

# HISTORY

## YEAR 14

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### Abbreviations: -

**saww:** - Sa lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat-o-Wass Salam

**ajfj:** - **Ajal Allah farjak** (May Allah azwj Hasten the reappearance of the 12<sup>th</sup> Imam<sup>ajfj</sup>)

**ra:** - Razi Allah<sup>azwj</sup>

**la:** - Laan Allah<sup>azwj</sup>

## Introduction

Some important events which took place in the history of Islam are covered in years thirteen and fourteen of 'SOW' syllabus. The headings 1-8 are covered in History Year 13. Now for year 14, we report events labelled 9-19.

Some Important Events in the History of Islam:

1. *da'wat dhi 'l-'ashira*
2. *Shiab-e-Abi Talib* <sup>asws</sup>
3. *Migration to Makkah*
4. *Battle of Badr*
5. *Battle of Uhud*
6. *Battle of Khandak*
7. The Battle of Ahzaab
8. *Battle of Khaibar*
9. *Sulahay Hodaybiya*
10. *The First and last Pilgrimage*
11. *Ghadeer Khum*
12. *Shahadat of Rasool Allah* <sup>saww</sup>
13. *Appointment of Abu Bakr*
14. *Burning of the Door of Syeda* <sup>asws</sup>
15. *Appointment of Ummer*
16. *Appointment of Usman*
17. *Appointment of Amir-ul-Momineen* <sup>asws</sup>
18. *Battle of Jamal*
19. *Battle of Siffeen*
20. Battle of Hunain
21. *Shahadat of Amir-ul-Momineen* <sup>asws</sup>
22. *Appointment of Imam Hassan* <sup>asws</sup>
23. *Shahadat of Imam Hassan* <sup>asws</sup>
24. *Imamate of Imam Hussain* <sup>asws</sup>
25. Karbala and beyond

## Sulahay Hodaybiya (Treaty at the Place of Hodaybiya)

### The Treaty

The treaty took place when the Rasool Allah<sup>saww</sup> and his companions went to perform Hajj of Kabah but were stopped by the '*Mushriqeen*' (polytheists) of Makkah. In the end, a treaty was signed between the Muslims and *Mushriqeen* at the place of Hodaybiya.

Abu Abd Allah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) has said; 'The Rasool Allah<sup>saww</sup> marched (with his<sup>saww</sup> companions) towards Al-Hodaybiya during the Month of Zeeqad (11<sup>th</sup> Islamic month). When the Rasool Allah<sup>saww</sup> ended up at the place in which Ihram (for Hajj) had to be worn, they did so and they wore their weapons as well. When this news reached the '*Mushriqeen*', they sent Khalid Bin Waleed to the Rasool Allah<sup>saww</sup> to block his<sup>saww</sup> way. So, the Rasool Allah<sup>saww</sup> adopted a different route and the caravan ended up at Al-Uqba.

There were 1800 Muslims. When they descended to Al-Hodaybiya, there was a woman who had her son with her. Out of fear, her son ran away. When she established that it was the Rasool Allah<sup>saww</sup>, she screamed, 'These are kind people, there is no reason for you to worry'. The Rasool Allah<sup>saww</sup> came up to her and asked her to draw a bucket of water- he<sup>saww</sup> drank the water and washed his<sup>saww</sup> face. She took the remaining water and returned it back in the well. That well still has water in it even now.

The Rasool Allah<sup>saww</sup> came out (to caravan), and the *Mushriqeen* sent two chiefs with some horsemen to him<sup>saww</sup>. They saw the animals being prepared for sacrifice (for after Hajj). They did not face Rasool Allah<sup>saww</sup> but returned and told Abu Sufyan of the *Mushriqeen* 'By Allah<sup>azwj</sup>, it is not how we wanted, but the Muslims will be allowed to perform Hajj. Abu Sufyan said, 'Keep quiet until we talk to Muhammad<sup>saww</sup>'.

So they sent Urwat Bin Masoud to him<sup>saww</sup> and he said, 'O Muhammad<sup>saww</sup>, why have you<sup>saww</sup> come?' He<sup>saww</sup> said: 'I<sup>saww</sup> have come to perform the Tawaf of the House (Kabah), and to perform Sa'ee between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you'.

He said, 'I swear by al-laath and al-uzza<sup>1</sup>, a person like you<sup>saww</sup> should not be sent back from what he has come for. So he returned to Abu Sufyan and his companions and said 'No, by Allah<sup>azwj</sup>, a person like Muhammad<sup>saww</sup> should not be turned back from what he has come for'.

Then the *Mushriqeen* sent Suhail Bin Amro and Huweytah Bin Abdul Uzza to him<sup>saww</sup>. The Rasool Allah<sup>saww</sup> commanded for the sacrificial animals to be spread out in front of their eyes. He said, 'Why have you<sup>saww</sup> come here?' He<sup>saww</sup> said: 'For Tawaf of the House, and the Sa'ee between Al-Safa and Al-Marwa, and to sacrifice the animals and leave their meat for you'. (They said) by doing so you will enter into

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<sup>1</sup> Two big idols which were worshiped by the infidels at that time

our city without our permission and make enemies!' The Rasool Allah<sup>saww</sup> refused those two. The Rasool Allah<sup>saww</sup> then sent Usman Bin Affan to talk to them and get permission to enter (Makkah). But Usman went and returned (without any success).

(At that), to avoid conflict, the Rasool Allah<sup>saww</sup> decided to establish an agreement with the *Mushriqeen* through a treaty. He<sup>saww</sup> said to Ali<sup>asws</sup>: 'Write – In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful'. Suhail (of the *Mushriqeen*) said, 'I don't know what the Beneficent, the Merciful is, we do not say that, write like us and say 'By Your<sup>azwj</sup> Name, our Allah<sup>azwj</sup>'. He<sup>saww</sup> said; 'And write– This has been agreed upon by the Rasool Allah<sup>saww</sup> and Suhail Bin Amro'. But Suhail said, 'What are we fighting you<sup>saww</sup> for, O Muhammad<sup>saww</sup>? We do not believe you to be the Rasool Allah<sup>saww</sup>'. So he<sup>saww</sup> said; 'I<sup>saww</sup> am the Rasool of Allah<sup>saww</sup> and I<sup>saww</sup> am Muhammad bin Abd Allah<sup>saww</sup>'. The Muslims said: 'You<sup>saww</sup> are Rasool Allah<sup>saww</sup>', but Suhail said, 'Write Muhammad Bin Abd Allah<sup>saww</sup>'.

The agreement stated that 'If one of us (the *Mushriqeen* of Makkah) goes to you, he must be returned back to us and the Rasool Allah<sup>saww</sup> must not keep him (even if he becomes a Muslim). But if one of you (one of the Rasool Allah<sup>saww</sup>'s people) comes to us, he will not be returned back to you'. The Rasool Allah<sup>saww</sup> was patient and accepted this, but added; 'However, they should be allowed to worship Allah<sup>azwj</sup> among you openly, not in secret, and be allowed to exchange gifts between Medina to Makkah.<sup>2</sup> As part of the treaty, they could not perform a pilgrimage that year but could return next year for three days and perform a pilgrimage.

## Objection regarding Al-Hudaybiya

Umar was with the Rasool Allah<sup>saww</sup> on the day of Al-Hudaybiya and Umar said to him<sup>saww</sup>, 'You<sup>saww</sup> are disgracing our religion' Then he went around saying this to the companions of Rasool Allah<sup>saww</sup>, causing feelings of doubt to arise within them. So the Rasool Allah<sup>saww</sup> said: 'Move away from me<sup>saww</sup>, do you desire that I<sup>saww</sup> betray my<sup>saww</sup> responsibility? Allah<sup>azwj</sup> had Made the end result one that favoured the Rasool Allah<sup>saww</sup>, the decision had been good, correct, Guided, honourable and virtuous.<sup>3</sup>

The narrator of the Hadith says:

'When we returned from the expedition of Al-Hudaybiya, (we did not understand the reasons for the treaty) and were in a state of sadness. Then Allah<sup>azwj</sup> the Mighty and Majestic Revealed **[48:1] Surely, We have Given to you a clear victory.** The Rasool-Allah<sup>saww</sup> said: 'This Verse has been Revealed to me<sup>saww</sup> and it is more beloved to me<sup>saww</sup> than the (whole) world and whatever is in it'.<sup>4</sup>

<sup>2</sup> Al-Kafi, Vol. 8, H. 14951

<sup>3</sup> Kitab Sulaym Ibn Qais Hilali, H. 14.

