and Ibn e Hawi struck his head from his body so as to take it near Mu’awiyah and receive a reward in return.

On the other hand, Zul Kalaa’ did not feel content with the conversation that was held between Ammar and Amr e Aas, and was continuously thinking about the Prophet’s prophecy but Amr e Aas kept promising him by saying: You will soon observe that Ammar will separate himself from Abu Turab (Ali a.s.) and join us.

As per the narration of Ibn e Abil Hadeed, Zul Kalaa’ was killed by Imam Ali’s soldiers on the same day when Ammar bin Yasir was martyred. Therefore, Amr e Aas used to tell Mu’awiyah constantly: I don’t know whose death among these two made me happier, if Zul Kalaa’ remained alive after the death of Ammar, I am certain that he would have left us with all his friends to join Ali (a.s.) and this would have ruined us.

The historians say: Soldiers kept coming near Mu’awiyah and said, ‘I have killed Ammar’; expecting a reward in return.

Mu'awiyah used to ask them: What did Ammar say in the last few moments of his life?

They couldn't give a proper answer until Ibn e Hawi arrived and said: I have killed Ammar.

Amr e Aas asked him: What were his last words?

Ibn e Hawi said: I heard him say: 'I will meet the noble friends of the Holy Prophet (p.b.u.h.) and his army.

Amr said: You are right, you are his killer. By God, you have not benefited anything but have rather infuriated your Lord.

Historians have narrated from Huzaifa bin Yaman, the secret keeper of the Holy Prophet (p.b.u.h.), that he said: I have heard the Holy Prophet (p.b.u.h.) say:

'The son of Sumayya (Ammar) will never be given two options but he will chose the right one from it; always abide by him and follow his directions¹.

Due to the Prophetic prophesies regarding Ammar, which were famous between most of the people, a dispute arose in the Syrian army after the martyrdom of Ammar. Without any

¹ This same Hadith has been mentioned in the books 'Waqeatus Sifteen' and 'Al Isteeaab' with the same meaning but a slight difference in the words.

delay, Mu'awiyah enacted his deceits and said: We have not killed Ammar but he was killed by someone who brought him to the battlefield, i.e. Ali (a.s.)!!!

These words said by Mu'awiyah turned out to be effective for the uninformed and quick believing Syrian army and put a stop to many conversations; although a group of men from Mu'awiyah's army like Abdullah bin Saweed, joined Imam Ali's army after the martyrdom of Ammar.

At that time, Mu'awiyah went towards Amr e Aas and said furiously: You have ruined the Syrian people for me, is it necessary for you to say every single thing you heard?

Amr said: I did not have the knowledge of the unseen to have known that this battle will take place and that Ammar will fight against us; moreover, you yourself have said these words as well.

After a slight dispute between Mu'awiyah and Amr e Aas, they went away from each other.¹

¹ Ee'jaz e Payambar e Aazam (s.a.w.s.) dar Peshgoyi az Hawaadith e Aayende: 351

Ibn e Abil Hadeed has reported this incident in other words as well, which will be presented here:

Ibn e Abil Hadeed writes: Nasr says: Amr bin Shimr narrated for us that the horse riders came out for the battle and stood in rows against each other and people prepared themselves for attack. Ammar, who wore a white armor on his body, said: O people! Hurry towards heaven and attack.

The soldiers fought in such a destructive style which was not heard of earlier, and the death toll rose to such an extent that everyone had tied the rope of his tent with the hands and legs of a dead soldier. Ash'ath narrated after it that he saw the tents and camps in the battle of Siffeen, there was no camp or tent which whose rope wasn't tied with the hands and legs of a dead soldier.

Nasr says: Abu Sammak Asadi lifted a vessel of water and a knife and went towards the dead and injured soldiers, to whichever soldier he reached and found that he still has life in him, he used to make him sit and the ask: Who is your Amir al-momineen? If he said: Ali (a.s.), he used to clean the blood from his face and give him water, and if he kept quiet, he used to slit

his neck with the knife and kill him, and wouldn't give him water.

Nasr says: Amr bin Shimr, quoted the words of Jabir that he said: I heard Sha'bi say: Ahnaf bin Qays narrated saying: By God, I was beside Ammar bin Yasir and there was only a man from the Bani al-Shaerah tribe between us; we went forward till we reached Hashim bin Utba.

Ammar said to Hashim: May my mother and father sacrifice on you, attack quickly.

He said: O Abu Yazaan! May God have mercy on you! You are a man with less aggression in the war and you have taken it lightly but I have to move ahead with this flag and attack, and I hope to attain my goal with thought and precision. If I take it lightly, I will not be secured from destruction and danger.

On that day, Mu'awiyah had said to Amr e Aas: Woe upon you! Even today, their flag is in the hands of Hashim and he has attacked earlier swiftly and ferociously, and if he wishes to attack with contemplation and thought, it will be a lengthier and more difficult day for the Syrian soldiers, but if he attacks with his group, I am hopeful that we can divide them and then take them in our control.

Ammar continuously encouraged Hashim to attack and at last he attacked. Mu'awiyah was cautious and kept watching his attack from far, then he sent a group of his brave soldiers, who were famous for their bravery and fearlessness, towards him. Abdullah, son of Amr e Aas was in this group, and had held two swords that day, one was kept with him and he was attack with the other. At that time, Ali's soldiers engulfed Abdullah bin Amr. Amr e Aas shouted: O Merciful God! My son, my son.

Mu'awiyah said: Be patient, there is no fear for him.

Amr said: Mu'awiyah, if your son Yazid was in his place, would you remain calm?

But the brave Syrian soldiers defended Abdullah bin Amr in such style that he was able to evade on his horse (and his companions also fled. Hashim was injured in that fight).

Nasr says: Amr bin Sa'ad narrated for us that it was the same day on which Ammar was martyred. When he saw the flag of Amr e Aas, he said: By God, this is the same flag against which I have fought thrice and in this battle, its motive is not any better than the three earlier stands, and then he recited these couplets:

‘Just like I fought against you earlier for the revelation of Quran, today I will fight you

for the interpretation of the Holy Quran and will destruct you, with such a strike that will separate the heads from bodies and friends from friends, until the right returns to its actual path’.

As Ammar became severely thirsty, he asked for water. A tall woman went near him with vessel filled with milk mixed with water and gave it to Ammar, as Ammar drank it, he said: Heaven lies below the blades of these spears. I will meet the dignified friends of Muhammad (p.b.u.h.) and his entire army today. By God, if they attack us in such a way that we are pushed back till the groves of ‘Hajar’, even then it will be certain for us that we are on the right path and they are on the wrong path. Then he attacked. Ibn e Hawi al-Saksaki and Abul Aadiya attacked on him, Abul Aadiya hit Ammar with a spear and Ibn e Hawi cut his head from the body.

Zul Kalaa’ had repetitively heard from Amr e Aas that he said: The Holy Prophet (p.b.u.h.) said about Ammar:

‘You will be killed by a cruel and oppressive group, and your last diet will be a potion of milk mixed with water’.

Zul Kalaa’ said to Amr e Aas: Woe upon you, what is it that I see?

Amr said: Very soon, Ammar will leave Abu Turab (a.s.) and join us.

This was before the martyrdom of Ammar; fate was such that Zul Kalaa' got killed on the same day when Ammar was martyrd.

Amr e Aas said to Mu'awiyah: By God, I don't know which among the two deaths made me happier, and by God, if Zul Kalaa' remained alive after the death of Ammar, he would have joined Ali (a.s.) with his entire tribe and our case would get ruined.

Nasr says: Umar bin Sa'ad narrated for us that soldiers constantly came to Amr e Aas and Mu'awiyah and said: I have killed Ammar. Amr asked each one of them: What did Ammar say? No one could give an answer until Ibn e Hawi arrived and said: I have killed Ammar.

Amr asked him: What were his last words?

He said: I heard him say: I will meet the Muhammad's dignified friends and his army today.

Amr said: You are right, you killed him. By God, you haven't benefitted anything but rather enraged your Lord.

Nasr says: Amr bin Shimr narrated for us from Ismael e Sadi, who narrated from Abd e Khair Hamadani that he said: One of the days in

the Battle of Siffeen, I saw that Ammar e Yasir became unconscious as darkness overcame him and he could not offer the Zuhr, Asr, Maghrib, Ishaa and morning prayers of the next day. Then he came back to consciousness and offered the due prayers from the first due prayer till the last one in sequence.

Nasr says: Amr bin Shimr narrate from Asadi, who narrated from Abu Huraith that he said: On the day of Ammar's martyrdom, his slave Rashid brought some milk for him. Ammar said: Indeed, I heard from my friend, the Holy Prophet (p.b.u.h.), who said: Your last supper will be a sip of Milk.

Nasr says: Amr bin Shimr narrated from Sadi that he said: In the Battle of Siffeen, a dispute arose between two soldiers as to who killed Ammar and deserve to take his arms as ransom, both of them went to Abdullah bin Amr.

He said: Woe upon you, go away from me. The holy Prophet (p.b.u.h.) said:

‘What has Quraysh go to do with Ammar that he invites them towards heaven and they invite him towards Hell. His killer and the one who will loot his dress and weapon will dwell in Hellfire’.

Sadi used to say: It has been reported to me that when Mu'awiyah heard these words,

in order to deceive his Syrian soldiers, he said: He is killed by someone who brought him to the battlefield!

Nasr says: Amr narrated from Jabir, who narrated from Abul Zubair that he said: A group of men from the Juhaina tribe came near Huzaifa bin al-Yaman and said to him: O Abu Abdullah! The Holy Prophet (p.b.u.h.) asked Allah (s.w.t.) and sort his refuge for not leaving his nation in wilderness and his prayer was accepted; then he prayed that his nation does not quarrel with each other and fight against each other, but this prayer was not accepted.

Huzaifa said: I heard the Holy Prophet (p.b.u.h.) say:

‘The son of Sumayya, i.e. Ammar, will not be left with two options but he will chose the correct one from them. Always follow his directions’.

Nasr says: Amr bin Shimr narrated for us that Ammar attacked the Syrian army on that day while he was saying these lines: By the God of Kabah, I will not move from my position unless I get killed or observe something that I wish to observe. I will keep supporting and assisting Ali (a.s.) - the son-in-law of the Holy Prophet (p.b.u.h.), his trustee and the one who fulfilled his promise.

Nasr says: Abdullah bin Suwaid e Humari, who belonged to the family of Zul Kalaa', said to him: What is the Hadith that you have heard from Amr e Aas regarding Ammar?

Zul Kalaa' told him the entire incident; just when Ammar Yasir was killed, Abdullah left Mu'awiyah's army on his feet at night and was with the army of Amir al-Momineen (a.s.) in the morning.

Abdullah bin Suwaid was one of the most pious people of his time, and it was near that the Syrian people would have stumbled and scattered due to his act but Mu'awiyah said to them: Ammar has been killed by Ali (a.s.), as he was the one who brought him for this battle and made him a part of this dispute.

After this incident, Mu'awiyah said to Amr e Aas that you have ruined the Syrian people for me, 'is it necessary for you to disclose everything you heard from the Holy Prophet (p.b.u.h.)?'

Amr e Aas said: Yes, I said these words but I don't have the knowledge of the unseen to know that the Battle of Siffeen would take place. And moreover, I said this when Ammar was your friend, and you had said the same words that I have narrated regarding him.

Mu'awiyah became furious over Amr e Aas and decided to deprive him from his goods and benefits. Amr, who was an arrogant man, said to his son and friends: 'If the condition of this battle becomes evident, there is no good in Mu'awiyah's company, and I will definitely separate myself from him. Then he recited these couplets:

'You are furious over me for telling something that I heard, and you denounce me for it, whereas if you do justice, you have said similar words before me. Were you persistent and determinant on your words and didn't stumble and I stumbled upon what I said?

Mu'awiyah recited these couplets in reply of Amr e Aas: 'Now that the war has spread open the battlefield and this difficult act stands before us, after sixty years, you are tricking me again like you think that I don't discriminate between sweet and sour'.

When Amr heard these couplets, he went towards Mu'awiyah to gain his satisfaction and their ways united again.^{1 1}

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha: 14/4

16 significant points of Ammar's conversation with Zul Kalaa'

The narrations that we mentioned regarding the conversation that took place between Ammar and Zul Kalaa' hold many significant points which deserve to be studied in detail:

1. After hearing the Holy Prophet's prophecy, and finding out the authenticity of its association with his holiness, Zul Kalaa' became certain that what he has heard is true and it is the saying of the Holy Prophet (p.b.u.h.).

As he was tricked by the deceits and conspiracies of Mu'awiyah and Amr e Aas and did not recognize them worthwhile, he presumed that due to Ammar's presence in the army of Imam Ali (a.s.), he will be able to stop them from fighting and compel them to make peace.

Therefore, he requested his cousin Abu Nooh, who was one of the most powerful soldier of Imam Ali's army, to go along with him in order to meet Amr e Aas hoping to end the

bloodshed and reconcile with the help of his conversation with him.

But he was unaware of this fact that Mu'awiyah and Amr e Aas were not fighting Imam Ali (a.s.) for the sake of Islam's progress, but their fight was for power and government, and Othman's gown was nothing but a medium of deceiving the innocent people.

