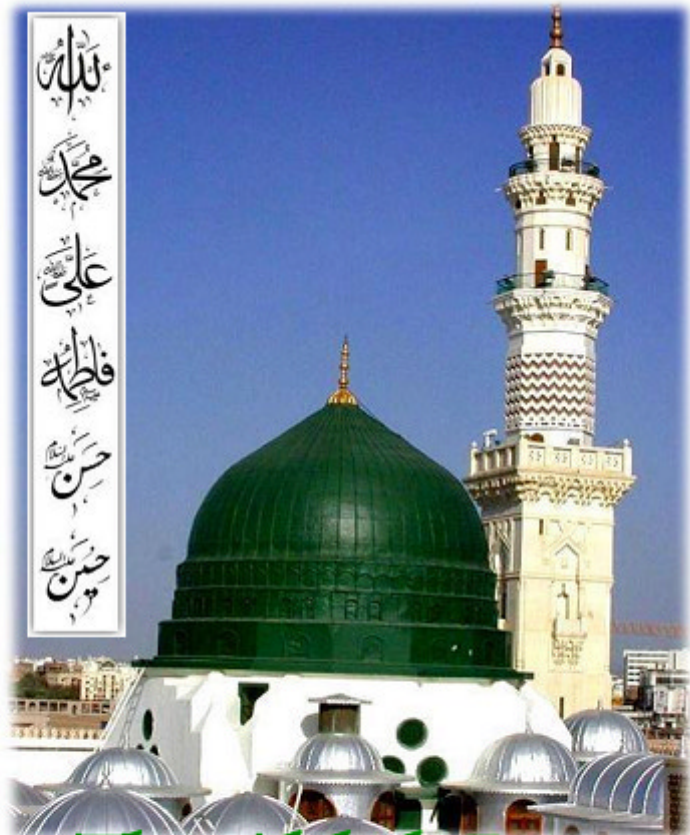


**The Assassination of Eleven Imams
The Collapse of The Caliphate**

اللَّهُ
مُحَمَّدٌ
عَلِيٌّ
فَاطِمَةٌ
حَسَنٌ
حُوسَيْنٌ



The Ahlul-Bayt
Peace Be Upon Them

**The Assassination of Eleven Imams
The Collapse of The Caliphate**



لا اله الا الله محمد رسول الله

There is no Deity except Allah; Mohammad is the messenger of Allah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, MOST GRACIOUS & MOST MERCIFUL

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“The Almighty God certainly has been, is and will continue to send infinite love and affection to his beloved prophet Hazrat Mohammad (SM) along with his special angels who are directed by the Almighty God to continuously salute with respect, dignity and honor to the beloved Holy Prophet for His kind attention. The Almighty God again commanding to the true believers to pay respect with dignity and honor for their forgiveness and mercy from the beloved Holy Prophet of Islam and Mankind”. (Al-Quran Surah Al Ahzab, 33:56)

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THE AHLUL-BAYT
Assassination of The Eleven Imams
&
THE
COLLAPSE OF THE
CHALIPHATE

RISE OF TRYANNY & OPPRESSION IN ISLAM



In Accordance of Historian His Eminency Dr. M N Alam's Opinion in the time of Proclamation of Imam Mahdi in Madina by the Habibullah will Lead as The Commanding in Charge of Imam Mahdi's Peace Mission from Khorashan Afganistan also will be carrying the above flag towards Madina with his soldiers. During This time Many Soldiers of Imam Mahdi will join him with this mission from Iran and Pakistan.