<sup>4</sup> Tafseer Noor Al Saqalayn – CH 48 H 4

## Why did the Rasool Allah<sup>saww</sup> Sign the Treaty of Hdaybiya?

(Our 8<sup>th</sup> Imam<sup>asws</sup> says): If the Rasool Allah<sup>saww</sup> went ahead and performed Hajj instead of settling for the Treaty of Hdaybiya, the 'Mushriqeen' would have killed the Muslim men and women who were in their possession (in Makkah).<sup>5</sup>

The narrator of the Hadith says:

'Then Allah<sup>azwj</sup> the Mighty and Majestic Informed His<sup>azwj</sup> Prophet<sup>saww</sup> about the reasons for the reconciliation (Treaty of Hdaybiya), Allah<sup>azwj</sup> Said: ***It is they who disbelieved and turned you away from the Sacred Mosque and prevented the offering from arriving at its destined place; and it was because of the believing men and the believing women, [48:25].*** (meaning the believing ones in Makkah) ***Whom, without knowing, you might have trodden down, and thus something hateful might have afflicted you on their account without (your) knowledge.*** Hence, the reason for the Treaty of Hdaybiya, was to protect the believers who were in Makkah, as otherwise they would have been killed (by the non-believers of Makkah). As a result, when the reconciliation took place, they were safe, and Al-Islam was triumphant, and it was said, 'That reconciliation was the greatest victory for the Muslims over the ones, they overcame'.<sup>6</sup>

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<sup>5</sup> See for example Uyun Akhbar al-Raza, vol. 2, Ch. 45, H. 2. (page 436 English)

<sup>6</sup> تفسير القمي 2: 316

## The Fall of Makkah

Imam Hassan Al-Askari<sup>asws</sup> narrates: When the Rasool Allah<sup>saww</sup> had to leave Makkah to migrate to Medina. He<sup>saww</sup> turned back to face Makkah and said: 'Allah<sup>azwj</sup> Knows that I<sup>saww</sup> love you. Had your inhabitants not forced me<sup>saww</sup> to leave, I<sup>saww</sup> would not have given priority to another city over you and I<sup>saww</sup> am saddened.'

Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! The Most High Sends Greetings to you<sup>saww</sup> and Says, 'I<sup>azwj</sup> Shall Return you<sup>saww</sup> to this city victorious, unscathed, powerful, compelling'. And that is the Words of the High "**Most surely He Who has made the Quran binding on you will bring you back to the destination (28:85)**, The Makkahns laughed when they heard about this'. Allah<sup>azwj</sup> Said to His<sup>azwj</sup> Messenger<sup>saww</sup>: 'Soon I<sup>azwj</sup> shall Make you to be victorious over Makkah, and Issue Orders to them, and soon it will be Prohibited for the Mushriqeen to enter it to the extent that if one of them were to enter it will be fearful of being caught and be killed by you<sup>saww</sup>.'<sup>7</sup>

During the month of Ramadhan of 8 A.H., the Quraysh of Makkah killed the allies of Muslims which violated the treaty of Hdaybiya. As a result, the Rasool Allah<sup>saww</sup> marched with 10,000 men on the 10th of the month of Ramadhan and camped a short distance from Makkah. The Makkahns sent a few spies, including Abu Sufyan, to find out the strength of the Muslim army. Upon observing the Muslim army, the Quraysh surrendered and Makkah fell in to the hands of Muslims. The Rasool Allah<sup>saww</sup> told his<sup>saww</sup> army not to fight until someone attacks and to spare those who run away or stay inside their homes.

After the liberation of Makkah, Rasool Allah<sup>saww</sup> performed Hajj of Kabah in the month of Zil-Hajj (the 12<sup>th</sup> Islamic month). Imam Abu Ja'far<sup>asws</sup> (5<sup>th</sup> Imam<sup>asws</sup>) said, 'the Rasool Allah<sup>saww</sup> performed only one Hajj from Medina (after the fall of Makkah); however, the Rasool Allah<sup>saww</sup> had performed Hajj many times with his companions while in Makkah.<sup>8</sup> Also in another Hadith, the Imam<sup>asws</sup> says: Rasool Allah<sup>saww</sup> performed Hajj 20 times (in total).<sup>9</sup>

<sup>7</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – H 329

<sup>8</sup> Al-Kafi, Vol. 4, Ch. Hajj of Rasool Allah, h, 1.

<sup>9</sup> Al-Kafi, Vol. 4, Ch. Hajj of Rasool Allah, h, 3.

## The Importance of Arafah

During the last Hajj, after circling the Kabah seven times, offering Salat behind the place of Prophet Ibrahim<sup>as</sup>, and performing the Sa'ee between Safa and Marwa, as part of the Hajj rituals, the Prophet<sup>saww</sup> together with his companions left for Arafat on the 8<sup>th</sup> of Zilhajj. The following Hadith describes an important Divine Message which Rasool Allah<sup>saww</sup> received at Arafat on the 9<sup>th</sup> of Zilhajj.

The narrator of the Hadith says:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'When Rasool-Allah<sup>saww</sup> camped in Arafat on the day of Friday (9<sup>th</sup> of Zilhajj), Jibraeel<sup>as</sup> came up to Rasool Allah<sup>saww</sup> and said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys His<sup>azwj</sup> Greeting to you<sup>saww</sup> and is Saying to you<sup>saww</sup>: "Announce to your<sup>saww</sup> community: ***This day have I Perfected for you your Religion*** (through establishing the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>) ***and Completed My Favour on you and Chosen for you Islam as a Religion [5:3]*** and there is not going to be any (further religious obligations ) Revealed upon you after this as (I<sup>azwj</sup> have now) Revealed to you<sup>saww</sup> the Salat, Zakat, Soam (Fasts), Hajj and this (Wilayah) is the fifth (obligation). And the other four are not acceptable (alone) unless the fifth is present (the fifth is the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>)'.<sup>10</sup>

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<sup>10</sup> تفسير العياشي 1: 293 / 21

## Al-Ghadeer

(It has been narrated) from Abu Ja'far<sup>asws</sup> (5<sup>th</sup> Imam<sup>asws</sup>): 'When the Rasool-Allah<sup>saww</sup> finished the Farewell Pilgrimage, this Verse was Revealed: ***O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people [5:67].*** So the Rasool Allah<sup>saww</sup> called for the congregational Prayer (on the 18<sup>th</sup> of Zil-Hajj).

The people gathered and Rasool Allah<sup>saww</sup> said: 'Who is higher among you than your own selves?' They all said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>'. The Rasool Allah<sup>saww</sup> grabbed Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and said:

'For the ones for whom I<sup>saww</sup> am Mola (Master), for them, Ali<sup>asws</sup> is Mola! Our Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup>, and Do not favour the one who does not favour him<sup>asws</sup>, and Help the one who helps him<sup>asws</sup>, and Abandon the one who abandons him<sup>asws</sup>, for he<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>, and he<sup>asws</sup> is to me what Haroun<sup>as</sup> was to Musa<sup>as</sup> except that there is no Prophet<sup>saww</sup> after me<sup>saww</sup>.

And it was the last Obligation which Allah<sup>azwj</sup> the High Obligated upon the community of Muhammad<sup>saww</sup>, then Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup>:

***This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion' [5:3].***

## Amir-ul-Momineen<sup>asws</sup>'s Sermon on Ghadeer-e-Khumm

He<sup>asws</sup> (Amir-ul-Momineen<sup>asws</sup>) said in a sermon to people: 'I<sup>asws</sup> ask you to listen to the Words of Allah<sup>azwj</sup>

"O you who believes! Obey Allah and obey the Messenger and those in authority from among you" [4:59], and His<sup>azwj</sup> Words: "Only Allah is your Guardian and His Rasool and those who believe, those who keep up the Prayers and pay the Zakat while they are bowing" [5:55], then Said: Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers as ones to confide in and rely upon?[9:16].

(Amir-ul-Momineen<sup>asws</sup> says) So the Rasool<sup>saww</sup> nominated me<sup>asws</sup> at Ghadeer-e-Khumm and he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Sent me<sup>saww</sup> with a Message which constricted my<sup>saww</sup> chest as I<sup>saww</sup> could see that the people were not going to believe me<sup>saww</sup>. Allah<sup>azwj</sup> Told me<sup>saww</sup> that I<sup>saww</sup> should preach it or else Allah<sup>azwj</sup> would Punish me<sup>saww</sup>. So Arise O Ali<sup>asws</sup>! And the Rasool Allah<sup>saww</sup> announced that the people must follow Ali<sup>asws</sup>.

So Salman Al-Farsy<sup>as</sup> stood up in front of the Rasool Allah<sup>saww</sup> and said, 'O Rasool Allah<sup>saww</sup>, how shall we submit to Ali<sup>asws</sup>?' Rasool Allah<sup>saww</sup> said: 'Be submissive to him<sup>asws</sup> like you are submissive to me<sup>saww</sup>. The one who sees that I<sup>saww</sup> am higher than him should see Ali<sup>asws</sup> as higher than himself'. Allah<sup>azwj</sup> Blessed and High Sent down: ***This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion [5:3]***. So Salman Al-Farsy said, 'O Rasool Allah<sup>saww</sup>, has this Verse Descended regarding Ali<sup>asws</sup> especially?' Rasool Allah<sup>saww</sup> said: 'Indeed, it is regarding Ali<sup>asws</sup>, and regarding my<sup>saww</sup> successors up to the Day of Judgement' (the successors after Ali<sup>asws</sup>, in total, they are the 12 Imams<sup>asws</sup>).

Then Rasool Allah<sup>saww</sup> said: 'O Salman, you and those who are present are witnesses of that, and those present should make it reach to the ones who are absent'. Salman Al-Farsy said, 'O Rasool Allah<sup>saww</sup>, explain it for us' (the Wilayah). So the Rasool Allah<sup>saww</sup> said: 'Ali<sup>asws</sup>, is my<sup>saww</sup> brother, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> successor, and my<sup>saww</sup> inheritor, and my<sup>saww</sup> Caliph in my<sup>saww</sup> community, and the Guardian of every believer after me<sup>saww</sup>, and eleven Imams<sup>asws</sup> from his sons<sup>asws</sup> (after him<sup>asws</sup>). The first of them<sup>asws</sup> is my<sup>saww</sup> son Al-Hassan<sup>asws</sup>, then Al-Hussain<sup>asws</sup>, then nine from the sons<sup>asws</sup> of Al-Hussain<sup>asws</sup>, one after the other. The Quran is with them<sup>asws</sup> and they<sup>asws</sup> are with the Quran. Neither will it separate from them<sup>asws</sup> nor will they separate from it until they<sup>asws</sup> return to the Fountain'.