Being optimistic about the misleading politicians brings no positive result but rather upholds the misguidance and destruction of humanity.

2. In this incident, Amr e Aas accepts that he himself heard this Hadith from the Holy Prophet (p.b.u.h.), and after being definite about Ammar's presence in the army of Amir al-Momineen (a.s.), instead of joining him, he wishes to meet Ammar in order to find a way that can end the incident in his benefit, or makes Zul Kalaa' and his friend doubtful and sceptic. With this purpose, he moves ahead to meet Ammar.

The motive of politicians behind the meetings, talks and sessions which they hold with others, is nothing but the strengthening of their own goals; it's never about finding the true path or serving the people.

3. Zul Kalaa' had so many friends that if he would have joined Imam Ali's army, it would have created a conflict in the Syrian army. As Amr e Aas was aware of this reality, he designed a plot to stop this incident from occurring.

That plot was to misuse the issue of unity and peace. With the excuse of the existing unity between the two armies, based on their faith on God, Kabah and Quran, he intended to be relieved of a war that was showing signs of the Syrian Army's crushing defeat, and to prevent Zul Kalaa and his friends from joining the other army because it would mark their defeat evidently.

Therefore, he began to recite 'Shahadatain' (witnessing Allah's oneness and Prophet's prophet-hood) at the very first moment of his meeting

with the commander of Imam Ali's army in order to portray himself as a Muslim, but Ammar said in reply: 'Be silent! You have distanced yourself from it'.

Why did Ammar give such a reply to Amr e Aas?

Ans: He replied in such a manner because as per the belief of that great companions of the Holy Prophet (p.b.u.h), whoever did not believe in the Imam of his time, has even distanced himself from bearing witness to the oneness of God and the prophethood of Holy Prophet (p.b.u.h.). As per the belief of that great man, 'Shahadatain' will be effective only with the third 'Shahadat', and this reality was evident from the saying of that dignified personality of the Islamic world: 'Be silent! You have distanced yourself from it'.

Ammar, apart from being a faithful and brave person, also had expertise in oration, he said to Amr e Aas: 'Do you wish to hear such a statement which will associate you to infidelity even before you rise from

your position, and you will approve of it yourself?

Meanwhile, Amr e Aas felt that he was overpowered with the words of Ammar, therefore he addressed him with a nickname and said: O Aba Yaqzaan! In this army, you are the most followed and obeyed person out of all; for the sake of God, ask them to keep their weapons away from the killings... Why do you fight against us? Do we not worship the same God? Do we not pray in the direction of your Qibla or do we not invite towards what you invite? Do we not recite your Book and have faith in your Prophet (p.b.u.h.)?

At that time, the grand companion of the Holy Prophet (p.b.u.h.), and the friend and supporter of Imam Ali (a.s.) began to speak, and regarded the worship of Allah, the religion, Qibla, the Book of Allah and His Prophet (p.b.u.h.), all for himself and his friends, and said: 'These are not related to you and your friends'. Then he mentioned the command given by the Holy Prophet (p.b.u.h.)

about the fight against Nakitheen (the oath breakers of Jamal), and Qasiteen (the oppressors of Siffeen), and then he mentioned the Holy Prophet's saying that commands everyone to follow Imam Ali (a.s.).

The point that is worth focusing is that Amr e Aas regarded the Book of Allah, Qibla, the Holy Prophet (p.b.u.h.) and the worship of one God as the point of unity and as a medium of ending the war, but the powerful commander of the Iraqi Army rejected them and not just refused to accept the unity of Qibla, Book, Prophet, and God's worship, as the point of oneness, but he added: 'Qibla, Book etc. does not concern you and your friends'.

This is a reality which is believed by both the Shias and Sunnis; because Shias don't accept a sect (Nasibi) which seems to be unified on the basis of the Book, Qibla, Prophet and belief in One God, as Muslims and declare them as infidels.

Many of the Sunnis also refuse to accept many Muslim groups,

who believe in the Prophet, Quran and Qibla, and also have faith in Allah, as Muslims at all and have rejected them and declared them infidel. Therefore, how is it possible to consider the unity and oneness of a group merely on the basis of having faith in the same Book, Qibla, Prophet and God?

4. All these are for an individual who actually believes in God, Prophet, Book and Qibla; but if his actual faith is based on harmony and politics, or in other words, if it's based on hypocrisy - like the faith of Mu'awiyah and Amr e Aas, then how is it possible to consider these people unified with the men of Allah?
5. It is notable that the Holy Prophet (p.b.u.h.) said in his prophesies: "a group of people will indulge in deceit and will be examined but will become entangled in it". Then he commands Imam Ali (a.s.) that the mode of behaviour against these people is to fight them; even if they pray in the

direction of Kabah and consider Quran a heavenly book!

Ibn e Abil Hadid says with reference to this: A man stood in the presence of Imam Ali (a.s.) and asked: “O Amir al-Momineen, tell us about this disturbance and whether you enquired about it from the Holy Prophet (p.b.u.h.).

Imam Ali (a.s.) said: When the Almighty sent down the verse:

(الم* أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ)

‘Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction?’¹

I came to know that the disturbance will not befall us so long as the Prophet (p.b.u.h.) is among us. So I said, “O Prophet of Allah, what is this disturbance of which Allah, the Sublime, has informed you?” And he replied, “O Ali, my people will create trouble after me”.

Amir al-Momineen used to speak about this disturbance and therefore recalled *Amr bil Ma’roof* and *Nahi an’il Munkar* saying: ‘It is obligatory on you to attach yourself with the Book of Allah’. It means whenever a conspiracy arises and people get entangled in it, it is

¹ Chapter Ankaboot, verse 1 and 2

obligatory on you to attach yourself with the Book of Allah. This was the reason why a person stood up and asked about the disturbances.

This report, which has been narrated from the Holy Prophet (p.b.u.h.) and many of the reporters have narrated it from the saying of Imam Ali (a.s.), requires deep study. It is in this manner:

The Holy Prophet (p.b.u.h.) said to Imam Ali (a.s.):

“God has made obligatory on you to do Jihad against those individuals who fell in deceit, just like he made obligatory for me to do Jihad against the idolaters.”¹

Imam Ali (a.s.) said:

“I asked the Holy Prophet (p.b.u.h.): What is this conspiracy regarding which Jihad is obligatory on me?”

He replied: “There a groups which bear witness that there is not God but the unique God and I am the Messenger of God, but they will oppose my tradition.”

¹ To gain more information regarding ‘Kanzul Ammal: 215/8’ and Fazael ul Khamsa: 349 – 363/3.

I asked: “O Messenger of Allah! For what reason should I fight them while they also bear witness like I do?”

He replied: “For the Bid’ats (changes) they will bring in the religion and will oppose the order of the government.”

I said: “O Messenger of Allah! You are promising me the grade of martyrdom, now request the Almighty to provide me with the position of martyrdom before your holiness”.

He replied: “In that case, who will fight the oath breakers, the oppressors and those who will exit the religion? Indeed, I have promised you the grade of martyrdom and you will soon be martyred; your head will be striked with sword and your beard will be coloured with your blood, how would you endure that time? “

I said: “O Messenger of Allah! It is not the time of patience but the time of gratitude.”

He said: “Indeed, you are right. Now prepare yourself for strife as you will have to face it.”

I said: “O Messenger of Allah! If only you could brighten it for me?”

He replied: “Soon after my demise, my nation will indulge in affliction and will be tested. They will misinterpret the Holy Quran and will act upon their own will. Wine will be

made Halal on the name of grape juice, bribe will be made Halal on the name of gifts, and interest will be made Halal on the name of trade, and they will distort the meanings of Quran, and the misguiding words will prevail.

(When such a time occurs) Firstly, remain in your house until you take charge of the government, and when you will begin to govern, chests will fill with jealousy against you and situation will become inverted for you; at that time, you will fight for the interpretation of the Holy Quran, just like you fought for the its revelation; and this second case is not any less difficult than the first one.”

I asked: “O Messenger of Allah! How should I deal with those who will be entangled in conspiracies after your demise and on which position should I consider them? On the position of deceit or the position of turning back from the religion?”

He said: “On the position of deceits in which they will be immersed until they are submerged by justice.”

I asked: “O Messenger of Allah! Will justice submerge them from us or from others?”

He replied: “From us, as it has begun with us and will end on us, and the Almighty

will bless their hearts, by us, with love after idolatry.”

I said: “We praise Allah for the blessings which He has bestowed upon us out of His bounty”.¹

If we study this narration mentioned by both the Sunni and Shia clerics, the perceptions regarding faith will alter for many of us. Carefully study this narration twice and open the doors of guidance for yourself.

6. As per the aforementioned incident, Ammar counted himself as one among those who were involved in the killing of Othman. According to this narration, Ammar took part in the killing of Othman. In this case, as per the narrations which have arrived from the Holy Prophet (p.b.u.h.), which praise Ammar and the steadfastness of his path and character, we cannot denounce him because for killing Othman and Othman’s gown was a trap that helped them kill Ammar. Moreover, the view of Prophet

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha: 323/4

(p.b.u.h.) about Othman also becomes evident in this manner.

7. Even though Mu'awiyah regarded Ammar as a black careless slave, but he knew that his personality was so significant among the people that it was possible for him to stimulate his army and make them revolt against him. This shows that the rulers think so low of their opponents and depict them as worthless.

This strategy of Mu'awiyah was to degrade Ammar and defame his character, so that he could deceive the Syrian people and prevent them from his guidance.

8. As Amr e Aas was not capable of referring to Ammar as a black slave and defaming his actions, he designed another plot and as Zul Kalaa' did not get satisfied by the conversation that took place between Amr e Aas and Ammar, Amr said to him: Ammar will

soon leave them and join hands with us!

We conclude from his actions that the politicians seek aid of all kinds of schemes and lies for the purpose of proving their point.

9. As Zul Kalaa' was like all the other people who get deceived by the treacheries of the politicians, he remained on the wrong path. If he possessed the intelligence and wisdom, which every believer should possess, he should have selected the company of Ammar after hearing the narration. And supposedly, if Ammar would have joined another army later, he could have done the same in obedience of Ammar. But because of being deceived by Amr e Aas, he gave away his life on the wrong path whereas he could attain the eternal life by fighting the wrong doers for a few hours.

He did not know how delighted Amr e Aas was on his death. Zul Kalaa' was killed on the

same day when Ammar e Yasir was martyred, and Amr e Aas said to Mu'awiyah: I don't know that the death of which of the two made me happier.

10. Those who have a social personality, should know that people watch their actions carefully. As his personality has an influence over the people, they observe his character and words with full attention and follow him.

Therefore, if they choose the wrong path, they will not only misguide themselves but also drag a group of people towards misguidance. If they are given a choice between two wrongs or between wrong and right, and they chose the wrong one, a vast group of people will choose the same wrong option because of their choice and belief, and they will be held responsible for it on the Day of Resurrection.

As Amr e Aas knew that Zul Kalaa' has a social influence and he has the ability to take away a vast group of Syrian soldiers towards Imam

Ali (a.s.), hence he said to Mu'awiyah: 'If Zul Kalaa' would have remained alive after the death of Ammar, he would definitely take all his friends away from us and join hands with them, which would ruin the situation for us.

11. It was not only Zul Kalaa' who was aware of the Prophetic prophecy, but the majority of Syrian soldiers were aware of it, therefore, there arose a conflict between them after the martyrdom of Ammar, but Mu'awiyah immediately plotted a new strategy and spread the rumour that Ammar was killed by someone who brought him to the battlefield! His words were effective on the common Syrian people and it stopped their conversations.

The apparent defeat faced by the truth against the wrong was caused by the following two reasons in the entire history:

- a) The conspiracies and plots laid by the faithless politicians.

b) The easily trusting nature of the people that caused them to accept whatever they heard and be influenced by false stories which resulted in their support for the treacherous politicians.

12. To whichever extent may truth be sour and difficult, but at last, it shows the way (although for a few), and guides the people, and separates them from the common men. Even in the Battle of Siffeen, where the majority got deceived by the treacheries of Mu'awiyah and Amr e Aas, but a few people from Mu'awiyah's army, like Abdullah bin Suwaid, joined Imam Ali's army after the martyrdom of Ammar.

The joining of their hands with the army of Imam Ali (a.s.) enraged Mu'awiyah and he sent a message for Amr e Aas: You have ruined the Syrian people for me; is it necessary for you to say all that you heard from the Holy Prophet (p.b.u.h.)?

13. Amr e Aas replied to Mu'awiyah's objection, and like the politicians who try to blame others for all their sins and errors, they became angry with each other and Amr e Aas decided to separate himself from Mu'awiyah; but the politicians know that it is necessary to live in harmony with each other in order to attain the worldly motives and desires, hence they made peace with each other and raised the flag of injustice against justice by setting the war ablaze again.

14. One of the most significant and crucial points that should be understood by everyone, and it should be known that this point is extremely valuable because the life of a nation's beliefs is attached to it, is that history repeats itself.

We should all know that most of the incidents that have taken place and filled the pages of history, will repeat themselves in another form and colour. If we feel saddened after studying our history and the historical and

religious incidences that occurred in the past, like the deceit of Amr e Aas and the immorality of Abu Musa Ash'ari, then we should be very careful that we do not stand ourselves in the same row.