O you people! I<sup>saww</sup> have made known to you your 'Master' and your Imam<sup>asws</sup> after me<sup>saww</sup>; your evidence and your guide. He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and he<sup>asws</sup> is among you at the status that I<sup>saww</sup> am among you. So emulate him<sup>asws</sup> (do his<sup>asws</sup> Taqleed), and obey him<sup>asws</sup> in all of your affairs, for in his<sup>asws</sup> possession is what Allah<sup>azwj</sup> has Taught me<sup>saww</sup>, and Ordered for me<sup>saww</sup>, and I<sup>saww</sup> have made it known to him<sup>asws</sup>, and I<sup>saww</sup> am letting you know that it is with him<sup>asws</sup>. So ask him<sup>asws</sup> and learn from him<sup>asws</sup> and from the successors<sup>asws</sup> after him<sup>asws</sup>, and do not try to teach them<sup>asws</sup> nor go in front of them<sup>asws</sup> nor be left behind them<sup>asws</sup>, for they<sup>asws</sup> are with the 'Haq' (truth) and the 'Haq' is with them<sup>asws</sup>, neither will they<sup>asws</sup> leave it nor will it leave them<sup>asws</sup>.<sup>11</sup>

(After listening to Amir-ul-Momineen<sup>asws</sup> talk about this event) Twelve men from the people of Badr (the companions of Rasool Allah<sup>saww</sup> who were with him<sup>saww</sup> at the battle of Badr) stood up and said, 'We testify that we heard that from the Rasool Allah<sup>saww</sup> exactly as you<sup>asws</sup> have said it, you<sup>asws</sup> have not added anything nor have you<sup>asws</sup> missed a single letter and the Rasool Allah<sup>saww</sup> made us witnesses on that'. And then seventy men from those present said; 'We also heard those words but did not memorise all of it, but these twelve witnesses (that did memorise it) are our good (trustworthy) ones, and the best ones of us'. So Ali<sup>asws</sup> said: 'You have spoken the truth. It is not possible for everyone to be memorisers, some of them are better at memorising than the others'.

<sup>11</sup> Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

## Allah<sup>azwj</sup>'s Wrath on a Doubter:

The narrator of the Hadith says:

'Ja'far<sup>asws</sup> Bin Muhammad Al-Sadiq<sup>asws</sup>, (the 6<sup>th</sup> Imam<sup>asws</sup>) says: 'When the Rasool-Allah<sup>saww</sup> nominated Ali<sup>asws</sup> on the Day of *Ghadeer-e-Khumm* and said: 'The one for whom I<sup>saww</sup> am Master, for him, Ali<sup>asws</sup> is his Master (من كنت مولاه فعلي مولاه), that became common knowledge in the country. Then Al-No'man Al-Haris Al-Fahry came to the Prophet<sup>saww</sup> and said, 'You<sup>saww</sup> commanded us from Allah<sup>azwj</sup> that we should testify that there is no god except for Allah<sup>azwj</sup>, and that you<sup>saww</sup> are the Rasool-Allah<sup>saww</sup>, and commanded us for the Jihad, and the Hajj, and the Fasts, and the Salat, and the Zakat, so we accepted these, but you<sup>saww</sup> are not happy until you<sup>saww</sup> nominate this boy - is this from you<sup>saww</sup> or a Command from Allah<sup>azwj</sup>?' The Rasool Allah<sup>saww</sup> said: 'Yes, this is from Allah<sup>azwj</sup>'.

So Al-No'man Bin Al-Haris turned around and he said, 'O Allah<sup>azwj</sup>! If this is the Truth from You<sup>azwj</sup>, let stones rain upon us from the sky!' So Allah<sup>azwj</sup> Stoned him upon his head, and it killed him. And Allah<sup>azwj</sup> Revealed the verse: ***A questioner asked for the Punishment to befall [70:1]***.<sup>12</sup>

## Objection of Umar on the Day of *Ghadeer-e-Khum*

Umar and a companion were present on the Day of *Ghadeer-e-Khum*. Umar said, 'He<sup>saww</sup> never misses an opportunity to elevate (the status of) his<sup>saww</sup> relative'. Then the companion said, 'He<sup>saww</sup> never misses an opportunity to elevate the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>asws</sup> ... no, by Allah<sup>azwj</sup>, I will not listen to him<sup>asws</sup>, nor will I obey him<sup>asws</sup> ever'. Then he (the companion) left. So Allah<sup>azwj</sup> Revealed "So he did not accept the truth, nor did he pray, [75:31] But called the truth a lie and turned (his) back, [75:33] Then he went to his followers, walking away in arrogance [75:32]. Nearer to you (is destruction) and nearer, [75:34] Again (consider how) nearer it is to you and nearer [75:35]."<sup>13</sup>

<sup>12</sup> مجمع البيان 10 : 529).

<sup>13</sup> Kitab Sulaym Bin Qays Al Hilali – H 14

## Shahadat of Rasool Allah<sup>saww</sup>

After performing the last Hajj, Rasool Allah<sup>saww</sup> left this world in less than three months, on the 28th of Safar.

The narrator of the Hadith says that before his<sup>saww</sup> shahadat, the Rasool Allah<sup>saww</sup> reminded the people of what he<sup>saww</sup> had said before: 'O you people! When I<sup>saww</sup> am martyred, (remember that) Ali<sup>asws</sup> is higher to the believers than their own selves. When Ali<sup>asws</sup> is martyred, my<sup>saww</sup> son Al-Hassan<sup>asws</sup> is higher to the believers than their own selves. When Al-Hassan<sup>asws</sup> is martyred, my<sup>saww</sup> son<sup>asws</sup> Al-Hussain is higher to the believers than their own selves. When my<sup>saww</sup> son<sup>asws</sup> Al-Hussain<sup>asws</sup> is martyred, my<sup>saww</sup> son Ali<sup>asws</sup> Bin Al-Hussain<sup>asws</sup> is higher to the believers than their own selves. There is not for anyone with them<sup>asws</sup> in the command'.

Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> stood up, he<sup>asws</sup> was weeping and he<sup>asws</sup> said: 'May my<sup>asws</sup> mother<sup>asws</sup> and my<sup>asws</sup> father<sup>asws</sup> be sacrificed for you<sup>saww</sup>, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, will you<sup>saww</sup> be martyred?' He<sup>saww</sup> said: 'Yes, I<sup>saww</sup> will be made a martyr by being poisoned, and you<sup>asws</sup> will be killed by the sword and your<sup>asws</sup> beard will be dyed from the blood of your<sup>asws</sup> head, and my<sup>saww</sup> son Al-Hassan<sup>asws</sup> will be killed by the poison, and my<sup>saww</sup> son<sup>asws</sup> Al-Hussain<sup>asws</sup> will be killed by the sword, and he<sup>asws</sup> will be killed by a tyrant son of a tyrant, one whose lineage is in doubt (Da'iy), a hypocrite son of a hypocrite'.<sup>14</sup>

## The Departure of Rasool Allah<sup>saww</sup>'s Soul:

In a Hadith, Rasool-Allah<sup>saww</sup> said: 'O Abu Dahr<sup>ar</sup>! When I<sup>saww</sup> was Ascended to the sky, I<sup>saww</sup> passed by an Angel seated upon a bed of Light. On his head was a crown of Noor (Light). One of his legs was in the East and the other in the West, and between his hands was a tablet in which he was looking into. And the world, all of it was in front of his eyes, and the creatures between his knees, and his hands reached the East and the West. So I<sup>saww</sup> said: 'O Jibrael<sup>as</sup>, who is this Angel of my<sup>saww</sup> Lord<sup>azwj</sup>?'

He<sup>as</sup> said: 'This is 'Azraeel', the Angel of Death'. I<sup>saww</sup> approached, he greeted, so I<sup>saww</sup> said: 'Peace be upon you, my<sup>saww</sup> beloved Angel of Death'. So he said: 'And peace be upon you<sup>saww</sup> O Ahmad<sup>saww</sup>. And how is your<sup>saww</sup> cousin<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?' So I<sup>saww</sup> said: 'And you<sup>saww</sup> know my<sup>saww</sup> cousin<sup>asws</sup>?' Azraeel replied: 'And how can I not know him<sup>asws</sup>? Allah<sup>azwj</sup> has Allocated me to capture the souls except for your<sup>saww</sup> soul and the soul of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for Allah<sup>azwj</sup> will Make both of you<sup>asws</sup> to pass away by His<sup>azwj</sup> Desire'.<sup>15</sup>

<sup>14</sup> Sulaym ibn Qais Hilali, Hadith no. 42

<sup>15</sup> المناقب 2: 236.

## The washing of the Rasool Allah<sup>saww</sup> before Burial

When the Rasool Allah<sup>saww</sup> passed away, he<sup>saww</sup> made a will to Ali<sup>asws</sup> that said no one should wash him<sup>saww</sup> apart from Ali<sup>asws</sup>, and that there is no one who could look at the body parts of the Rasool Allah<sup>saww</sup> without losing his eyesight. Ali<sup>asws</sup> said: 'O Rasool Allah<sup>saww</sup>, who will be helping me<sup>asws</sup> wash you<sup>saww</sup>?' The Rasool Allah<sup>saww</sup> said: 'Jibrael and the armies of Angels'. Ali<sup>asws</sup> washed him<sup>saww</sup> and Fazl Bin Abbas, with his eyes covered, poured the water and the Angels were able to turn him<sup>saww</sup> whenever was needed.<sup>16</sup>

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<sup>16</sup> Kitab Sulaym Bin Qays Al Hilali – H 3

## The Appointment of Abu Bakr

It is reported from Sulaym Bin Qays (a companion of Amir-ul-Momineen who compiled the first book of Shia Ahadith) who says, 'I heard Salman Al-Farsy<sup>ra</sup> say, 'When the Rasool Allah<sup>saww</sup> passed away, the people began arguing for the Caliphate (position of leadership.)

Salman<sup>ra</sup> said, 'I<sup>ra</sup> informed Ali<sup>asws</sup> of what the people had done whilst he<sup>asws</sup> was washing the Rasool Allah<sup>saww</sup> (for burial) and I<sup>ra</sup> said that, 'Abu Bakr is currently on the Pulpit of the Rasool Allah<sup>saww</sup>, and the people are pledging allegiance (doing Bayt) to him with both of their hands, right and left'. Ali<sup>asws</sup> said: 'O Salman<sup>ra</sup>, do you know who was the first one to do Baayt to him on the Pulpit of Rasool Allah<sup>saww</sup>?' I said, 'I<sup>ra</sup> saw an old person leaning on a staff climb upon the Pulpit first and he said whilst weeping, 'Praise is due to Allah<sup>azwj</sup> who did not Cause me<sup>la</sup> to die until I<sup>la</sup> saw you in this place. Extend your hand!' He extended his hand, and he<sup>la</sup> paid allegiance to him, then said, 'This day is like the day of Adam<sup>as</sup>', then he<sup>la</sup> came down and went out of the Masjid'. Ali<sup>asws</sup> said: 'O Salman<sup>ra</sup>, do you know who he<sup>la</sup> was?' I<sup>ra</sup> said, 'No, but his<sup>la</sup> talk displeased me<sup>ra</sup>, it was as if he<sup>la</sup> was gloating at the passing away of Rasool Allah<sup>saww</sup>'. Ali<sup>asws</sup> said: 'That was Iblees<sup>la</sup> (Satan) may the Curse of Allah<sup>azwj</sup> be upon him<sup>la</sup>.

Salman<sup>ra</sup> said, 'When it was night time, Ali<sup>asws</sup> made Syeda Fatima<sup>asws</sup> ride on a mule, and took both of his<sup>asws</sup> sons<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Hussain<sup>asws</sup> by their<sup>asws</sup> hands. He<sup>asws</sup> came up to the people. He<sup>asws</sup> reminded them of his<sup>asws</sup> rights, and called upon them to come help him<sup>asws</sup>. No one answered his<sup>asws</sup> call for this except for forty-four of them. He<sup>asws</sup> ordered them to shave off their heads and come over the next morning with their weapons to pay allegiance to death. No one was faithful to it except for four. I said to Salman<sup>ra</sup>, 'Who were the four?' He<sup>ra</sup> said, 'I<sup>ra</sup>, and Abu Dharr<sup>ra</sup>, and Miqdad<sup>ra</sup> and Zubayr Bin Al-Awaam'. Then Ali<sup>asws</sup> went back to the ones who did not help on the second night and urged them to help. They said, 'Tomorrow morning'. Not one of them came to him<sup>asws</sup> except for us. Then he<sup>asws</sup> went to them on the third night. No one came to him<sup>asws</sup> apart from us'.

Ali<sup>asws</sup> started collecting the verses of the Quran to present it to the people. When he<sup>asws</sup> saw their treachery and their lack of loyalty to him<sup>asws</sup>, he<sup>asws</sup> turned towards the Quran to collect it. He<sup>asws</sup> did not come out from his<sup>asws</sup> house until he<sup>asws</sup> had collected all the verses, which were written on the paper, wood and skin. When he<sup>asws</sup> had collected the whole of it, he<sup>asws</sup> began to write it using his<sup>asws</sup> own hand. He<sup>asws</sup> wrote it in the order in which the verses were Revealed with its explanation. Abu Bakr sent for him<sup>asws</sup> to come and pay allegiance to him. Ali<sup>asws</sup> sent a message to him saying: 'I<sup>asws</sup> am busy and have taken it upon myself<sup>asws</sup> that I<sup>asws</sup> shall not leave until I<sup>asws</sup> have collected all the verses and compiled them into the Quran'.

So they left him<sup>asws</sup> alone for a few days. He<sup>asws</sup> compiled the Quran in one piece of cloth and sealed it, then came out to the people who had gathered around Abu Bakr in the Masjid of the Rasool Allah<sup>saww</sup>. Ali<sup>asws</sup> called out in a loud voice: 'O you people! Since the passing away of Rasool Allah<sup>saww</sup>, I<sup>asws</sup> have been preoccupied with his<sup>saww</sup> washing, then with the Quran, and I<sup>asws</sup> did not cease until I<sup>asws</sup> had collected all of it in this one cloth. There is no Verse that Allah<sup>azwj</sup> the High has Sent down on the Rasool Allah<sup>azwj</sup> that I<sup>asws</sup> have not collected and the Rasool Allah<sup>saww</sup> has read every

Verse to me<sup>asws</sup> and explained it me<sup>asws</sup>. Then Ali<sup>asws</sup> said to them: '(I have told you all this) in case you say tomorrow that **“Surely we were unaware of this” [7:172]**. Then Ali<sup>asws</sup> said to them: “(I have told you all this) in case you say on the Day of Judgement that I<sup>asws</sup> did not call you to help me<sup>asws</sup> and did not remind you of my<sup>asws</sup> right, and did not call you to the Book of Allah<sup>azwj</sup> from its opening up to its end’. Umar said, ‘What we have from the Quran is sufficient for us, but rather, you<sup>asws</sup> are calling us to yourself<sup>asws</sup>. Then Ali<sup>asws</sup> entered his<sup>asws</sup> house’.<sup>17</sup>

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<sup>17</sup> Kitab Sulaym Bin Qays Al Hilali – H 4

## The Muslims of Medina Burn the Door of Syeda<sup>asws</sup>

It is reported from Sulaym Bin Qays who says: Umar said to Abu Bakr, 'Send a message to Ali<sup>asws</sup> to do Baayt (pay allegiance), for there is nothing in this Caliphate (leadership) until your rule will be established, this can only happen if Ali<sup>asws</sup> does your Baayt.

Abu Bakr sent a messenger to Ali<sup>asws</sup> to say: 'Answer to the Caliph of the Rasool Allah<sup>saww</sup>'. Ali<sup>asws</sup> replied to the messenger: 'Glory be to Allah<sup>azwj</sup>, with what speed you have forged this lie, Abu Bakr knows and those that surround him know that Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup> did not appoint a Caliph other than myself<sup>asws</sup>'. The messenger went and informed him (Abu Bakr) of what Ali<sup>asws</sup> had said to him.

Abu Bakr said, 'tell Ali<sup>asws</sup> to 'Answer to the Amir-ul-Momineen Abu Bakr'. The messenger came to Ali<sup>asws</sup>, and informed him of what Abu Bakr had said. Ali<sup>asws</sup> said to him: 'Glory be to Allah<sup>azwj</sup>, by Allah<sup>azwj</sup> it has not been long and already he has forgotten. By Allah<sup>azwj</sup>, Abu Bakr knows that this title cannot be used by anyone except for me<sup>asws</sup> and the Rasool Allah<sup>saww</sup> has ordered it and he<sup>saww</sup> saluted me<sup>asws</sup> as Amir-ul-Momineen. Abu Bakr and his companion Umar were among those seven (people) who inquired by saying, 'Is this truth from Allah<sup>azwj</sup> and His<sup>azwj</sup> Prophet<sup>saww</sup>?', Rasool Allah<sup>saww</sup> said to them: 'Yes, the truth. The truth from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Messenger<sup>saww</sup> is that Ali<sup>asws</sup> is Amir-ul-Momineen the Chief of the Muslims, and the standard bearer. Allah<sup>azwj</sup> the Mighty and Majestic will Make him<sup>asws</sup> to be seated on the Day of Judgement on the Path. He<sup>asws</sup> will make his<sup>asws</sup> friends enter the Paradise and his<sup>asws</sup> enemies will enter the Fire'. The messenger returned and informed him of what he<sup>asws</sup> had said. He kept quiet from him after that day.

When Ali<sup>asws</sup> saw how the people had abandoned him<sup>asws</sup> and had gathered around Abu Bakr, showing obedience to him and praising him, he<sup>asws</sup> decided to stay at his<sup>asws</sup> house.

(After a few days) Umar said to Abu Bakr, 'What is preventing you from sending someone to Ali<sup>asws</sup> for the Baayt (allegiance)? There is no one remaining who needs to pledge allegiance except Ali<sup>asws</sup> and his four companions. Abu Bakr was more thoughtful of the two and had more foresight of the two, and the other one (Umar) was more short-tempered, hard-hearted and more oppressive of the two. Abu Bakr said, 'Who shall we sent to him<sup>asws</sup>?', Umar said, 'We should send to him<sup>asws</sup> Qunfuz, a man who was rude, muscular and short-tempered.'<sup>18</sup>

Abu Bakr, therefore, sent Qunfuz and some companions of the 'Al-Ansar' with him to the door of Ali<sup>asws</sup>. They sought permission from Ali<sup>asws</sup> to enter the house but Ali<sup>asws</sup> did not permit them. The companions of Qunfuz returned to Abu Bakr and Umar – and they were both seated in the Masjid with the people were around them. They said, 'Ali<sup>asws</sup> is not permitting us'. Umar said, 'Go, if he<sup>asws</sup> gives you permission, and if not, enter without permission. They rushed back. They sought permission. At this time, Ali<sup>asws</sup>' wife Syeda Bint-e-Muhammad<sup>asws</sup> said, 'Get out of here all of you, you cannot enter my<sup>asws</sup> house without my<sup>asws</sup> permission!' They returned, but Qunfuz the

<sup>18</sup> He was freed by the Messenger of Allah<sup>saww</sup> after the conquest of Mecca.

accursed, remained persistent. They said (to Abu Bakr and Umar), 'Syeda<sup>asws</sup> told us to get out of her<sup>asws</sup> house, for we entered without permission'.