If Abu Musa and Amr e Aas united with each other in order to set Imam Ali (a.s.) aside, and Amr e Aas chose Mu'awiyah after deceiving Abu Musa Ash'ari, then we should also not destroy the Shiite sect, by setting aside the Shiite values and beliefs, so that the followers of Amr e Aas and Mu'awiyah become dominant.

If it is such that our motive should be unity and oneness, and the necessity of abstaining a few values and beliefs of Shias is felt, then how many values have been abstained by the Sunnis?

Is this unity not similar to the unity of Amr e Aas and Abu Musa Ash'ari? If it is not such, then why should the Shias abstain from their values alone?

Yes, if we were not present at the time when the flames of war were blazing in the Battle of Siffeen, and if we couldn't take part in it to sacrifice our lives on Amir al-Momineen (a.s.), then we should at least try not to walk on the path of Abu Musa and Amr e Aas!

Therefore, the pure-hearted and innocent people should always be cautious and know that political unity is different from the unity of beliefs. Those who know how to discriminate, should not mix these two things, and with regard to the Day of Resurrection, we should not sell our pure beliefs to the impure people.

Whenever we discuss about unity and oneness, our motive should always be political unity, if necessary, or else how can two different groups with two different Imams possibly unite? Is it not such that over issues other than Imamate, individuals of two different nations having different president, is it possible for them to have unity in their laws? Yes, if the enemy attacks both the countries, it is possible for them to unite politically in order to defend themselves and unite in their war against the enemy.

Therefore, when two countries cannot unite on the grounds of their laws, behaviour and characters, because they are following two different law-makers with different beliefs, then for two nations who have majority in different countries, how is it possible for them to unite on the grounds of faith and behaviour?

Yes, the Book of Allah is one but it is interpreted in different ways. Qibla is the same but the prayer offered in its direction is different.

We share the same Prophet (p.b.u.h.) but not everyone paid heed to his words, moreover, his most important commands like the ones in Ghadir, the Hadith of ‘Manzilat’ and all the sayings regarding the Holy Progeny (a.s.), were abstained.

Therefore, with respect to unity and oneness, we should be careful if we are walking on the path of Amr e Aas, or we share the same belief as Ammar e Yasir and are walking on a path that ends in paradise.

15. In the Battle of Siffeen, some of the prominent Arab men like Zul Kalaa’, some of the most pious and god-fearing people like Abdullah bin Suwaid, along with other common men of the society, like the followers of Zul Kalaa’, were of this belief that as per the prophecy of the Holy Prophet (p.b.u.h.), they should surely be with the army in which Ammar exists. Because as per the saying of his holiness, the criteria of a group’s rightness and aptness is the presence of Ammar in that particular group.

Therefore, they considered Imam Ali (a.s.) and his army on the right path provided that Ammar is along with them, or else, they did not have faith and awareness regarding the greatness and righteousness of Imam Ali (a.s.).

And this proves this point that even after years of his governance over Syria and rule over the people, Mu'awiyah did not mention a single saying of the Holy Prophet (p.b.u.h.) regarding the attributes of Imam Ali (a.s.) and the Holy Progeny, and they did not have any awareness and cognizance regarding the Prophet's Holy Progeny – which is a pillar of the religion.

Thus, if Mu'awiyah spoke about Salaat, fastings etc. it was only for the establishment of his government and not because he had faith in Islam. Therefore, wherever he felt that the religious commands can be harmful for him, he either remained silent or introduced them to the people in the opposite manner. Therefore, instead of praising and acknowledging the efforts of the Holy Progeny (a.s.), he tried to denounce them, and this itself proves that Mu'awiyah was a political leader, not a religious governor.

If Mu'awiyah and Amr e Aas had faith in God, His Prophet, His Book and the Qibla, and they did not wish to fight anyone who possessed

these beliefs, then why did they not accept the invitation of Amir al-Momineen (a.s.) towards the Holy Quran before the fight had begun?

And why did they start the fight? Were there two Gods, two Prophets, two Books and two Qibla, which cause them to begin the war and when they felt their defeat, their God, Prophet, Book and Qibla became one?

If Mu'awiyah and Amr e Aas truly believed in God and His Prophet, His Qibla and Book, and considered themselves unified with the people of Iraq and Imam Ali's army on these grounds, and considered fighting against each other against the unity and oneness, then after the Battle of Siffeen, why did the friends of Mu'awiyah attack the Iraqi nation several times and shed the blood of Muslims in large numbers?

The case of the military assaults designed by the son of Irtaat, on the command of Mu'awiyah, has been mentioned by both the Shia and Sunni clerics in their books; weren't these military assaults and the killings of defenceless Muslims a breach of unity and oneness?

Similarly, the attack on Egypt by Amr e Aas, with Mu'awiyah's directions, and his assaults on that land, and the killing of innocent

people due to their love for Imam Ali (a.s.), and the martyrdom of Mohammad bin Abi Bakr, and the burning of his corpse inside a donkey's skin, were these acts done on the grounds of unity and oneness?

If Mu'awiyah was 'Khaal ul-Momineen' or the uncle of Believers because he was the brother of Umm e Habiba, then Mohammad bin Abi Bakr was also 'Khaal ul-Momineen' as he Ayesha's brother and Abu Bakr's son. Was the fight between one 'Khaal ul-Momineen' and other 'Khaal ul-Momineen', and thereafter, setting ablaze the corpse of Mohammad bin Abi Bakr inside a donkey's skin, an evidence of the unity of Mu'awiyah with those who believed in the same God, Qibla and Quran?

16. A point which is extremely significant and worth focusing is that the Holy Prophet (p.b.u.h.) openly said in this narration:

'This conspiracy will entangle the people throughout the future history until the government of justice is established and justice prevails in the society'.

Therefore, as we said earlier, these misleading thoughts and misguiding beliefs were not confined to the time of Mu'awiyah and Amr e Aas, but they will continue to exist until the arrival of Imam e Asr (a.t.f.s.); just the way it was mentioned by the Prophet (p.b.u.h.) in the Hadith.

Thus, we should be very careful that we don't walk on the path of these misguiding beliefs until the just and rightful government of Imam e Asr (a.t.f.s.) prevails in the entire world.

At that time, when the worldwide government of Imam e Mahdi (a.t.f.s.) will overcome the entire world with its justice, and eradicate these conspirers from the pages of history, love and friendship will dominate the hearts, unity and oneness will attain its true form, and there will not be any jealousy and immorality in the people; just like the beginning of justice was with this family, it will end by the hands of the powerful divine asset of the Holy Progeny (p.b.u.h.), Imam e Asr (a.t.f.s.).

Prophetic Prophecy regarding Owais e Qarani, and his participation in the Battle of Siffeen

‘Owais e Qarani is regarded as one of the most pious and respected ‘Tabe’een’ who was martyred in the Battle of Siffen in the army of Imam Ali (a.s.).’

It is mentioned in a narration of Abdur Rahman that: In the Battle of Siffeen, a man from the Syrian army came in the open, faced the Iraqi army and said: Is Owais e Qarani among you?

I said to him: Yes.

The Syrian man said: I heard the Holy Prophet (p.b.u.h.) say:

''خير التابعين اويس القرني''

‘The best of ‘Tabe’een’ is Owais e Qarani’.

He said this and exited the Syrian Army and joined us.

It has been narrated by Asbagh bin Nabata that: I was in the Amir’ al-Momineen’s army in the Battle of Siffeen when ninty nine people pledged allegiance with him and his holiness said:

‘Where is the hundredth person? The Holy Prophet (p.b.u.h.) informed me that hundred men will make allegiance with me today’.

Asbagh says: At that time, a man who was wearing two woollen gowns on his body and had two swords with him, came in front and said: Stretch your hand so that I can pledge allegiance with you.

Imam Ali (a.s.) said: For what do you wish to pledge allegiance?

He said: For sacrificing my life on you.

He asked: Who are you?

He replied: I am Owais e Qarani.

Thereafter, he pledged allegiance with his holiness and fought before him until he attained martyrdom and his body was found among the soldiers.

It is written in ‘Manaqib e Ibn e Shehr Aashob’ that: He had two swords with him and had also brought a sling with him to throw stones towards the enemies.

It is narrated from Asbagh in ‘Hul’yatul Awliya’ that: The reason why Owais could not meet the Holy Prophet (p.b.u.h.) was his good deed for his mother. It was Owais’ habit that when the time of dusk arrived, he used to say:

‘Tonight is for Rukoo’ and used to remain in the position of Rukoo’ until morning, and when it was night again, he used to give away all the edibles and clothes he had in his house as Alms and then say:

اللَّهُمَّ مَنْ مَاتَ جُوعًا فَلَا تُؤَاخِذْ بِهِ، وَمَنْ مَاتَ عُرْيَانًا فَلَا

تُؤَاخِذْ بِهِ

‘O Lord! Do not question me if a person dies starving and do not question me if a person dies naked’.

It is mentioned in another Hadith that the Holy Prophet (p.b.u.h.) said to his companions one day:

ابِشْرُوا بِرَجُلٍ مِنْ أُمَّتٍ يُقَالُ لَهُ: أُوَيْسُ الْقَرَنِيِّ؛ فَإِنَّهُ يَشْفَعُ لِبَشَرٍ رَبِيعَةٌ وَمُضَرٌ-

‘Give good tidings to a man from my nation who is called Owais al-Qarani, and he will (on the Day of Resurrection) intercede as many individuals as those from the tribes of ‘Rabea’ and ‘Mudar’.¹

As per this narration, Owais e Qarani was on Imam Ali’s side in the battle of Siffeen and had pledged allegiance with his highness, but in the other narration that we will

¹ Zindagi e Ameerul Momineen: 559

mention, he has pledged allegiance with his highness in the city of Kufa.

The Martyrdom of Owais e Qarani in the Battle of Siffeen

In the Battle of Siffeen, many of the great companions of the Holy Prophet (p.b.u.h.) took part and stood up to fight against Mu'awiyah and his supporters under the flag of Amir al-Momineen (a.s.) and attained martyrdom.

Apart from the companions, even the 'Tabe'een' were in large numbers, who fought in the army of Imam Ali (a.s.) against Mu'awiyah and the Syrian Army.

One of those glorified men who had great love for the Prophet (p.b.u.h.) and his Holy Progeny (a.s.), was Owais e Qarani.

Owais e Qarani is a renowned person who however could not see the Holy Prophet (p.b.u.h.), but had extreme love for him and his holiness also had great liking for him.

He joined the supporters of Imam Ali (a.s.) and stood up for the help and assistance of his holiness.

'One day, Imam Ali (a.s.) was seeking allegiance from people in Kufa, to fight against Mu'awiyah, the fight which was later known as

the Battle of Siffeen. A person from the people of Kufa arrived near him and introduced himself as Owais e Qarani. Imam Ali (a.s.) said:

One day, the Holy Prophet (p.b.u.h.) said to me:

ان أدرك رجلاً من أمته يقال له "اويس قرني"، من حزب الله ورسوله، يموت على الشهادة يدخل فشفاعته مثل ربيعة ومضر

‘Indeed, I will meet a person named Owais al-Qarani, he belongs to army of Allah and His Prophet, he will be martyred and on the Day of Resurrection, he will intercede for as many individuals as the members of the tribes ‘Rabea’ and ‘Mudar’ who will enter Paradise.

Owais took part in the battle of Siffeen and attained martyrdom¹.’

The notable points of this narration

This Prophetic prophecy not only proves the importance of Owais e Qarani and the rightness of the path he will walk on, but the martyrdom of Owais in the Battle of Siffeen, with respect to the Prophet’s prophecy about his death and martyrdom, is one of the many evidences which prove that the right path is only

¹ Ee’jaz e Payambar e Aa’zam (s.a.w.s.) dar Peshgoyi az Hawadith e Aayende: 290

the path of Imam Ali (a.s.), and only the ones who obey the Holy Prophet (p.b.u.h.) will walk on this path.

Many significant points can be extracted from this narration, which are as follows:

1. The prophecy of Prophet (p.b.u.h.) regarding the arrival of Owais e Qarani in the holy presence of Imam Ali (a.s.).
2. Owais e Qarani has been introduced as a member of Allah and His Prophet's army, although he did not physically live close to his holiness; therefore, physical proximity or distance does not prove a person's capability.
3. The prophecy of Holy Prophet (p.b.u.h.) regarding the future of Owais e Qarani which states that his life will end with his martyrdom.
4. The righteousness of Imam Ali (a.s.) and all those who gave away their lives under his flag; they are all martyrs.
5. The actual meaning of 'Shifa'at' or intercession can be understood from this narration; the Holy Prophet (p.b.u.h.) said: 'he will enter with the help of his intercession'.

6. The issue of Shifa'at is not specifically for the infallibles, but their dignified friends can also intercede even if the number of individuals are equal to the members of the tribe 'Rabea' and 'Mudar'.
7. Apart from the above points, this narration is an appropriate guide for those who indulged in scepticism, and due to the propagandas of Mu'awiyah, could not discriminate between the right and the wrong path; because they could find out that men like Ammar eYasir and Owais e Qarani - who join only that group which is on the right path, are a part of which group so that with their help, they could be aware of the rightness of the group in which they belong.