Umar got angry and he ordered the people around him to carry firewood and Umar carried it with them. They went around the home of Ali<sup>asws</sup> and Syeda<sup>asws</sup> and their<sup>asws</sup> two sons<sup>asws</sup>. Then Umar called out until Ali<sup>asws</sup> and Syeda<sup>asws</sup> heard, 'By Allah<sup>azwj</sup>, Come out to us, O Ali<sup>asws</sup> and do Baayt to the Caliph of Rasool Allah<sup>saww</sup>, or else we will burn down your<sup>asws</sup> house upon you<sup>asws</sup>'. Syeda<sup>asws</sup> said: 'O Umar, what have you got to do with us<sup>asws</sup>?'. He said, 'Open the door or else we will burn down your<sup>asws</sup> house upon you<sup>asws</sup>'.

Syeda<sup>asws</sup> said: 'O Umar, do you not fear Allah<sup>azwj</sup> for you want to enter into my<sup>asws</sup> house?' He refused to leave. And Umar called for the fire. He set fire to the door, then pushed it and entered. Syeda<sup>asws</sup> confronted him and shouted: 'O my<sup>asws</sup> father<sup>saww</sup>, Ya Rasool Allah<sup>saww</sup>! Umar raised his sword, and it was in its sheath, and hit her<sup>asws</sup> with it on her<sup>asws</sup> side. Syeda<sup>asws</sup> screamed: 'O my<sup>asws</sup> father!' He raised the whip. He struck Syeda<sup>asws</sup> with it on her<sup>asws</sup> arm. Syeda<sup>asws</sup> called out: 'Ya Rasool Allah<sup>saww</sup>! Abu Bakr and Umar have done evil after you<sup>saww</sup>'.

At this point, Ali<sup>asws</sup> leapt up and grabbed him by the collar and pushed him away. He fell and injured his neck and nose. Ali<sup>asws</sup> intended to kill him but recalled the words of the Rasool Allah<sup>saww</sup> that he<sup>asws</sup> must observe patience. Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup> Who has Honoured Muhammad<sup>saww</sup> with Prophet-hood, you should have known that you could not enter my<sup>asws</sup> house'.

Umar yelled out for help. The people came over and entered the house so Ali<sup>asws</sup> reached for his<sup>asws</sup> sword. Qunfuz feared that Ali<sup>asws</sup> would use his<sup>asws</sup> sword, having known of his<sup>asws</sup> bravery and determination so he returned to Abu Bakr. Abu Bakr said to Qunfuz, 'Return, and see if he<sup>asws</sup> comes out, or else break down his<sup>asws</sup> house, and if he<sup>asws</sup> still refuses, burn down his<sup>asws</sup> house upon him<sup>asws</sup>'.

Qunfuz the accursed returned. He and his companions entered without permission, and Ali<sup>asws</sup> reached for his<sup>asws</sup> sword. They got to him<sup>asws</sup> first and they captured him<sup>asws</sup> as there were many of them. Some of them took their swords out, grabbed him<sup>asws</sup> and seized him<sup>asws</sup>. They put a rope around his<sup>asws</sup> neck.

Syeda<sup>asws</sup> came in between him<sup>asws</sup> and them near the door of the house. Umar had sent him with a message, 'If Fatima<sup>asws</sup> comes between you and him<sup>asws</sup>, hit her<sup>asws</sup>'. Qunfuz, may Allah<sup>azwj</sup> Curse him, forced her<sup>asws</sup> to take refuge behind the door of her<sup>asws</sup> house, and he pushed it. The ribs on her<sup>asws</sup> side broke, and as a result of which Mohsin<sup>asws</sup> was martyred. Qunfuz, the accursed, struck Syeda<sup>asws</sup> with the whip, she fell unconscious and on her<sup>asws</sup> shoulder was a mark from the whip when she<sup>asws</sup> passed away. Syeda<sup>asws</sup> did not cease being bed-ridden as a result, until she<sup>asws</sup> passed away from that as a martyr. May Allah<sup>azwj</sup> Curse Qunfuz and the one who sent him'.

Then they dragged Ali<sup>asws</sup> in a cruel manner until they ended him<sup>asws</sup> up to Abu Bakr, and Umar was standing ready with his sword and the rest of the people were seated around Abu Bakr, ready with their weapons.

## The entry into the House of Syeda Fatima<sup>asws</sup> without permission

Sulaym Bin Qays says, I said to Salman<sup>ra</sup>, 'They entered into the House of Fatima<sup>asws</sup> without permission?' He<sup>ra</sup> said, 'Yes, by Allah<sup>azwj</sup>, and she<sup>asws</sup> did not have a veil on her<sup>asws</sup>. She<sup>asws</sup> called out: 'O father<sup>saww</sup>! O Messenger of Allah<sup>saww</sup>! O father<sup>saww</sup>! Abu Bakr and Umar have done evil after you<sup>saww</sup>, (they did this) even before your<sup>saww</sup> eyes had closed in your<sup>saww</sup> grave' - Syeda<sup>asws</sup> had called out in a loud voice. I saw Abu Bakr and those around him crying, and there was none among them except that he wept apart from Umar, and Khalid Bin Waleed, and Al-Mugheira Bin Shayba; and Umar was saying, 'We have nothing to do with women and their opinions'.

## Amir-ul-Momineen<sup>asws</sup> establishes his<sup>asws</sup> argument on the Quraysh

They took Ali<sup>asws</sup> to Abu Bakr, and he<sup>asws</sup> was saying, 'But, by Allah<sup>azwj</sup>, if my<sup>asws</sup> sword was present in my<sup>asws</sup> hands and had I<sup>asws</sup> decided to fight, you would have never arrived here. And if there had been the forty men (in my support) I<sup>asws</sup> would have been able to scare away your group, may Allah<sup>azwj</sup> Curse the people who paid allegiance to me<sup>asws</sup> and then abandoned me<sup>asws</sup>'. When Abu Bakr saw him<sup>asws</sup>, he shouted, 'Release him<sup>asws</sup>!' Ali<sup>asws</sup> said: 'O Abu Bakr, with what ease you have gone against the Rasool Allah<sup>saww</sup>? With what right, and with which status have you called the people to your allegiance?' Did you not pay allegiance to me<sup>asws</sup> only a short while ago by the order of Rasool Allah<sup>azwj</sup>?'

Umar shouted at Ali<sup>asws</sup>, 'Pay allegiance'. Ali<sup>asws</sup> said: 'And if I<sup>asws</sup> do not do this, what will you do?' Umar said, 'We will kill you<sup>asws</sup> with humiliation and degradation'. He<sup>asws</sup> said: 'Will you kill the servant of Allah<sup>azwj</sup> and the brother of His<sup>azwj</sup> Messenger<sup>saww</sup>?' Abu Bakr said, 'You are a servant of Allah<sup>azwj</sup>, that is correct, but we do not accept you as a brother of the Rasool Allah<sup>saww</sup>'.

Ali<sup>asws</sup> said: 'Are you denying that the Rasool Allah<sup>saww</sup> established brotherhood between myself<sup>asws</sup> and himself<sup>saww</sup>?' He said, 'Yes'. Ali<sup>asws</sup> repeated this three times to him. Then Ali<sup>asws</sup> addressed them, saying: 'O Muslims, I<sup>asws</sup> would like you all to swear to Allah<sup>azwj</sup>, did you all not hear the Rasool Allah<sup>saww</sup> on the Day of *Ghadeer-e-Khumm*?' He<sup>asws</sup> reminded them of everything that the Rasool Allah<sup>saww</sup> had said and he did not leave anything out. They said, 'By Our Allah<sup>azwj</sup>, yes (this is the truth)'.

## Abu Bakr fabricates a Hadith to seize the Caliphate

Abu Bakr feared that the people might help Ali<sup>asws</sup>. In order to stop them he surprised them all by making up a hadith and saying, 'All that which you<sup>asws</sup> have said is true. We have heard it with our ears, understood it and accepted it in our hearts, but I heard the Rasool Allah<sup>saww</sup> say afterwards that: 'Allah<sup>azwj</sup> has Chosen the People<sup>asws</sup> of the Household for the Hereafter and Honoured us<sup>asws</sup>, and Allah<sup>azwj</sup> does not want to mix the People<sup>asws</sup> of the Household and the Caliphate together'.

Ali<sup>asws</sup> said: 'Have the companions of Rasool Allah<sup>saww</sup> heard this before?' Umar said, 'The Caliph of Rasool Allah<sup>saww</sup> has spoken the truth, I heard it from him<sup>saww</sup>'. And Abu Ubeyda, and Saalim Mawla Abu Huzayfa, and Ma'az Bin Jabal said, 'It is true, we have heard that from Rasool Allah<sup>saww</sup>'.

## Amir-ul-Momineen<sup>asws</sup> exposes the accursed document

Ali<sup>asws</sup> said to them: 'You are being faithful to the accursed document which you wrote in the Kabah that stated, "If Allah<sup>azwj</sup> Kills Muhammad<sup>saww</sup> or he<sup>saww</sup> passes away, we will take the Caliphate and keep it away from the People<sup>asws</sup> of the Household". Abu Bakr said, 'What do you<sup>asws</sup> know about that? We have not told you<sup>asws</sup> about that'. He<sup>asws</sup> said: 'You O Zubeyr, O Salman<sup>ra</sup>, O Abu Dharr<sup>ra</sup> and O Miqdad<sup>ra</sup>, I<sup>asws</sup> ask you for the sake Allah<sup>azwj</sup> and for the sake of the Islam, did you not hear Rasool Allah<sup>saww</sup> say that 'Those people have written and taken an oath to work against the People<sup>asws</sup> of the Household for when I<sup>saww</sup> am killed or pass away'? They said, 'Our Allah<sup>azwj</sup>, yes. We have heard Rasool Allah<sup>saww</sup> say that to you<sup>asws</sup>'.

I said to the Rasool Allah<sup>saww</sup>, 'May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>sa</sup> be sacrificed for you<sup>saww</sup>, O Messenger of Allah<sup>saww</sup>, what do you<sup>saww</sup> order for me<sup>asws</sup> to do?' They said, 'He<sup>saww</sup> said to you<sup>asws</sup>: 'If you<sup>asws</sup> find supporters, fight against them, and reject them, and if you<sup>asws</sup> do not find any supporters, then pay allegiance and save your<sup>asws</sup> blood'. Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, if those forty men who had paid allegiance to me<sup>asws</sup> had been faithful, I<sup>asws</sup> would have fought against you in the Way of Allah<sup>azwj</sup>'.

## Evidence against the fabricated Hadith:

The Statement of Allah<sup>azwj</sup> disproves the fabricated hadiths that they said were from the Rasool Allah<sup>saww</sup> **"[4:54] Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom"**, for the Book is the Prophet-hood, and the Wisdom is the Sunnah, and the Kingdom is the Caliphate, and we<sup>asws</sup> are the Children of Ibrahim<sup>as</sup>. Hence the Caliphate belongs to them<sup>asws</sup>.

## Umar threatens to kill Ali<sup>asws</sup>

Umar stood up. He said to Abu Bakr – who was seated on top of the Pulpit – ‘What are you sitting on the Pulpit for? This man is not standing up to pay allegiance to you so give an order for his neck to be cut off’. Al-Hassan<sup>asws</sup> and Al-Hussain<sup>asws</sup> were standing there and when they<sup>asws</sup> heard the words of Umar, they<sup>asws</sup> started crying. Ali<sup>asws</sup> embraced them<sup>asws</sup> to his<sup>asws</sup> chest and said: ‘Do not cry, for by Allah<sup>azwj</sup>, they do not have the ability to kill your<sup>asws</sup> father<sup>asws</sup>’.

## Umm Ayman and Bureyda Defended Ali<sup>asws</sup>

And Umm Ayman<sup>sa</sup>, the nurse maid of the Rasool Allah<sup>saww</sup> came forward. She<sup>sa</sup> said, ‘O Abu Bakr, you are envious and a hypocrite’. Umar ordered for her<sup>sa</sup> to be thrown out of the Masjid and said, ‘We have nothing to do with women’. Bureyda Al-Aslamy stood up and said, ‘O Umar, you are pouncing upon Ali<sup>asws</sup>, the brother of Rasool Allah<sup>saww</sup>, and the father of his<sup>saww</sup> children<sup>asws</sup>? Did the Rasool Allah<sup>saww</sup> not tell you two to: ‘Go to Ali<sup>asws</sup> and salute him<sup>asws</sup> as Amir-ul-Momineen?’ You both said, ‘Is this the Order of Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Yes’. Abu Bakr said, ‘That is how it was, but the Rasool Allah<sup>saww</sup> said after that: ‘For the People<sup>asws</sup> of my<sup>saww</sup> Household, the Prophet-hood and the Caliphate will not be gathered together’. He said, ‘By Allah<sup>azwj</sup>, the Rasool Allah<sup>saww</sup> did not say this. By Allah<sup>azwj</sup> I will not stay in the city in which you are the leader’. Umar ordered for him to be beaten up and thrown out’.

## The Unwilling and Forced Allegiance of Amir-ul-Momineen<sup>asws</sup>

Then Umar said, ‘Arise, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>, pay allegiance’. He<sup>asws</sup> said: ‘What if I<sup>asws</sup> don’t do it?’ He said, ‘Then, by Allah<sup>azwj</sup>, we will cut off your<sup>asws</sup> neck’. He said this to him<sup>asws</sup> three times. He<sup>asws</sup> extended his<sup>asws</sup> hand and opened it. Abu Bakr struck his<sup>asws</sup> hand and he was happy with that regarding it. Ali<sup>asws</sup> called out, before the allegiance – with the rope was around his<sup>asws</sup> neck -: **“[7:150] Son of my mother! surely the people reckoned me weak and had well-nigh slain me”**.<sup>19</sup>

<sup>19</sup> Kitab Sulaym Bin Qays Al Hilali – H 4

## The Appointment of Umar

The narrator of the Hadith reports a sermon of Amir-ul-Momineen<sup>asws</sup>

Ali<sup>asws</sup> turned towards the people and said: 'Glory be to Allah<sup>azwj</sup>! The hearts of the people have drunk from the problems and the conflicts of these two (Abu Bakr and Umar. The Rasool Allah<sup>saww</sup> said to the people: 'Greet Ali<sup>asws</sup> as 'Amir-ul-Momineen', and be witnesses to this.' And it is strange that they accepted this, and then claimed that the Rasool Allah<sup>saww</sup> never left behind anyone (as Caliph), and so they ordered for a discussion (to decide on the Caliph). But they accepted Abu Bakr (as caliph) without having a say or discussions.

Then Abu Bakr made Umar to be the Caliph. The people reminded Abu Bakr that he had told them that the Rasool Allah<sup>saww</sup> did not leave a Caliph (even though this was not true), so he should not leave behind a Caliph. He (Abu Bakr) said, 'Shall I leave the community of Muhammad<sup>saww</sup> like a broken slipper, leaving them without anyone as Caliph over them?'

## The Appointment of Usman

After Umar, another Caliph was to be chosen, so he came up with a new way to select the next Caliph. He organised a consultation between six people (all nominated for the position of Caliph). Ali<sup>asws</sup> was among the nominees, but Umar chose some of the other nominees to be with those whose hearts drank from the conflict and the errors. Ibn Awf accepted Ali<sup>asws</sup>, but then paid allegiance to Usman, so all the others paid allegiance to him and Usman became Caliph. Ibn Awf (Abdul Rahman) had made the Caliphate go to Usman on the condition that he would return it back to him. Usman betrayed him, and Ibn Awf (Abdul Rahman) labelled him as an ignorant one during his lifetime. His children (Abdul Rahman's) thought that Usman had poisoned him, which (led to his) death.<sup>20</sup>

## The consultation of Umar was illegal

The narrator says: Umar included Ali<sup>asws</sup> in his six nominees for Caliph after him, but this was in contradiction to their fabricated Hadith where they said that the Rasool Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> never Gathers together for us<sup>asws</sup>- the People<sup>asws</sup> of the Household, the Prophet-hood and the Caliphate'.

(After mentioning this) Ali<sup>asws</sup> turned towards Talha, and Al-Zubayr, and Ibn Awf, and Sa'ad. Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, if those five lied against the Rasool Allah<sup>saww</sup> (about the hadith and Caliphate) then it is not permissible for you to hold their friendship, and if they spoke the truth then it is not permissible for you five to include me<sup>asws</sup> in your consultation (as one of the six nominees proposed by Umar), for my<sup>asws</sup> inclusion in it is against Rasool Allah<sup>saww</sup>'.<sup>21</sup>

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<sup>20</sup> Kitab Sulaym Bin Qays Al Hilali – H 10

<sup>21</sup> Kitab Sulaym Bin Qays Al Hilali – H 11.

## The Appointment of Amir-ul-Momineen<sup>asws</sup>

The narrator of the Hadith describes how the people pledged their allegiance to Ali<sup>asws</sup> after the killing of Usman, who had become Caliph after Umar.

(After the killing of Usman, the Muslims started searching for Ali<sup>asws</sup>). However, Ali<sup>asws</sup> kept himself<sup>asws</sup> away from the people for three days. They came up to Ali<sup>asws</sup> who was quietly staying with the Clan of Najaar. So, they said, 'We have held consultations to decide on who should be Caliph for three days, and we did not find anyone from the people more deserving of the Caliphate than you<sup>asws</sup>'.

We urge you<sup>asws</sup> as by Allah<sup>azwj</sup>, the community of Muhammad<sup>saww</sup> would be lost if it were to follow someone other than you<sup>asws</sup> for its affairs'. So they did Baayt of Ali<sup>asws</sup>, and the first ones to pledge allegiance to him<sup>asws</sup> were Talha and Al-Zubayr, then they went to 'Al-Basra' claiming that they had both pledged their allegiance unwillingly, but they were lying.

Then a man from 'Mahrat' came up. Ali<sup>asws</sup> said: 'O brother from Mahrat, have you come to do Baayt?' He said, 'Yes'. Ali<sup>asws</sup> said: 'The Rasool Allah<sup>saww</sup> passed away and left the command for me<sup>asws</sup>, even though Abu Bakr snatched it from us<sup>asws</sup> unjustly. Then Umar snatched it from us<sup>asws</sup>. Do you do Baayt because you understand this?' He said, 'Yes'. So he pledged his allegiance upon willingly without abhorrence (only the trustworthy Momins do 'baayt'<sup>22</sup> with this condition).