It is notable that a group of people who were aware of these narrations, left the army of Mu'awiyah in the Battle of Siffeen and joined the army of Imam Ali (a.s.), of which Owais e Qarani was a member.

The Prophecy of Issa (a.s.) regarding the Battle of Siffeen

Another significant incident that proves the wrongness of Mu'awiyah and his supporters, is the prophecy of Issa (a.s.) regarding the Battle of Siffeen.

This prophecy has been narrated by the prominent authors of both Shia and Sunni sect where they have also mentioned the incident of a monk's martyrdom.

In the book 'Tareekh e Raudatus Safa', the prophecy of Issa (a.s.) is mentioned in the following manner:

'Imam Ali (a.s.) moved from Nukhaila with an organised army and when the time of prayer arrived, he descended near a mosque that was on his way. He recited the prayer in its short manner and moved quickly from that place until he reached the monastery of Abu Musa. There he offered the Asr prayer and moved ahead until he reached the bank of river Euphrates where he offered the Maghrib prayer. Then he halted his army in the camps of Madaa'in, the farmers there requested him to stay with them but he refused their offer and after passing the night at that place, he moved forward until he reached the 'Dar ul Mulk' of Cyrus Anusherwaan, and

then moved forward from that place passing by different places until he entered the boundaries of the Arabian peninsula and reached the monastery of a monk, which was built above a Minaret. Imam (a.s.) tied the curbs of his horses and called the monk, when the monk heard a loud voice, he came outside his monastery with his red-coloured lean body wearing a black dress.

Imam Ali (a.s.) asked him: Do you have some water as my soldiers are thirsty?

The monk said: Wait for a while so that I can bring a bucket of drinkable water.

Imam Ali (a.s.): That quantity of water will not be sufficient.

The monk said: I will bring in such quantity that will be sufficient for twenty people.

Imam (a.s.) said: There is a large group of people with me.

The monk said: I have three vessels full of water, I will give it all for you and will place everything that I have before your feet.

Imam Ali (a.s.) said: O Monk! There is a spring of water near this minaret, from which six prophet of Bani Israel have drunk water. At present, that spring is hidden from the eyes of an observer like the water of animals.

When the monk heard these words, he descended the roof and said: My father narrated from his father that in this area, there is a spring of water which is concealed, it will not be opened by anyone but a Prophet or his successor.

Imam Ali (a.s.) said: I will find that hidden spring, by the will of Allah.

The monk asked: What is your name?

Imam (a.s.) said: Ali bin Abi Talib.

The monk said: I have inherited a book from my father in which the name of the last Prophet (p.b.u.h.) and the name of the person who will find the spring is written. And if this case is resolved by you, I will become Muslim on your hand.

Thereafter, Imam Ali (a.s.) moved towards the eastern side of the monastery and drew a circle of approximately twenty metres circumference and asked the people to dig the land within that area; and after digging a small portion, a large stone was found which could not be moved by the individuals of a powerful tribe together; all their effort to move the stone went in vain.

Imam Ali (a.s.): If the Almighty God wishes, I will move this stone from the opening of the spring myself.

The monk asked: How can you possibly do this alone? Because a group of powerful and athletic men were unable to lift it.

Imam Ali (a.s.) said:

‘O Monk! One day, I was walking along with the Holy Prophet (p.b.u.h.), out of nowhere, he saw a group of powerful men of Quraysh striving with all their might and power to lift a stone from its position. The Holy Prophet (p.b.u.h.) addressed them: Do you assume that this is strength? Strength is to control your wrath and anger when you are filled with it.

Then, he went at the peak of Mount Abu Qubais and pushed a huge rock, when that rock reached the ground, it spoke miraculously: Who can put this rock back on its position?

They said: No one has the strength to lift it.

The Holy Prophet (p.b.u.h.) said: All of you rise together, except my uncle Hamza, Abbas and my cousin Ali (a.s.).

Abu Jahl, the cursed, began to laugh upon hearing this word and said: Who is this child whom you count among your dignified people?

When the Holy Prophet (p.b.u.h.) witnessed the mockery of Abu Jahl, he said: I know something that you do not know.

Then he said: O Ali! Recite the phrase ‘La Haula wa La Quwwata illa Billah’ and lift this rock.

I recited those words and easily lifted that rock.

O Monk! We are the treasurers of the Divine treasures and the inheritors of the heavenly revelations! With the assistance of the divine force, I will solve the matter.”

When his speech ended, he placed his chest on the stone and exerted power, then lifted that huge stone from the opening of the spring and threw it away, and a stream of clean, cold and drinkable water ran from beneath the stone which quenched the thirst of his soldiers and rides, and people’s faith on his position and greatness exceeded.

After witnessing this incident, the monk accepted Islam and took his holiness’ leave to bring that book which he inherited from his forefathers for Imam (a.s.). That book was in Syriac and the translation of its summary is that Sham’oon narrates from Issa (a.s.) that he said:

‘After me, the Almighty God will sent a Prophet who will be the seal of all the prophets and messengers.

He will be of good ethics and not speak aloud in the markets, and will not do a commit a

bad deed if he faced one, he will forgive and be merciful to them, and his nation will praise the Almighty both in solitude and in open.

And when he passes away from this world, his followers will unite after their conflict, and after sometime, there will be a conflict between them again. Then a man from his nation, will move ahead with the people of east to fight against the people of west, and he will cross this seashore. His looks and character will be similar to that Prophet (p.b.u.h.) and his decisions will be based on justice and righteousness; he will not show laziness in giving the crucial verdicts, and will not accept bribe; the worldly ornaments are less precious than ashes for him, death is easier for him than swallowing water down his throat; he fears the Almighty in solitude and practices justice and righteousness openly.

Whoever lives in his time, should follow him and be obedient to him as his happiness will take you close to the satisfaction of the Almighty.

How fortunate is someone who will see him!

When his holiness, Amir al-Momineen (a.s.) became aware of its context, he praised the Almighty saying:

‘How can I express my gratitude for this blessing, with his will, I am among those who are remembered and not the ones who are forgotten’.

The monk said: O Amir al-Momineen, I will not depart from your holy service ever, and will serve your highness throughout my life and will bear the difficulties and miseries that I have to face in this world with all my heart and soul.

Habibatul Ghurba says: That man was with Amir al-Momineen until he attained Martyrdom in the Battle of Siffeen and Imam Ali (a.s.) offered prayer for him and said: ‘He belongs to my Ahl e Bait’.¹

The most significant point that can be derived from this narration is that Muwaiyah’s army is referred to as the people of west, which can be an indication towards the connection of Mu’awiyah and the Roman emperor. We will discuss about this topic under a suitable discussion, if Allah wishes.

¹ Tareekh e Radatus Safa: 1946/4

Prophetic Prophecy regarding 'Arbitration'

The prophesies of Holy Prophet (p.b.u.h.) regarding the Battle of Siffeen and the issue of Arbitration, is so evident and apparent that if the Muslims think about it paying a little attention, they will easily understand that Mu'awiyah acted in opposition to the command of Holy Prophet (p.b.u.h.), in the Battle of Siffeen.

In order to make the reality apparent, we will narrate the actual incident and then mention the significant points derived from it:

Ibn e Abil Hadeed writes:

'After the Battle of Bani Quraiza and their shameful defeat, which was caused by the Jew Hayy bin Akhtab, in the fifth year of migration, a news was given in Medina that a group of dacoits are blocking the path of the caravans and are looting them in 'Daumatul Jandal¹', which is situated in northern Medina.

The Holy Prophet (p.b.u.h.), on the twenty fifth day of Rabi ul Awwal, in the fifth year of Hijrah, moved from Medina towards the the land of 'Dawmatul Jandal' along with one thousand companions.

¹ Dawmat ya Dawma, was the name of Prophet Ismael's son.

When the dacoits saw the Muslim army coming, all of them evaded but some amount of their wealth and belongings fell in the hands of Muslims.

At the time of halt at ‘Dawmatul Jandal’, the Holy Prophet (p.b.u.h.) addressed his companions, among whom was Abu Musa Ash’ari also, and said:

‘After my demise, two people will sit here for judgment and their judgment will be based on oppression and injustice, just like the two individuals of Bani Israel who also gave a verdict based on injustice at such a situation’.

This prophecy of Prophet (p.b.u.h.) in the fifth year of Hijrah, turned into a reality after more than thirty years when Imam Ali (a.s.) was compelled to accept Arbitration in the Battle of Siffeen. From the army of Imam Ali (a.s.), Abu Musa Ash’ari was selected for this purpose which was not done by the approval and consent of Imam (a.s.), and it was Amr e Aas who was selected from Mu’awiyah’s side.

These two individuals sat for giving a verdict on the land of ‘Dawmatul Jandal’. In this judgment, although Abu Musa was the representative of Imam Ali (a.s.), he committed treachery and brought down his holiness from the position of caliphate – which his absolute

right, but Amr e Aas gave the verdict in favour of Mu'awiyah's caliphate.

As per Ibn e Abil Hadeed and all the other Sunni scholars, the prophecy of Holy Prophet (p.b.u.h.) was thirty years prior to the incident of 'Hakamiyyat', and it proved for everyone that in that incident, Imam Ali (a.s.) was deprived of his right and Mu'awiyah usurped the chair of caliphate with injustice and oppression.

Another prophecy of His Holiness (p.b.u.h.) regarding Arbitration

Ibn e Abil Hadeed narrates from Nasr bin Muzahim that: When Amr e Aas and Abu Musa Ash'ari began to write the letter of peace treaty, they wrote in the following manner:

This is a covenant approved by Amir al-Momineen (a.s.) and Mu'awiyah bin Abi Sufiyan.

Mu'awiyah said: How disgusting a man I would be if I agree that he (Ali a.s.) is Amir al-Momineen.

When the letter of covenant was sent to Imam Ali (a.s.), he ordered to strike off the title of 'Amir al-Momineen' and said: 'The Holy Prophet (p.b.u.h.) said to me while the peace

treaty of Hudaibiyah was being written, ‘O Ali! Similar judgment will be made for you as well.’¹

Now we will present the actual incident before you, which is the prophecy of Prophet (p.b.u.h.) regarding the Arbitration, in the following lines:

‘The Holy Prophet (p.b.u.h.) stayed for twenty days in the area of ‘Hudaibiyah’. In this duration, the messengers of Prophet (p.b.u.h.) were sent to Mecca in order to convince the idolaters for their visit with the purpose of Umrah, and their messengers used to come to ‘Hudaibiyah’ in order to restrict the Holy Prophet (p.b.u.h.) from entering Mecca.

At last, the idolaters reached to this conclusion that they should sign a peace treaty with the Prophet (p.b.u.h.) which will restrict him from visiting Mecca that year, and in return, he can visit Mecca in the next year for the duration of three days but only for the purpose of Umrah.

Two men from the leaders of idolaters namely Suhail bin Umar and Hafs bin Ahnaf, left Mecca in order to sign the treaty. Mikariz, son of Hafs, moved ahead of them as their

¹ Ee’jaz e Payambar e Aa’zam (s.a.w.s.) dar Peshgoyi az Hawadith e Aayenda: 178

guard. When the Holy Prophet (p.b.u.h.) saw Mikariz from far, he said to his companions:

‘No one should speak to him as he is an oath-breaker and immoral person’.

Therefore, none of the companions of the Holy Prophet (p.b.u.h.) spoke to him, and when he saw Suhail bin Amr, he said:

‘This case became easy for us’.

After an introductory conversation, they decided to write the letter of treaty. Imam Ali (a.s.) was standing beside the Holy Prophet (p.b.u.h.) with the writing tool in his hand; Suhail and Hafsa were sitting on their knees and all the other companions of the Holy Prophet (p.b.u.h.) were standing around the tent and witnessing the act of writing.

Prophet (p.b.u.h.) commanded Ali (a.s.): ‘Write *Bismillahir Rahmanir Raheem*’

Imam Ali (a.s.) began to write while Suhail quickly moved his hand forward and stopped him from writing, and said: What is ‘Rahman’ and ‘Raheem’? I do not know of any ‘Rahman’ or ‘Raheem’. Write ‘*Bismika Allahumma*’.

Imam Ali (a.s.) looked at the Holy Prophet (p.b.u.h.), his holiness said with calmness and patience:

‘O Ali! Write ‘*Bismika Allahumma*’.

Then his holiness said: ‘Write; this is a peace treaty with Muhammad, the messenger of Allah.

Again, Suhail moved his hand forward quickly and said: O Muhammad! If we accepted you as the messenger of God, there wouldn’t be any of these conflicts! Write your name along with your father’s name.

The Muslims began to whisper things to each other, but Imam Ali (a.s.) was awaiting the command of the Holy Prophet (p.b.u.h.), who said:

‘O Ali! Write ‘Muhammad bin Abdullah’ instead of ‘Muhammad, the messenger of Allah’.

Anyways, the peace treaty was written in this manner and each time Suhail came up with a new objection.