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<sup>22</sup> Pledging allegiance

## The Battle of Jamal

It is narrated from Sulaym Bin Qays who said, 'I battled alongside Ali<sup>asws</sup> on the Day of the Camel (Al-Jamal) and we were 12,000 men, and the army and companions of the Camel had more than 120,000 men. The army was led by Aisha and it was defeated in the battle. Talha and Zubayr, also leaders of the army, were both killed. After defeating them, Amir-ul-Momineen<sup>asws</sup> sent Aisha back to Medina in the company of female soldiers.<sup>23</sup>

The narrator of the Hadith says:

'And Amir-ul-Momineen<sup>asws</sup> wrote a letter to the Shias in which he<sup>asws</sup> mentioned the coming out of Aisha to Al-Basra for battle and the major error of Talha and Zubayr. He<sup>asws</sup> said: 'And is there an error greater than this? They have brought out the wife of the Rasool-Allah<sup>saww</sup> from her house, and uncovered her veil which Allah<sup>azwj</sup> had Veiled upon her whilst they kept their own wives in their houses!' They have not done justice to Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>.

Aisha, Talha and Zubayr all performed three (evil) acts referenced in the Book of Allah<sup>azwj</sup> – The rebellion, the plotting, and the breaking (of allegiance). Allah<sup>azwj</sup> Said **[10:23] O you people! Your rebellion is against your own souls**, and Said **[48:10] Therefore whoever breaks (the Covenant), he breaks it only against his own soul**, and Said **[35:43] and the evil plans shall not weigh down any except the planners of it**. (Ali<sup>asws</sup> said) and they have rebelled against us<sup>asws</sup>, and broke their allegiance with me<sup>asws</sup>, and plotted against me<sup>asws</sup>.<sup>24</sup>

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<sup>23</sup> See for example, Nahjul Balagha

<sup>24</sup> تفسير القمي 2: 210.

## The battle of Siffeen

### Muawiya Gathers Syrians for Usman's Revenge

The narrator of the Hadith said: After they failed to defeat Ali<sup>asws</sup> at battle of Jamal, Muawiya (who was the ruler of Syria) called the reciters of the (holy Quran) of Syria, gave them money and sent them to different areas in Syria. They reported false reports and taught them false principles. They lied, informing them that Ali<sup>asws</sup> killed Usman<sup>25</sup> and that Muawiya is seeking the blood (revenge) for Usman. With them were the children of Usman, this helped to convince the people of Syria to agree.

Muawiya continued this for twenty years, to the extent that the young grew up, and the grown ones became elderly. He gave his agents of falsehood (the oppressors spreading lies) wealth, land and food and drink. And the people of Syria stopped cursing Satan<sup>la</sup> and started cursing Ali<sup>asws</sup>, and they were saying, 'Curse be upon Ali<sup>asws</sup> the murderer of Usman' (nouzobillah). The ignorant ones accepted that and their misguidance lead them to the Fire. Sufficient for us is Allah<sup>azwj</sup> and He<sup>azwj</sup> the best Disposer. Had He<sup>azwj</sup> so Wished, He<sup>azwj</sup> could have Gathered them on the path of the guided, but Allah<sup>azwj</sup> Does what that He<sup>azwj</sup> so Desires.<sup>26</sup>

The Battle of Siffeen occurred between Muawiya and his people and Amir-ul-Momineen<sup>asws</sup> and his companions in Syria.

### The Battle

The narrator of the Hadith says I asked Sulaym 'Did you witness (the battle of) Siffeen?' He said, 'Yes'.

I asked, 'How old were you then?' He said, 'Forty years'. I said, 'Tell me about it, may Allah<sup>azwj</sup> have Mercy on you'. He said, 'I have forgotten many things, but I cannot forget this event'.

Then he wept and said, 'We were aligned in our rows when Maalik Al-Ashtar (another companion) came out on his horse. He moved so that he was standing between the two rows facing us, with his back towards the people of Syria. He Praised Allah<sup>azwj</sup>, sent greetings upon the Prophet<sup>saww</sup> and said, 'What happens is from the Judgement of Allah<sup>azwj</sup> and His<sup>azwj</sup> Power, He<sup>azwj</sup> has Gathered us on this spot of earth for this and His<sup>azwj</sup> Commands have been Issued.

We are led by the Chief of the Muslims- Amir-ul-Momineen<sup>asws</sup>. He<sup>asws</sup> is the best of the successors<sup>as</sup>, the son<sup>asws</sup> of the uncle<sup>as</sup> of our Prophet<sup>saww</sup> and his<sup>saww</sup> brother<sup>asws</sup>, and inheritor. Our swords are the swords of Allah<sup>azwj</sup>, but the leader of the Syrian army is the son of the liver-eater (Muawiya son of Hinda) and a shelter for hypocrisy, leading them all to the misery and the Fire. And we are hopeful that by killing them we will be Rewarded by Allah<sup>azwj</sup> whilst they are awaiting the Punishment.

<sup>25</sup> The first and second Muslim caliphs

<sup>26</sup> Kitab Sulaym Bin Qays Al Hilali – H 22

So when the fighting erupts and horses wander by our dead and their dead, we will be hopeful for the Help of Allah<sup>azwj</sup>. So do not listen to anything except for the sounds of the swords and the horses. O you people, lower your gaze and clench your teeth for it is intense, striking the head (of an opponent) and turn your face towards their faces. With the sword in your right hand, strike their heads and stab your spear into their hearts’.

Then the people met (in battle) and between them was a great fight. 70,000 of the well-known Arabs were killed. And the event lasted from sunrise until a third of the night had gone by. No one from the army prostrated to Allah<sup>azwj</sup> for their Prayers at Midday (Al-Zohr), Mid-afternoon (Al-Asr), Evening (Al-Maghrib) and at Night (Al-Isha) Prayers.

The narrator of the Hadith said, ‘I heard Ali<sup>asws</sup> say on the Day of Al-Jamal and the Day of Al-Siffeen: ‘I<sup>asws</sup> could either fight against what Allah<sup>azwj</sup> has Sent down, or I<sup>asws</sup> can fight in the Way of Allah<sup>azwj</sup> and command the doing of the good and forbid the evil. I<sup>asws</sup> chose to fight in the Way of Allah<sup>azwj</sup> against the disbelief (Al-Kufr). The disbelievers (Kafirs) face the chains in the Fire of Hell. I<sup>asws</sup> have continuously been oppressed since the passing away of Rasool Allah<sup>saww</sup>. Had I<sup>asws</sup> found helpers (enough companions) before today I<sup>asws</sup> would have fought and it would have not been possible for me<sup>asws</sup> to be seated (and not fight). And the Book and the Sunnah (would have been shared by the people) just as I<sup>asws</sup> have found today.’<sup>27</sup>

The narrator of the Hadith has said: ‘When Ali<sup>asws</sup> met the enemies on the day of Battle of Al-Jamal, Siffeen, and Al-Nahrwaan, he<sup>asws</sup> turned towards the Qiblah (Kabah) whilst on his<sup>asws</sup> grey mule (which was a mule similar to that of Rasool Allah<sup>saww</sup>) and he<sup>asws</sup> said: ‘Our Allah<sup>azwj</sup>! The hands are extended towards You<sup>azwj</sup>, and the eyes are raised, and the hearts are opened up, and the feet have stepped ahead (towards You<sup>azwj</sup>). Our Lord<sup>azwj</sup>! Grant victory to us and to our people by the truth, and You<sup>azwj</sup> are the best in Granting victory’, and he<sup>asws</sup> had his<sup>asws</sup> hands raised, and his<sup>asws</sup> companions responded by saying ‘Ameen’.<sup>28</sup>

## **A Deceptive letter of Muawiya to Amir-ul-Momineen<sup>asws</sup>**

The Syrian was losing and ran away. When Muawiya heard, he was overcome with panic. He called Amro Bin Al-A’as and said, ‘O Amro, this is the night before he<sup>asws</sup> attacks us, so what do you see?’ He said, ‘I see that our men have been killed, that those that remain will not be able to stand up to Ali’s<sup>asws</sup> men and that you are not like Ali<sup>asws</sup>. He<sup>asws</sup> is fighting you based upon the Command and you are fighting him<sup>asws</sup> over something else, and you intend to keep what you have whereas he<sup>asws</sup> intends for you to lose all of this. The people of Syria do not fear his<sup>asws</sup> victory as much as the people of Iraq fear your victory over them. (So, in my opinion), propose to them a deal that they have to accept. Call them to the Book of Allah<sup>azwj</sup>, and raise the Qurans upon spears, so you will achieve your needs. I have been thinking and refining this idea for you’. Muawiya understood and said, ‘You have spoken the truth,

<sup>27</sup> Kitab Sulaym Ibn Qais Halali, H. 53.

<sup>28</sup> Kitab Sulaym Ibn Qais Halali, H. 59.

but I think I can deceive Ali<sup>asws</sup>. Amro laughed and said, 'O Muawiya, you want to deceive Ali<sup>asws</sup>?'.

'So Muawiya wrote a letter to Ali<sup>asws</sup> which said, 'If only you<sup>asws</sup> (and I) had known that the battle would reach this stage- that one of us would not be able to overcome the other, even if the intellect of one of us may be greater. But what has passed has passed and we should put right what remains. I asked you for Syria on the condition that it would not require obedience to you nor allegiance. You refused but Allah<sup>azwj</sup> Gave it to me when you<sup>asws</sup> had not. And I am calling you<sup>asws</sup> today for what I called you<sup>asws</sup> for yesterday, for you<sup>asws</sup> are not hopeful for me staying but I am hopeful for it, nor do you<sup>asws</sup> fear the destruction, but I fear it. By Allah<sup>azwj</sup>, our men have gone and we have softened. And we are the children of Abd Manaaf, there is no preference for one of us over another; an honourable one is not to be disgraced, nor is a disgraced one to be enslaved. Greetings.