When Imam Ali (a.s.) erased ‘Muhammadur Rasoolullah’ and wrote ‘Muhammad bin Abdillah’, the Holy Prophet (p.b.u.h.) turned towards him and said: ‘O Ali! One day they will do the same with you’.

Thirty one years later, in the Battle of Siffeen, when the representative of Imam Ali (a.s.), Abu Musa Ash’ari, and the representative of Mu’awiyah, i.e. Amr e Aas, sat in Dawmatul Jundal for judgment, history repeated itself; because just as the Holy Prophet (p.b.u.h.) said,

while the peace treaty was written, Amr e Aas said to Abu Musa Ash'ari: O man! If we considered Ali as Amir al-Momineen, we would not have fought against him.

When these remarks were heard by Imam Ali (a.s.), he immediately recalled the words of Prophet (p.b.u.h.) and said:

‘There did not exist anyone more truthful than Holy Prophet (p.b.u.h.)’.¹

Another prophecy of Holy Prophet (p.b.u.h.) regarding Arbitration – as per another narration

Ibn e Abil Hadeed says: Abu Muhammad bin Matwiya writes in the book ‘Al Kifaya’: Abu Musa has committed a great sin due to the verdict given by him, and his act resulted in a damage that is not hidden from anyone, and Imam Ali (a.s.) used to curse him and others in the ‘Qunoot’ of his prayers in these words:

‘O Allah! Send your curse firstly upon Mu’awiyah, secondly upon Amr e Aas, thirdly upon Abu Aa’war Salami and fourthly upon Abu Musa Ash’ari’.

¹ Ee’jaz e Payambar e Aa’zam (s.a.w.s.) dar Peshgoyi az Hawadith e Aayenda: 187

It is narrated from Imam Ali (a.s.) that he used to say regarding Abu Musa that:

‘Firstly he absorbed the colour of knowledge, which was worth absorbing, then he was pulled away from it like he deserved to be pulled’.

Ibn e Matwiya says: Abu Musa is someone who narrated from the Holy Prophet (p.b.u.h.) that:

‘Among the sons of Israel, there were two misguided judges and very soon, two misguided judges will emerge from my nation as well; whoever follows them, will also be misguided.’

They said to him: Lest you be one of the judges?

He used to say: No, or used to give some other answer with the same meaning. And when he became indulged in that issue, it was said about him that he has gotten his tongue into curse and disaster. As regards to his repentance, there isn’t any proof of it like the repentance of others.¹

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha: 401/5

The significant points derived from prophecies regarding Arbitration

In the narrations, there are notable and significant points that should be studied carefully:

1. It can be concluded from the words of the Holy Prophet (p.b.u.h.) that he denied this issue that justice is for all the companions; and all the companions do not consider themselves as just; because his holiness clearly stated: ‘Two men from my companions will sit for making a judgement but their judgment will be based on oppression and injustice’.

Therefore, he did not consider them as two just judges but moreover, introduced them as oppressors and unjust.

2. Another point is that according to this narration, the Sunnis are not left with any logical reasoning that proves the justice of all the companions and their claim is void.
3. The third point which is also notable, is that the Holy Prophet (p.b.u.h.) declared the verdict of both the sides as false and regarded it as oppression and injustice.

Therefore, the verdicts made by Abu Musa and Amr e Aas, where former deprived Imam Ali (a.s.) of caliphate and latter allotted Mu'awiyah as the Caliph, were based on oppression and injustice, and resulted in the following:

- a) Caliphate was proven for Imam Ali (a.s.) and depriving him was a sign of oppression and cruelty.
- b) Mu'awiyah did not deserve the qualities of becoming a Caliph but he was allotted this position, which was another form of oppression and injustice.

Therefore, as per the saying of Holy Prophet (p.b.u.h.), Imam Ali (a.s.) is his true caliph and Mu'awiyah usurped the right of his holiness, who dealt with injustice in the incident of Arbitration and eventually faced oppression.

4. The sayings of Holy Prophet (p.b.u.h.) were always in the light of Quran and the Divine revelation. Just as the Almighty said:

(وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ)

‘Nor does he speak of (his own) desire; it is not save an inspiration that is inspired’¹.

Hence, it is apparent that the Arbitration which was denounced by the Holy Prophet (p.b.u.h.), was not based on the verdict of Quran and both the sides gave verdict based on their inner desires, and not using the verses of the Holy Quran.

Which verse of Quran implicates on the deprivation of Imam Ali (a.s.) from caliphate and the allotment of Mu’awiyah on that position?

5. The issue of Arbitration was not brought about to abide by the verdict of Quran, but was an excuse to end the battle and to prevent Mu’awiyah and Amr e Aas from a definite defeat.
6. If the issue of Arbitration was intended to abide by the verdict of Quran and not as an excuse of ignoring a definite defeat, then why did they not accept the invitation of Imam Ali (a.s.) towards accepting the Divine verdict and abiding by the Holy Quran, before the war had begun?

¹ Chapter Najm, verse 3 and 4

7. When there wasn't any verdict given in the incident of Hakamiyyat from the Holy Quran, and they did not select any verse for reasoning their verdict, and as the Holy Prophet (p.b.u.h.) had also opposed the incident of Arbitration long before it occurred, then how does a group of Muslims consider Mu'awiyah the caliph of Holy Prophet (p.b.u.h.)? It is when the Holy Prophet (p.b.u.h.) himself opposed the entire incident of Arbitration.
8. It was not just the incident of Arbitration that did not have anything to do with the verdict of Quran, but even the battle between Mu'awiyah and Imam Ali (a.s.) and his opposition of his holiness, was against the Quran; because with the death of Othman, neither did Mu'awiyah have the authority of ruling over Syria, nor was he entitled the next caliph. Hence, as he was not entitled the caliph, he could not avenge his blood.
9. Apart from this, as the sons of Othman were alive, Mu'awiyah could not possible avenge his blood, then how did he call himself the avenger of his blood?

Therefore, his conflict and strife against Amir al-Momineen (a.s.), was also against the Holy Quran.

10. Another significant point: Just like the removal of the word ‘Rasoolullah’ from the peace treaty of Hudaibiyah was against the truth and the Divine verdict, similarly, the removal of the title ‘Amir al-Momineen’ in the case of Arbitration was also against the truth and the Divine consent.

Therefore, just because Muhammad (p.b.u.h.) was the messenger of Allah, and this title should be read along with his holy name, similarly, the title of ‘Amir al-Momineen’ should be read along with the name of Imam Ali (a.s.). Just like the removal of word ‘Rasoolullah’ is an act of injustice with the Holy Prophet (p.b.u.h.), the removal of ‘Amir al-Momineen’ is also an act of injustice with regard to Imam Ali (a.s.).

11. As the removal of the title ‘Amir al-Momineen’ was an act of injustice with Imam Ali (a.s.) because he actually was the leader of the faithful, then there isn’t

any claim left for Mu'awiyah because he is neither Amir al-Momineen, nor the caliph of Prophet (p.b.u.h.).

12. Because Mu'awiyah did not withhold the position of Amir for the believers or their caliph, then with the claim of such position, he proves that he is a misguided and misleading person, and all his followers are misguided as well.

13. According to the third prophecy of Prophet (p.b.u.h.), not only Mu'awiyah was misguided, but both the judges who became the cause of his dominance, were misguided as well, and whoever follows them will also be considered misguided.

It is notable that Abu Musa Ash'ari himself heard and narrated this prophecy from the Holy Prophet (p.b.u.h.).

The Prophetic prophecies regarding the occurrence of the incident of Arbitration and its falsehood, come along with a large number of crucial points which clearly proves for all of us that Mu'awiyah did not have any right to sit on the chair of caliphate, and with the help of the plots that were designed by him from before, along with his own deceits and the treacheries of

Amr e Aas, he was able to deviate a large number of Muslims from the right path.

Other prophecies of the Holy Prophet (p.b.u.h.), besides the ones on the issue of Arbitration, clearly prove that the behaviour and character of Mu'awiyah was against the sayings and commands of the Prophet (p.b.u.h.).

Prophetic Prophecy regarding Ayesha

In the book 'Nabard e Jamal', Sheikh Mufeed (r.a.) writes:

“Mohammad bin Mehran narrates from Mohammad bin Ali bin Khalaf, who narrates from Mohammad bin Katheer, who narrates from Ismael bin Ziyad e Bazzaz, who narrates from Abi Idrees, who narrates from Raafe' – the freed slave of Ayesha, that he said:

I was a child and had the responsibility of serving her, mostly when the Holy Prophet (p.b.u.h.) visited Ayesha, I used to be at that place. One day, when the Holy Prophet (p.b.u.h.) was in Ayesha's house, a man arrived and knocked at the door. I went towards the door and found a maid with a closed vessel in her hand. I returned to Ayesha and informed her. She said, 'bring her inside the house'. The maid entered and placed the vessel before Ayesha, and

Ayesha kept the vessel before the Holy Prophet (p.b.u.h.). He started eating from it and said:

‘If only Amir al-Momineen, the cheif of successors, the leader of the pious, was here with me so that we could eat this meal together’.

Ayesha asked: Who is he?

Meanwhile, someone knocked at the door. I went and found that it was Ali bin Abi Talib (a.s.). I went back to the Holy Prophet (p.b.u.h.) and informed that Ali (a.s.) is at the door.

He said: Bring him inside. Just when Ali entered, the Holy Prophet said:

‘How lovely, I was hoping to see you. If you would’ve delayed any further, I would’ve asked the Almighty to send you near me. Sit down and eat this meal with me.’

When Imam Ali (a.s.) was seated, I saw that the Holy Prophet (p.b.u.h.) looked at him and said:

‘May God kill the ones who fight against you and envy those who envy you’.

Ayesha asked: Who will fight against him and envy him?

His holiness replied: You and your companions.

This Hadith proves the animosity of Ayesha towards Imam Ali (a.s.). Although she was well aware of who the leader of the pious was, he question implicates that she did not believe in it, and the curse of Holy Prophet (p.b.u.h.) implicates that he knew Ayesha will fight against him but he intended to describe the qualities of Imam Ali (a.s.) and to eradicate all the scepticism from the beliefs of the nation regarding the righteousness of Imam Ali (a.s.) and to inform that his enemy, because of his enmity, is on the wrong path”^{1 2}.

The Holy Prophet (p.b.u.h.) has generalised his statement therefore it includes the likes of Mu’awiyah and others.

Prophetic Prophecy regarding Marwan and others

It is written in the book ‘Al Manaqib wal Mathalib’ that: After the birth of Marwan, he was brought near the Holy Prophet (p.b.u.h.) so that his holiness may resect his palate; just like he did for all the other Muslims children.

¹ This narration is from Kashful Yaqeen: 13 and 14. Dar Biharul Anwar (new print): 351/38. Also see Biharul Anwar: 348/38 - 360

² Nabard e Jamal: 254

Prophet (p.b.u.h.) refused to perform this act for him and deprived him from this good deed, and said:

أَتُونِي بِأَزْرَقِهِمْ¹

‘One having the bluest eyes (the most wicked of all) among them was brought to me’².

Maroozi quotes this statement in his book ‘Al Fitan’ from the saying of Holy Prophet (p.b.u.h.):

ابن الزرقاء هلاك عامة أمتي على يديه ويذريته

‘Majority of my nation will be destroyed by the hands of the son of a woman with blue eyes (Ibn uz Zarqaa) and by the hands of his successors’³.

Alliance of Marwan with Muawiah and his wickedness

Late Muhaddith e Qummi writes:

“After the incident of Jamal, Marwan joined hands with Mu’awiyah, and strived against Imam Ali (a.s.) due to the wickedness of

¹ Al Manaqib wal MATHALIB: 296

² It is written in the book ‘Farhnag e Jame’e) that ‘Azraq’ is an indication towards a wicked and immoral enemy.

³ Al Fitan Muroozi: 72

his birth, his evil intentions and the animosity he had towards him, and he ruled twice over Medina after the martyrdom of his holiness.

Ibn e Atheer says: On every Friday, he used to ascend the Holy Prophet's pulpit and limitlessly curse Imam Ali (a.s.) in the presence of the 'Muhajireen' and 'Ansaar'. And when Yazid bin Mu'awiyah attained power, Marwan was in Medina, and in the incident of 'Harra', he provoked Muslim bin Uqba for the killing of the people of Medina, and he was in Syria at the time of the caliphate of Mu'awiyah bin Yazid. When Mu'awiyah died, and the kingdom of the sons of Abu Sufiyan came to an end, and people pledged allegiance with the son of Zubair, Marwan decided to pledge allegiance with him as well and wanted to travel towards Mecca, a few men stopped him and tempted him towards caliphate. Marwan moved towards 'Jabia' which lies between Syria and Jordan. Amr bin Saeed bin al-Aas, better known as 'Ashdaq', promised Marwan that he will convince the people to pledge allegiance with him with the condition that the caliphate and the kingdom will be passed on to him after Marwan.

Marwan said: After Khalid bin Yazid bin Mu'awiyah, caliphate will be yours. Ashdaq

accepted his proposal and invited people towards his allegiance.

The first people to pledge allegiance with him were the people of Jordan who made allegiance unwillingly due to the fear of their swords. Thereafter, the people of Syria and other cities pledged allegiance.

Meanwhile, Marwan sent his representatives to different countries and himself travelled towards Egypt and surrounded the people of Egypt and in short, battled against them until they gave up their allegiance with Ibn e Zubair and came under the oath of Marwan.

Then Marwan allotted his son Abdul Aziz as their governor and returned towards Syria. After entering Syria, he called for Hassan bin Malik, who was the chief of Qahtaan, in order to make sure that he doesn't revolt after he is gone with the intention of caliphate; he warned and cautioned him against building such hopes and to keep away all the desires of caliphate and governance from his mind.

When Hassan witnessed this, he stood up and delivered a sermon in which he invited the people to pledge allegiance with Abdul Malik bin Marwan after the demise of Marwan and Abul Aziz bin Marwan after the death of Abdul

Malik; people pledged allegiance without any opposition.

When this news was heard by Fakhta, the mother of Khalid bin Yazid who later became the wife of Marwan, she decided to kill Marwan because he broke his oath, as he had promised that the caliphate will be given to Khalid bin Yazid after his death. Hence, she mixed poison in milk and gave it to Marwan, when Marwan drank from it, his tongue became paralyzed and he began to count his days.

Abdul Malik and all the other sons of Marwan came near him, Marwan indicated with his finger towards the mother of Khalid, that she is the one who poisoned him, but the mother of Khalid, with the intention of concealing the truth, said: ‘My father may be sacrificed on you, you love me so much that you are thinking about me even before your death and advising your sons regarding me’.

And as per another narration, while Marwan was sleeping, Khalid’s mother placed a mat over his face and sat with all her maids on it until Marwan was choked to death.

This incident occurred in the sixty fifth year of Hijri, Marwan lived for sixty three years and ruled as a caliph for nine months and a few

days. He had twenty brothers, eight sisters, eleven sons and three daughters.

In both the Shia and Sunni books, narrations regarding the curses upon him exist; and in the Sunni books, a narration is found in which Ayesha said to him:

‘I bear witness that the Holy Prophet (p.b.u.h.) cursed your father while you were in his loin’.

And in books like ‘Hayatul Haywaan’, ‘Tareekh e Khamees’ and ‘Akhbar ud-Duwal’, a narration has been quoted from the Mustadrak of Hakim which states:

Abdur Rahman bin Awf states that no child took birth but he was brought to the Holy Prophet (p.b.u.h.) so that his holiness may pray for him. When Marwan was brought near the Holy Prophet (p.b.u.h.), his holiness said about him:

هووزغبن الوزغ الملعون بن الملعون

‘He is a lizard and the son of a lizard, a cursed one and the son of a cursed one’.

Hakim writes that this Hadith is absolutely authentic.

And it is Hakim who narrate that:

‘Amr bin Marra al-Jahni, a companion, narrates: Hakam bin Abil Aas

sought permission to meet the Holy Prophet (p.b.u.h.), his holiness recognised his voice and said: Let him in; Allah's curse be upon him and that which comes into being from his loins except the believers who will be very few in number..."¹

Prophecy of Imam Ali (a.s.) regarding Marwan

Sheikh Mufeed writes in *'Nabard e Jamal'* that:

“Waqidi has narrated that when Imam Ali (a.s.) got relieved from the Battle of Jamal, a group of young men from Quraysh came to him and sought safety from him and asked his permission to pledge allegiance with and requested Abdullah bin Abbas to intercede for them.

Imam Ali (a.s.) accepted the intercession of Abdullah bin Abbas and permitted them to come over and when they came, he said:

‘Pity on you o Quraysh! For which crime did you fight me? Did I give an unjust verdict before you? Or did I distribute wealth unequally between you?’

¹ Tatimmatul Muntaha: 79

Or did I give anyone superiority over you?
Or was I away from the Holy Prophet
(p.b.u.h.)? Or did I bear fewer hardships
in the path of Islam?’

They said: O Amir al-Momineen! We are
similar to the brothers of Yusuf (a.s.).
Forgive us and seek repentance for us.
He looked at one of them and asked: Who
are you?

He said: I am Musaahiq, son of
Mukharma. I accept my sins and mistakes,
and have sought repentance for them.

Imam Ali (a.s.) said: I have forgiven you
and pardoned all of you, and by God,
although there is someone among you
who if pledges allegiance with me by the
palm of his hand, he will later break it by
showing his back.

Marwan bin Hakam came forward while
he was leaning on a man. Imam Ali (a.s.)
asked: What happened to you? Are you
injured?

He said: Yes, and I feel that I will die of
this injury.

Imam (a.s.) smiled and said: No, by God,
you don't have to fear this injury. Very
soon, this nation will witness bloody days
by you and your sons.

Marwan pledged allegiance and returned.

Then Abdur Rahman bin Harith bin Hisham came forward and when Imam Ali (a.s.) saw him, he said:

‘By God, although you and your family were peaceful people, and are powerful, even then I will forgive you and it was very saddening for me to find you with these people and I wished it wouldn’t have happened with you.’

Abdur Rahman said: What shouldn’t have happened, happened. Then he pledged allegiance and returned.¹

Another prophecy of Imam Ali (a.s.) regarding Marwan

Abu Makhnaf narrates from Adi, who narrates from Abi Hisham, who narrates from Buraid, who narrates from Abdullah bin Makhariq, who narrates from Hisham bin Masahiq e Qarashi, who said: My father was saying: When the soldiers evaded from the Battle of Jamal, a group of men from Quraysh, along with whom was Marwan bin Hakam, came near him and a few men said to a few others:

¹ Nabard e Jamal: 248

“By God, we have done injustice with this man, Ali bin Abi Talib (a.s.), and broke his allegiance without any reason; and by God, when he overpowered us, I didn’t find anyone more merciful and forgiving than him after the Holy Prophet (p.b.u.h.). Let us go towards him and seek forgiveness from him.”

He said: We reached the door of Imam Ali’s house and sought permission from him. He permitted us and when we stood beside him, our speaker wished to speak but he said:

‘Remain calm and silent until I speak. Indeed, I am a man alike you, if I say the truth, approve of me and if I say what is untrue, don’t accept my words. Swear in the name of God, do you know that when the Holy Prophet (p.b.u.h.) died, I was the closest to him of all and deserved to rule more than any other person.

They said: Yes, we agree.

Imam (a.s.) said: You turned your backs on me while you were aware of this, and pledged allegiance with Abu Bakr. I withheld myself and did not want to disintegrate the Muslims and create a dispute between them. And Abu Bakr allotted the rule, after him, for Umar. Again, I showed patience and did not provoke the people while I rightly knew that I was the most appropriate and deserving of all men for the

caliphate of the Holy Prophet (p.b.u.h.), but I kept on showing endurance and calmness until he was killed and he (Umar) allotted me as the sixth person of the committee (Shura). Even then, I withheld myself from caliphate as I did not want to instigate a division between the Muslims. Then you pledged allegiance with Othman and then revolted against him, and killed him while I was sitting in my house. You came willingly to me and pledged allegiance with me, just like you had pledged allegiance with Abu Bakr and Umar but had fulfilled your pledge, but did not fulfil your pledge with me. What caused you to break the allegiance with me and not with them?

We said: O Amir al-Momineen! Act like the pious slave Yusuf (a.s.), who said: ‘Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.’¹ Imam Ali (a.s.) said: Have no fear this day! Although, there is a man among you who if pledges allegiance with the palm of his hand today, he will break it tomorrow by turning his back on me’.

¹ Chapter Yusuf, verse 92

And Imam Ali (a.s.) indicated towards Marwan by this remark.¹

Another prophecy regarding Marwan

The author of ‘Al Istee’aab’ writes: One day, Imam Ali (a.s.) looked at Marwan and said:

‘Woe upon you, and woe upon the nation of Muhammad (p.b.u.h.) from you and your sons when the hairs of your temples will turn white’.

Marwan was famous as ‘Khait e Batil’ or ‘the wrong thread’, and he was called by this name because he was tall and shaky. In the fight that occurred at Othman’s house, Marwan was hit on the back of his neck and he fell down facing the ground.

When Marwan attained the governance, his brother Abdur Rahman bin Hakam, who was a witty poet who used to write decent poetries and did not share the beliefs of Marwan, read these lines: “By God, I don’t know but I wish to ask the wife of the person who was struck at the back of his neck about what he is doing? May got destruct the nation which appointed this tall and shaky person as the people’s Amir, who donates as much as he wishes or stores with himself”.

¹ Nabard e Jamal: 249

And it is said that Abdur Rahman read this poetry when Mu'awiyah appointed Marwan as the governor of Medina. Abdur Rahman has severely humiliated Marwan and here is another satirical poetry by him: "O Marwan! I donated my benefits from you to Amr and to the tall and shaky Marwan and Khalid...".

Malik ur-Raib has also humiliated Marwan by reading these lines: "I swear to your own soul that Marwan is not solving our issues, but it is the daughter of Jafar who makes the decisions for us. If only that same woman was our Amir, and if only you, o Marwan, had female private organs".

Here are a few more couplets in which his brother Abdur Rahman has denounced him: "Ho, who can deliver this message of mine to Marwan and the messenger is the message's kind, you are definitely a shame and disgust for the free men like the attachment of some dirt that you don't see"

When Mu'awiyah attained the caliphate, he firstly appointed Marwan as the governor of Medina, and then handed over the governance of Mecca and Taif to him as well, and then dethroned his from the position of governor and appointed Amr e Aas on his position. When Yazid bin Mu'awiyah died, and his son Abu

Layla, Mu'awiyah bin Yazid ascended the caliphate in the sixty fourth year of Hijrah for merely forty days and then passed away; his mother, Umm e Khalid, who was the daughter of Abu Khalid bin Abu Hashim bin Utba bin Rabee'a bin Abd e Shams, said to him: "Leave the caliphate for your brother after yourself".

Mu'awiyah bin Yazid did not accept it and said: "It is not possible that the sourness of its result becomes my share and the sweetness becomes your share".

Meanwhile, Marwan rose for the caliphate and said these lines: "I can witness such a conspiracy whose vessels are boiling; and kingdom after Abu Layla is for someone who overpowers and dominates"¹.

Prophecy of Imam Ali (a.s.) regarding Marwan bin Hakam, according to 'Nihayatul Arab'

It is mentioned in 'Nihayatul Arab' that: Marwan had not seen the Holy Prophet (p.b.u.h.) because he was an infant when he went along with his father to Taif on exile, and returned to Medina during the rule of Othman with his

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha: 266/3

father. When his father died, Othman kept him as his official writer, and Marwan dominated the thoughts and decisions of Othman to such an extent that it became the cause of all the revolts and uprisings which ended at the murder of Othman.

Ibn e Abdul Birr narrates in the book ‘Al Istee’aab’¹: Ali bin Abi Talib (a.s.) went to Marwan one day and said:

“Woe upon you! And woe upon the nation of Mohammad (p.b.u.h.) from you and your sons at a time when forces are available for you”.

Marwan was called ‘Khait e Batil’ as he suffered a strike on the back of his neck on the day of dispute in Othman’s house, due to which he collapsed facing the ground.

His brother Abdur Rahman bin Hakam, who did not have the same faith as him and was a witty poet, wrote the following lines for him:

“By God, I don’t know but I wish to ask the wife of the person who was struck at the back of his neck about what he is doing? May got destruct the nation which appointed this withered rope as the people’s Amir, who donates to whom he wishes and deprives from whom he wills”.

¹ Al Isteeaab: 1388

It is said that when this poetry was written by Marwan's brother when he was appointed as the governor of Medina by Mu'awiyah, and he used to humiliate Marwan excessively.¹

Prophetic Prophecy regarding Amr bin Saeed bin Aas

Muwaiyah appointed Amr bin Saeed bin Aas, who was known for his arrogance, as the governor of Mecca, and he is that same tyrant whose nose started to bleed on the pulpit of the Holy Prophet (p.b.u.h.). Ibn e Qutaiba and others narrated from Abu Huraira that he said: I heard the Holy Prophet (p.b.u.h.) say: "One of the tyrant rulers of the Umayyad dynasty will be such that his nose will start bleeding on my pulpit and the blood will drop on the pulpit as well".

Abu Obaida writes in the book 'Mathalib' and Abu Jafar narrates in 'Tareekh' that when Amr bin Saeed bin Aas was the governor of Medina, a letter came for him from Obaidullah bin Ziyad in which he greeted him for the martyrdom of Imam e Hussain (a.s.). He read the letter for the people from the pulpit and said: "O

¹ Nihayatul Arab: 69/4

Mohammad! This act was the revenge of your actions in the Battle of Badr.” At that time, a group of men belonging to the ‘Ansaar’ denounced his remark.¹

Prophetic Prophecy regarding the death of Zul Thadiya in the Battle of Nehrwaan

Ibrahim bin Dizeel narrates from the words of Aa'mash in his book 'Siffeen', who narrates from Zayd bin Wahab: When Ali (a.s.) overthrew the 'Khawarij' with his spears, and said: "Find the body of Zul Thadiya". They began to search his body and found it beneath other bodies on a low lying and irregular surface and brought near Imam Ali (a.s.); hairs like those of a cat's moustache were grown on his chest; his holiness pronounced the 'Takbeer' and all the people began to say 'Allah o Akbar' along with him out of happiness.