### **The answer of Amir-ul-Momineen<sup>asws</sup> to the letter of Muawiya**

Sulaym said, 'When Ali<sup>asws</sup> read his letter, he smiled and said, 'I<sup>asws</sup> wonder why Muawiya is trying to deceive me<sup>asws</sup>'. So he<sup>asws</sup> called his<sup>asws</sup> writer Ubeydullah Bin Abu Raf'a and said to him: 'Write!'

'Your letter came to me<sup>asws</sup> in which you mentioned that, 'If only you<sup>asws</sup> (and I) had known that the battle would reach this stage- that one of us would not be able to overcome the other', and I<sup>asws</sup> and you – O Muawiya – are upon a destination which we will not reach to afterwards. As for your seeking Syria, I<sup>asws</sup> will not give it to you today in the same way that I<sup>asws</sup> did not give to you yesterday. And as for us being in fear and hope, you have spent (your life) in doubt as I<sup>asws</sup> have lived knowing what is certainly the truth (Yaqeen) . The people of Syria are as greedy for the world as the people of Iraq are for the Hereafter. And as for your words, 'And we are the children of Abd Manaaf, there is no preference for one of us over another', that is what we are, but Umayya is not like Hashim<sup>asws</sup>, nor is Harb like Abdul Muttalib<sup>asws</sup>, nor is Abu Sufyan like Abu Talib<sup>asws</sup>, nor is a hypocrite like a believer nor is the falsehood like the truth. In our<sup>asws</sup> hands is the preference of Prophet-hood with which we<sup>asws</sup> govern the Arabs and bind the non-Arabs by it'. Greetings'.

### **Amro Bin Al-A'as Teases Muawiya**

When the letter of Ali<sup>asws</sup> ended up with Muawiya, he hid it from Amro. When Amro found out, he humiliated him over it as he had told him not to write a letter to begin with. And there was no one from the Quraysh who had greater respect for Ali<sup>asws</sup> than Amro after the day in which he<sup>asws</sup> made him to fall down from his ride.

Amro said (in a poem), 'O son of Hinda (Muawiya), it is dark what you desire – it is not for you when there is Ali<sup>asws</sup>. He<sup>asws</sup> has struck iron with iron, and you hope to deceive him<sup>asws</sup>. And you are hopeful of scaring him<sup>asws</sup> by starting a war. The hair on the heads of children goes grey at the prospect of it. And you have spoken to him

with the words of a beggar, (like a) weak heart with its blood vessels being cut off. You sought Syria which should have been enough for you O son of Hinda. Even if he<sup>asws</sup> were to give it to you, it will not increase your honour.<sup>29</sup>

## The battle Continues

Sulaym (the narrator of the Hadith) says: 'When Ali<sup>asws</sup> and his companions passed by a group of Syrians from Muawiya's camp, he<sup>asws</sup> heard them were making offensive remarks against him<sup>asws</sup>. He<sup>asws</sup> halted his<sup>asws</sup> companions and said: 'Go to them in a polite manner and with righteous attitude and maintain the dignity of Al-Islam.

Indeed, they are the worst in the ignorance to Allah<sup>azwj</sup>, their rudeness and delusion shows that their leader is Muawiya. Before today they did not fight against me<sup>asws</sup> or verbally attack me<sup>asws</sup>, I<sup>asws</sup> used to call them towards Al-Islam and they would call me to worship idols. So, Praise be to Allah<sup>azwj</sup>, I leave this matter to Allah<sup>azwj</sup>, He<sup>azwj</sup> will deal with the mischievous hypocrites who we saw unsatisfied and ungrateful to Islam. They deceived this community and made their hearts drink the love of 'Fitna' (rebellion) and attracted their desires towards the falsehood. So they established the war against us in order to extinguish the Light of Allah<sup>azwj</sup>, **“[61:8] and Allah will perfect His light, though the unbelievers may be unwilling.”**

Then Ali<sup>asws</sup> said: 'These ones will not move away from this position of theirs unless they are challenged until their hearts fly out and bones are broken and wrists fall off, and until their foreheads are knocked by iron and their bones are crushed in their chests, and their chins and their collar bones are pulled out. Where are the people who seek the Hereafter?'

## Muhammad Al-Hanafiyya takes four thousand against Muawiya' army

Approximately 4000 people were ready to fight with Ali<sup>asws</sup>. He<sup>asws</sup> called upon Muhammad Bin Al-Hanafiyya and said: 'O my<sup>asws</sup> son, walk towards this flag with a slow walk until your spear heads are close to piercing their chests.' Ali<sup>asws</sup> prepared them. Muhammad and the others pierced the enemy's chests with spears, killing most of them.<sup>30</sup>

## The Battle Ends

When the army of Amir-ul-Momineen<sup>asws</sup> was about to reach the camp of Muawiya, Muawiya's army brought holy Quran on the heads of the spears and asked for settlement on the Book of Allah<sup>azwj</sup> and pleaded for ceasefire, based on the advice of

<sup>29</sup> Kitab Sulaym Bin Qays Al Hilali – H 34

<sup>30</sup> Kitab Sulaym Bin Qays Al Hilali – H 35

Amro Bin Al-A'as. So the battle of Siffeen was stopped in the favour of negotiation, without producing any result.

## The Battle of Naharwan

The hypocrites (called Kharaji), who fought in the battle of Siffeen, rose against Amir-ul-Momineen<sup>asws</sup> at a place called 'Naharwan'. Amir-ul-Momineen<sup>asws</sup> addressed them:

I<sup>asws</sup> am warning you that you will be killed here and that you have no excuse before Allah<sup>azwj</sup> nor any authority. You have come out of your houses and now Divine ruling will trap you. I had advised you against this but you rejected my advice. Your heads are devoid of intelligence. Allah's woe be to you! I have not put you in any misfortune nor wished you harm.<sup>31</sup>

The Kharajis were all killed in the battle except for few- among them was Abu Rehman ibn Muljim<sup>la</sup>, who later took part in the assassination of Amir-ul-Momineen<sup>asws</sup> in the Masjid of Kufa.

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<sup>31</sup> Nahjul Balagha, Sermon 36.

## The Shahadat of Amir-ul-Momineen<sup>asws</sup>

The narrator of the Hadith says:

'I said to Al-Reza<sup>asws</sup>, 'Amir-ul-Momineen<sup>asws</sup> recognised his<sup>asws</sup> murderer on the night on which he<sup>asws</sup> was murdered and he<sup>asws</sup> knew the place in which he<sup>asws</sup> was to be assassinated. And when he<sup>asws</sup> heard the sounds of the geese in the house he<sup>asws</sup> said: 'Their sounds will soon be followed by crying'. And the words of Umm Kulsoom (mother of Kulsoom) were, 'If only you<sup>asws</sup> could pray at home tonight and order someone else to pray with the people'. But Amir-ul-Momineen<sup>asws</sup> refused and he<sup>asws</sup> frequently entered and exited their home without a weapon, whilst knowing that Ibn Muljim<sup>la</sup> would murder him<sup>asws</sup> with a sword.' I asked Imam Ali Reza<sup>asws</sup> why Amir-ul-Momineen<sup>asws</sup> let this happen and Imam Ali Reza<sup>asws</sup> replied: '(It was meant to be) in that night that the Ordained matter from Allah<sup>azwj</sup> was to be fulfilled'.<sup>32</sup>

Amir-ul-Momineen<sup>asws</sup> said that Rasool Allah<sup>saww</sup> has informed me<sup>asws</sup>: The martyrdom is approaching you<sup>asws</sup>, your<sup>asws</sup> beard will be dyed from blood from your<sup>asws</sup> head. Your<sup>asws</sup> murderer will be the most ruthless there is.<sup>33</sup>

Imam Abu Abd Allah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) once asked me: Would you like to see the shirt of Amir-ul-Momineen<sup>asws</sup> in which he<sup>asws</sup> sustained his<sup>asws</sup> injury? I replied, yes (please) I would like to see it. The Imam<sup>asws</sup> asked for it and it was brought (to him<sup>asws</sup>) in a basket. The Imam<sup>asws</sup> spread it out; it was a shirt made of cotton and from the spot for its pocket down to the ground there was a white blood mark like the strike of a sword. The Imam<sup>asws</sup> said: This is the shirt of Ali<sup>asws</sup> in which he<sup>asws</sup> was mortally wounded and these are traces of his<sup>asws</sup> blood.<sup>34</sup>

*We stop here and recommend for pupils to further read about the:*

*Appointment of Imam Hassan<sup>asws</sup>*

*Martyrdom of Imam Hassan<sup>asws</sup>*

*Appointment of Imam Hussain<sup>asws</sup>*

*Karbala and Beyond*

*Detailed accounts of Imam Ali<sup>asws</sup> Ibn Hussain<sup>asws</sup> to the twelfth Imam<sup>asws</sup>.*

*Our responsibilities during the 'Ghaibah (occultation of twelfth Imam<sup>asws</sup>).*

<sup>32</sup> Tafseer Noor Al Saqalayn – CH 31 H 119

<sup>33</sup> Kitab Sulaym Bin Qays Al Hilali H. 67

<sup>34</sup> Al-Kafi, Vol. 6, H. 12185.