He similarly narrated from Muslim e Zabbi, who narrated from Habba e Arani that he said: Zus Thadiya was a black and stinking man who has hands like the breasts of women, which used to be stretch till the height of the other

¹ Mu'awiyah wa Tareekh: 101

hands when it was pulled and when it was left alone, it used to take the same form just like the shape of a woman's breast. Hairs were grown over them like the hairs of a cat's moustache; when his body was found, they cut off that hand and placed it over a spear, and Imam Ali (a.s.) said in a loud voice:

“The Almighty said the truth and His Prophet (p.h.u.h.) righteously delivered his message”.

Since the time of Asr, his holiness and his companions repeated this same line until sunset or near the time of sunset.

Ibn e Dizeel narrates that when Imam Ali (a.s.) lost patience over the search of Zus Thadiya's body, he said: “Bring the Prophet's camel”.

It was brought for him and his holiness mounted it while the rest of the people moved behind it and searched the dead bodies, then he said: turn over the bodies which have fallen down facing the ground, then they searched each and every body carefully until they found his body and Imam Ali (a.s.) went into prostration thanking Allah.

And a large group of people have narrated that when Imam Ali (a.s.) asked for the Holy Prophet's camel, he said: Bring it to me, that

camel will guide us towards it. At last, the camel stood beside a stack of bodies and Zus Thadiya's body was pulled out from beneath the bodies.

Awaam bin Hoshab narrates from his father who narrated from his grandfather Yazid bin Raweem who said: Ali (a.s.) said on the day of Nehrwaan:

“Today, we will kill four thousand men of Khawarij and Zus Thadiya will be one of them”.

And when Khawarij was crushed in the battle, and Imam Ali (a.s.) decided to find his body, and I walked behind his holiness as well. Imam Ali (a.s.) ordered me to bring four thousand arrows for him, then he mounted the camel of Prophet (p.b.u.h.) and commanded me to place an arrow over every body.

I was walking ahead of Imam Ali (a.s.) and he moved behind me while the people moved behind him. I kept on placing the arrows over the dead bodies until one arrow was left in my hand, I looked at Imam (a.s.) and found his faced saddened when he said: “Neither did I lie, nor was I lied”.

Suddenly, we heard the sound of trickling water from a low lying surface, Imam (a.s.) said: Search here! I began to search and found a body lying inside water. I held a leg and pulled it saying, ‘this is the leg of a human’. Imam Ali

(a.s.) quickly descended his camel and held the other leg of the body and we pulled it out together, and when we placed it on the surface, we found that it was Zus Thadiya's body.

Imam Ali (a.s.) said in a loud voice, 'Allah o Akbar' and then went in prostration for thanking the Almighty, while all the other men were shouting out the 'Takbeer.

Many of the reporters have narrated that the Holy Prophet (p.b.u.h.) said to his companions one day:

“Indeed, one of you will fight for the interpretation of Quran, just as I fought for the revelation of Quran’.

Abu Bakr asked: O Messenger of Allah! Is that me?

He replied: No.

Umar asked: Is it me?

He replied: No, it is someone who is stitching his shoes.

And then he indicated towards Imam Ali (a.s.)^{1, 2}

This narration emphasis on the righteousness of the battles fought by Imam Ali (a.s.) and the misguidance of those who fought

¹ To know more about this Hadith and its sources, refer to 'Fazaelul Khamsa min as-Sihah as-Sitta': 349/2-354

² Jalwa e Tareekh dar Sharh e Nehjul Balagha: 389/1

against him, be the ‘Nakitheen’, the ‘Qasiteen’ or the ‘Mariqeen’.

Prophetic Prophecy regarding Mohammad bin Abi Bakr and the case of his martyrdom

In those days when the Holy Prophet (p.b.u.h.) was in Medina, and Abu Bakr was sent for one of the expeditions, Asmaa the daughter of Omais saw a dream that Abu Bakr has applied Henna on the hairs of his head and beard and has worn a white dress on his body. She went to Ayesha and told her dream to her.

Ayesha said: “If your dream is true, Abu Bakr has been killed. His dye is his blood and the dress he wore is his kafan”; then she began to weep.

While Ayesha was weeping, the Holy Prophet (p.b.u.h.) arrived and asked: “What has made her cry”?

They said: “O Messenger of Allah! No one made her cry, she is crying because of the dream which Asmaa saw regarding Abu Bakr. When they narrated that dream before the Holy Prophet (p.b.u.h.), he said: “It is not as Ayesha has interpreted, but Abu Bakr will return safely

and meet Asmaa and she will conceive a child who will be name Mohammad, and the Almighty will make him a source of enraging the infidels and the hypocrites. ¹

This incident has been narrated with a slight difference in the book ‘Al Gharaat’:

Abu Ishaq says: When Asmaa binte Omais, mother of Mohammad bin Abi Bakr, was given the news of her son’s martyrdom and that which happened with him, she did not exhibit her sorrow, but kept mourning in her heart. When she went towards her mosque, blood started to flow from her chest.

Abu Ismael, Kathir un-Nawa, says: “Abu Bakr had gone out of Medina to participate in one of the battles. Asmaa binte Omais, his wife, dreamt that Abu Bakr has dyed his head and face with Henna, and has worn a white dress. She went to Ayesha and told her dream before her.

Ayesha said: “If your dream is true, Abu Bakr has been killed. The dye is a sign of blood and his white dress is a sign of his kafan.” Then Ayesha came weeping near the Holy Prophet (p.b.u.h.). He asked: “Ayesha! Why are you crying?” They narrated the incident of Asmaa’s dream. The Holy Prophet (p.b.u.h.) said:

¹ Same: 228/3

“Ayesha has misinterpreted the dream. Abu Bakr will safely return and meet Asmaa. Then Asmaa will deliver a child whose name will be kept Mohammad. The Almighty will make him a source of anger and fury for the infidels and hypocrites.”

And this man is Mohammad bin Abi Bakr who attained martyrdom that day.¹

As the Holy Prophet (p.b.u.h.) had informed, Muhammad bin Abi Bakr was one of the loyal companions of Imam Ali (a.s.) during the time of his caliphate, and he became a thorn in the eye for the enemies of his holiness. He fought in the army of Imam Ali (a.s.) in the battles of Jamal and Siffeen and served Imam (a.s.) till the last day of his life.

At last, Mohammad bin Abi Bakr, who was appointed as the governor of Egypt by Imam Ali (a.s.), was killed by the hands of Mu’awiyah bin Hudajj, who was appointed by Mu’awiyah bin Abi Sufiyan and Amr e Aas for imprisoning Mohammad bin Abi Bakr.

Mu’awiyah bin Hudajj was a wicked and merciless man. After arresting Mohammad bin Abi Bakr in Egypt, he cut his head off and placed his body inside the corpse of a dead

¹ Al Gharaat wa Sharh e Aa’lam e Aan: 150

donkey and burnt it. When this news reached Ayesha, Mohammad bin Abi Bakr's sister, she became extremely sorrowful for him and after all her prayers, used to curse upon Mu'awiyah bin Abi Sufiyan, Amr bin Aas and Mu'awiyah bin Hudaij.

When the news of Mohammad bin Abi Bakr's assassination reached Imam Ali (a.s.) in Kufa, he became extremely saddened and said these lines:

“Indeed, Egypt has been made open by the destructors and those who like oppression and brutality, who distance people from the path of Allah and drive Islam towards perversity. Beware that Mohammad bin Abi Bakr was martyred. May God shower His mercy upon him. We will consider him to be present before the Almighty.”

Madaini says: It was said to Ali (a.s.): “O Amir al-Momineen! You should extreme impatience on the death of Mohammad bin Abi Bakr”.

He said: What would stop me from it. I had brought him up and had nurtured him myself. He was like a brother to my sons,

I was like his father and he was like my son”.¹

Prophetic Prophecy regarding Samarah ibn e Jundab

Shareek narrates that Abdullah bin Sa'ad narrated for us from Hujr bin Adi that he said: I came to Medina and sat with Abu Huraira.

He asked: Where are you from?

I said: From Basra.

He asked: How is Samarah ibn e Jundab?

I said: He is alive.

He said: Long life of anyone does not make me happier than his long life.

I asked him: Why is that so?

He replied: The Holy Prophet (p.b.u.h.) said to me, him and Huzaifah bin al-Yaman:

“Whoever dies after the death of two men amongst you will dwell in Hell”.

Huzaifah died before the two of us and now I wish to die before Samarah.

¹ Eejaz e Payambar e Aa'zam dar Peshgoyi az Hawadith e Aayende: 382

It is said that Samarah was alive for so long that he was present at the time of Imam Hussain's martyrdom.

Ahmad bin Basheer narrates from Mas'ar bin Kudam that he said: "At the time of Imam Hussain's journey towards Kufa, Samrah ibn e Jundab was the chief of Obaidullah bin Ziyad's police and provoked the people to fight against Imam Hussain (a.s.)."¹

Prophecy of Imam Ali (a.s.) about the Incident of Karbala

Hasan bin Mehboob narrates from Thabit e Thumali who narrates from Suwaid bin Ghafala: One day, Amir al-Momineen (a.s.) was delivering a sermon and a man stood up near the pulpit and said: "O Amir al-Momineen! I was passing by the valley of al-Qara when I got to know that Khalid bin Arfata has died. Please pray for his forgiveness."

Imam Ali (a.s.) said: "By God, he did not die and will not be dead until he leads a

¹ The date of Samarah's death has been written with a difference of years between 58, 59 and 60 Hijri. Ibn e Abdul Birr 'Al Isteeaab': 76/2 has written in the footnote of 'Al Isabah': Boiling water spilled in the vessel and vapourised and the sayin of Prophet (p.b.u.h.) addressed to Abu Hurairah, that the last one to die among the three of you will dwell in Hell, is correct.

misguided army and the flag bearer for him will be Habib bin Himar.”¹

Meanwhile, another man stood up from near the pulpit and said: “O Amir al-Momineen! I am Habib bin Himar and I am your Shia and your follower.”

Ali (a.s.) asked: You are Habib bin Himar?

He said: Yes.

Imam (a.s.) asked again: Swear in the name of God, are you Habib bin Himar?

He replied: By God, yes!

Imam (a.s.) said: I swear to the Almighty, you will bear that flag on your shoulder and will enter this mosque with that flag from that gate; and he indicated towards ‘Baab ul-Feel’.

Thabit says: I did not die until the day when I saw Ibn e Ziyad provoking Umar bin Sa’ad for fighting against Imam Hussain (a.s.); he placed Khalid bin Artafa on the front row of his army, and Habib bin Himar was his flag-

¹ Although, the name of his father is written in the same manner even in the print of Tehran, but apparently, his correct name is ‘Jamaz’ which is mentioned in the book ‘Ikhtesaas’ of Sheikh Mufeed and ‘Basaer ud-Darjaat’ of Saffar. See: Biharul Anwar: 289/41

bearer who entered with that flag inside the mosque from ‘Baab ul-Feel’.¹

Prophecy of Imam Ali (a.s.) regarding Haseen bin Tameem – One of the commanders of Ibn e Ziyad’s army in Karbala

Imam Ali (a.s.) was delivering a sermon from the pulpit, in which he said: “Ask me before you lose me”.

Tamim bin Osama bin Zuhair bin Dareed al-Tamimi objected on him and interrupted his speech by asking: How many hairs do I have on my head?

Imam Ali (a.s.) said to him:

“Indeed, I know it by God, but if I make you aware of it, what proof will you have against it? How will you count? And let me inform you about the reason behind you rising and questioning me, as it has been informed to me that for each hair that you possess, an angel is allotted who curses on you and a Satan who compels you to move, and the sign of this word is

¹ Jalwa e Tareekh dar Sharh e Nehjul Balagha: 397/1

that there is an infant in your house who will kill the son of the Holy Prophet (p.b.u.h.) and provoke others on his killing.”

This happened exactly the way his holiness had prophesied. Tamim had a son by the name Haseen who was a new born infant at that time, and lived long enough to become the commander of Ibn e Ziyad’s police, and Ibn e Ziyad sent him to Umar bin Sa’ad with the orders of fighting against Imam Hussain (a.s.), and said to Haseen, “Threaten Ibn e Sa’ad with my words so that he does not delay this act any further. And Imam Hussain (a.s.) was martyred exactly the next day of the night when he arrived in Karbala^{1,2}.

¹ This topic is mentioned in the Amali of Sheikh Sudooq which is not without errors, and Mufeed has mentioned it in ‘Irhaad’ without mentioning the name of Tamim and Haseen. Tabarsi also, following the step of Mufeed, has not mentioned the name in his book ‘Aa’lam ul Wara’. See Biharul Anwar: 257/44

² Jalwa e Tareekh dar Sharh e Nehjul Balagha: 10/5

The latest strategy designed to prevent the occurrence of Prophecies

It is notable that after all the schemes and strategies implemented by the Jews and Christians in order to conceal the prophecies, by restricting the narration of Prophet's Hadith¹ and his Holy Progeny, and likewise, even after all the other conspiracies laid for the concealment of these prophecies, these many prophecies have reached us from those honourable personalities, and as we have reminded on several occasions, they have proved as a source of awakening, awareness and guidance for a large group of people.

It is evident that if all the sayings of the Holy Prophet (p.b.u.h.) and his Holy Progeny (a.s.) would have reached us, a larger group of people could attain the path of guidance.

It is worth noticing that after the spreading of a section of prophecies narrated from the Holy Prophet (p.b.u.h.) and his Holy Progeny (a.s.) between the people, as the enemies faced defeat

¹ There were several factors behind the prohibition of narrating the Hadith and one of them was the concealment of the Prophet's prophecies.

in their plans of concealing these prophecies, they designed new schemes with the intention of opposing these prophecies in order to diminish its effectiveness in guiding the people and tried to convert its positive effects into negative ones

but they ignored the verse, **وَمَكْرُوهٍ أَوْ مَكَرٍ اللَّهُ وَأَلَّهُ خَيْرٌ لِّلْبَاطِرِينَ**

“And they schemed, and Allah schemed; and Allah is the best of schemers”. Their new scheme was not just incapable of diminishing the guiding effects of these prophecies but it added on the failure of the Umayyad dynasty and all the other enemies of the Holy Progeny and exceeded their humiliation a hundred times.

Their strategy of preventing the occurrence of the prophecies that had become famous between the people, was to act against them. The Umayyad rulers and all the other enemies decided to act against what was mentioned in the prophecies, so that they could possibly remove their positive effect and make the people pessimistic about them, and hence prove their falsehood.

We will mention two instances where the Umayyad rulers decided to oppose the prophecies by acting against them, so that it becomes clear that this scheme also faced similar failure, and not just the greatness of the

Holy Progeny became brighter, but the treachery of the Umayyad dynasty and all the other enemies of the Holy Progeny became absolutely evident.

These prophecies are related to two highly dignified personalities of Shias: one is Rushaid e Hajari (r.a.) and the other is Meesum e Tammar (r.a.).

We will narrate these prophecies in the following passages and analyse them:

Prophecy of Imam Ali (a.s.) regarding the Martyrdom of Rushaid e Hajari and its opposition

The author of 'Al Gharaat' writes: Ziyad bin Nazar e Harithi says, "I was with Ziyad bin Obaih when Rushaid e Hajari, one of the dear companions of Imam Ali (a.s.), was brought to him.

Ziyad asked him: What has your friend (Imam Ali) said about our behaviour with you?

Rushaid said: My leader said that you will cut my hands and legs and hang me over the gallows.

Ziyad said: By God, I will prove his word wrong. Release him!

When Rushaid wished to leave, Ziyad said: Bring him back.

Then he faced Rushaid and said: I don't find anything that will be more appropriate for you than what your friend had said, because if you remain alive, you will continuously harm us and act against us. Then he commanded to cut both the hands and legs of Rushaid.

Rushaid, in this condition, was cursing the Umayyad dynasty and Ziyad. Ziyad commanded his men to hang him on the gallows. When he was being hanged on the gallows, Rushaid said: Another act has been left for me which I feel that you will not perform.

Ziyad said: Cut his tongue, and when the executioners pulled his tongue for cutting it, he said: Let me speak one more word. He was given the permission. Rushaid said, "By God, this is the confirmation of the word of Amir al-Momineen (a.s.) who informed me that my tongue will be cut". Then his tongue was cut.¹

¹ Peshgoyi haaye Amir ul-Momineen (a.s.) az fitneha wa Hawadith e Aayende: 116

Prophecy of Imam Ali (a.s.) regarding the Martyrdom of Meesum e Tammar and its opposition

In the book 'Al Gharaat', it is narrated from Hasan bin Meesumi that Meesum e Tammar was a freed slave of Imam Ali (a.s.) who was at first the slave of a woman from the Bani Asad tribe. Imam (a.s.) bought him from that woman and released him. Then Imam (a.s.) asked him, "What is your name?" He replied, "Salim".

Imam (a.s.) said: "The Holy Prophet (p.b.u.h.) informed me that your name, that was kept by your father in 'Ajam' (non-Arabic) was Meesum".

Meesum said: "Yes, Allah, His Prophet, and you o' Amir al-Momineen speak the truth; by God, my name is Meesum".

Imam (a.s.) said: "Return to your old name and give up Salim, and I will keep your nick as Abu Salim".

Ahmad bin Hasan says: Imam Ali (a.s.) had taught him many sciences and had shared with him the hidden secrets of the concealed knowledge of his will, and Meesum used to speak about a few of them but a group of men

from Kufa used to reject them and convict Imam (a.s.) for superstition and misrepresentation of facts, until one day when Imam Ali (a.s.) addressed Ammar while he was with a group of companions which constituted of both the sincere ones and the sceptic ones, and said:

“O Meesum, you will be arrested after me and hanged on the gallows. On the second day, blood will fall down the openings of your nose and mouth which will colour your beard, and on the third day, you be pierced with a lance which will take your life away. Await, and the place where you will be hanged is near the door of Amr bin Huraith’s house, and you will be the tenth of those ten people, and your shaft will be smaller than the other shafts and closer to the ground, and I will show you the palm tree on which you will be hanged”.

After two days, Imam (a.s.) showed him that palm tree.

Meesum used to come near that palm tree and pray under it, and say: “What an auspicious date tree you are for I have been born for you and you are growing for me”.

After the martyrdom of Imam Ali (a.s.), Meesum used to regularly visit that tree until it was cut down.

He always took care of that tree's trunk and used to regularly pass by it and look at it. Whenever he saw Amr bin Huraith, he used to tell him, "I will become your neighbour, be careful about the rights of my neighbourhood".

Amr, who was unaware of what he said, used to tell him, "Do you wish to purchase Ibn e Mas'ood's house? Or Ibn e Hakim's house?"

In the year of his martyrdom (60 Hijri), Meesum went for Hajj. He went to meet Umm e Salma, the Holy Prophet's wife, in Medina.

Umm e Salma asked him, "Who are you?"

He said: "I am from Iraq".

Umm e Salma asked him about his parentage. He said, "I am the freed slave of Ali (a.s.)".

Umm e Salma asked: "Are you Meesum?"

He replied: "Yes, I am Meesum".

Umm e Salma (r.a.) said: "Praise be to Allah! By God, so many times have I heard the Holy Prophet (p.b.u.h.) speaking with Ali (a.s.) regarding you during midnights."

Meesum asked about Hussain bin Ali (a.s.). They said, "He is in the groves (of Medina)". He said, "Tell his holiness that I wish to greet him and that we will meet each other in

the court of Allah (s.w.t.), and I don't have time to meet him today as I wish to return".

Meanwhile, Umm e Salma asked for a nice perfume which was brought for her, and Meesum scented his beard with that perfume.

Meesum said, "Indeed, this beard will soon be coloured with blood".

Umm e Salma asked: "Who informed you of this?"

Meesum said, "My leader informed me".

Umm e Salma (r.a.) wept and said, "He is not your leader alone but my leader and the leader of all the Muslims as well".

Thereafter, Meesum e Tammar bid goodbye to her and returned to Iraq. When he reached Kufa, he was arrested and brought before Obaidullah bin Ziyad.

Ibn e ziyad was told that he is one of the most honourable men in the eyes of Abu Turab (a.s.).

Ibn e Ziyad said: "Woe upon you; this Ajami (non-Arab) man?"

They said: "Yes".

Obaidullah asked Meesum: "Where is your God?"

Meesum said: "In ambush".

Ibn e Ziyad said: “They have informed me about your love for Abu Turab”.

Meesum said: “It was such to some extent but what do you want from me now?”

Ibn e Ziyad asked: “They say that you were informed by him about what you will be seeing very soon?”

He replied: “Yes, he has informed me”.

Ibn e Ziyad asked: “What has he told you about that which I am going to do with you?”

Meesum said: “He informed me that you will hang me on the groves while I will be the tenth among the ten people, and that the shaft of my grove will be smaller than the others and I will be closer to the land than others.”

Ibn e Ziyad said: “I will definitely act against the words of Abu Turab”.

Meesum said: “Woe upon you, how do you wish to act against his words while he has given me this information from the words of the Holy Prophet (p.b.u.h.) who reported it from angel Gabriel and reported it from the Almighty Allah? How can you possibly oppose them? Indeed, by

God, I know the place in Kufa where I will be hanged and I will be the first creation of God, in Islam, whose face will be curbed like the face of a horse.

After this conversation, Ibn e Ziyad imprisoned Meesum and imprisoned Mukhtar bin Abi Obaid e Thaqai along with him. While these two were in the prison of Obaidullah bin Ziyad, Meesum said to Mukhtar, “You will be released from this prison and will rise to avenge the blood of Imam Hussain (a.s.), and you will kill the tyrant whose prison we are in, and with these legs (indicating towards Mukhtar’s legs), you will trample his face and cheeks.”

During those days, Ibn e Ziyad called Mukhtar from the prison with the intention of killing him. Suddenly, an envoy came with a letter from Yazid bin Mu’awiyah, addressing Ibn e Ziyad, which commanded him to set Mukhtar free. This was because Mukhtar’s sister was the wife of Abdullah bin Omar. And she requested her husband to intercede before Yazid for Mukhtar. Abdullah did as requested and Yazid accepted his intercession and wrote the order of releasing Mukhtar, and sent it by a quick envoy towards Kufa. The envoy reached at a time when Mukhtar was brought out for beheading.

In this manner, he was set free. After the freedom of Mukhtar, Meesum was brought out to be hanged. Ibn e Ziyad said, “I will act with him in the same way that Abu Turab had said about him”.

Meanwhile, a man saw Meesum and asked him: “O Meesum, this act did not make you needless?” (He meant that Ali’s friendship did not benefit you).

Meesum smiled and said: “I have been born for this wooden trunk and it has been nurtured for me”.

When Meesum was hanged on the gallows, people gathered around the trunk of his gallows which was near the door of Amr bin Huraith’s house.

Amr said: Meesum always said to me: “I will become your neighbour”. He ordered his maid to sweep, sprinkle water and light a censer to burn incense under the trunk where Meesum was hanged, every evening. And that maid used to perform all those acts for several days.

When Meesum was hanged on the gallows, he began to speak about the greatness of the Hashem dynasty and the immorality of the Umayyad dynasty. Ibn e Ziyad was informed that this slave will disgrace you.

Ibn e Ziyad ordered to curb Meesum, therefore, they fixed a bit on his mouth to stop him from speaking, and he was the first person to be curbed after the arrival of Islam.

On the second day, blood started to fall from his nose and mouth and on the third day, he was pierced with a lance which cause his death. Meesum was martyred ten days before the arrival of Imam e Hussain (a.s.) in Iraq, towards the end of Zul Hijjah, in 60 Hijri.¹

In conclusion, I would like to clarify that the prophesies that we have mentioned in this book, are some of those prophesies of the Holy Prophet (p.b.u.h.) and Imam Ali (a.s.) that were relevant to the subjects of this book, or else, the prophesies of the Holy Progeny (a.s.) are so many in number that several volumes will be required for their collection. And this itself is a proof and evidence of the righteousness of the Shiite sect; as the Holy Quran commands: “And be with the truthful”, they have chosen to follow the truthful by following the Holy Prophet (p.b.u.h.) and his Holy Progeny (a.s.).

It is notable that none of the Umayyad caliphs, or those who ruled the people before or

¹ Peshgoyi haaye Amir ul-Momineen (a.s.) az fitneha wa Hawadith e Aayende: 112

after them, did not have mention any prophecies, apart from that which they had heard from the Jews and all the other predecessors, and all of that is not even a drop if compared to the sayings of the Holy Progeny (a.s.).

For the guiltless and innocent people, who have set aside the fanaticisms of the age of ignorance, prophecies of the Holy Prophet (p.b.u.h.) and his Holy Progeny brighten the straight path, which is the divine school and the true religion. We request all those who seek the truth and the true path, to carefully study all these prophecies mentioned in this book, and until they are blessed with the gift of life, they should strive to find the straight path, towards which they request the Almighty to lead them every day in their prayers: “Show us the straight path”, and walk on it. It is apparent that the Almighty assists and supports whoever seeks help from Him.

All those who are aware of the sayings of Holy Prophet (p.b.u.h.), know very well that his holiness has given many prophecies regarding the incidents that will occur after his demise, like the martyrdom of Lady Fatima (s.a.) and her entire progeny, and especially regarding the martyrdom of Imam Hussain (a.s.).

Likewise, there are many prophecies of Prophet (p.b.u.h.) and his Holy Progeny (a.s.) regarding the Sufiyani - who will be from the progeny of Yazid and Mu'awiyah, and regarding his arrival before the rise of Imam Mahdi (a.t.f.s.). It can be said that the narrations regarding the arrival of Sufiyani have reached the extent of continuity or 'Tawaatur'.

If we wish to bring all the prophecies related to the Umayyad dynasty and their illegal caliphs in this book, it will turn into a book with thousands of pages.

Therefore, we have restricted ourselves with these many prophecies and we pray to the Almighty that the respected readers totally benefit from the sayings of these noble personalities.

We hope that studying this book exceeds your awareness about the ominous schemes designed by the enemies and makes you understand how the Umayyad rulers, with the help of the Jews and Christians, fought against Islam.

End of Volume One.

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