Glossary

1. H. = Hazrat i.e. meaning an honorary title of respect in Islam
2. (saw) = may peace and blessings be upon him
3. (swt)= glorified be he who is most high and above all things
4. (RA) = may Allah be most pleased with him or her
4. Ummah = community of the Muslims
5. Ahlul Bayt = house hold of The Holy Last Messenger (saw)
6. Nabi = Prophet
7. Bey'at = oath of allegiance to the leader of the nation
8. Sayyid = generally describing descendants of Prophet Muhammad (saw)
9. Hijab
10. Purdah
11. Khalif = head of state for all of the Muslim countries outlawed in 1925.
12. Ameerul Mu'mineen = title given to all Rightly Guided and elected Khulafa (khulafa i.e. plural for Khalif.
13. Kharijites = literally those who go out' i.e. community consisting of an array of tribes who broke away from Ameerul Mu'mineen Ali ibn Abi Talib (RA) and treacherously killed him.
14. Wilayat =
15. Mawla , mawali =
16. Ashara I Mubashsharah = 10 blessed companions of Nabi Muhammad (SAW) who were granted paradise in there life time.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
IN THE NAME OF ALLAH, MOST GRACIOUS & MOST MERCIFUL

The Note From the Author:

This is a mere effort to introduce the illustrious light of the family of Prophet Muhammad (SAW) to the generation of the needy, a time period indigent of iman i.e. faith and understanding of Islam’s eventful Authentic history. The history outlined in these pages is illuminated by the Great self-sacrifice of Ahlul-Bayt to preserve the Legacy of the **Rahmatulil ‘Alameen, Ashraful Ambiyah wal Mursaleen**, H. Muhammad (SAW) The Last and Final Messenger sent to all Mankind as a Mercy. Living as we do in later times it is fruitful to bear in mind the statement of Imam Malik (RA):

“Only what was right for the first of this ummah will be right for the last of it.” This should be even clearer to the present day people of the world today since the fantasy of evolution (Darwinism), progress and development (Materialism) is increasingly being exposed for the hollow falsehood it is. The Noble and Best of Mankind (SAW) and the best of generations have already passed on. We who are alive now must model ourselves around their example, instruction on (permissible and forbidden) in harmony with Holy Qur’an. May this book be of greatest value to those who take it in hand as an aid and inspiration for establishing a just and illuminated civilization in the present age, AMEEN.

A few thousand words could never produce the depth of the lifetime of even one of these noble and greatest personalities let alone more than one. However, the dire need for English speaking Muslims to have some access to these illustrious beings free from Salafi, Shi’a, Ohabi, Tablighi, Jamaate and so-called Sunni propaganda. (Note: in contrast the shi’a and Sunni are the family and companions of Ahlul-Bayt as long as they remain on adherence to their command and example.) May Allah give them proper knowledge to understand the status Ahlul-Bayt.

A Muslim means The one who Surrenders to Almighty God. The Concept of surrendering to Oneness of God had been around since The Prophet Abraham, the Descendants of Prophet Abraham are the Crowned creations of Almighty God Jews, Christians and Muslims are cousin brothers, in accordance of Holy Quran. A Muslim Prays five times and in their five times daily prayer They are constantly reciting the Durood Sharif as a part of the prayer in brief “Allahumma Salliala Sayidina Muhammad wala Ali Mohammad, KamaSallaita Ibrahim walaali Ibrahim Innaka hamidum Majid” Which means “May Allah grant Mercy to the descendants of prophet Mohammad (SM) as well as descendants of Prophet Abraham (AS)” So Why are the Jews, Christians and Muslims are fighting with each other, because of the SECTARIAN segregation among the followers of Jews, Christians and Muslims. A point should noted, the followers of Judaism, Christianity & Muslims are all aware of the COMING OF THE PROMISED ONE but they are all spreading it in their own way for their better interest even in Hinduism and Buddhaim. Therefore, a leader must emerge to reunite the followers those who practices the path of Oneness of Almighty by devaluing the Sectarian segregation among Jews, Christians & Muslims.

If you are fortunate to research the greatness of Ahlul-Bayt (may Allah be pleased with them), it is also vital, extremely vital to grasp the greatness of their sacrifice and efforts to preserve an unadulterated practice of Islam. Otherwise, we may become trapped in the helpless idealism of those who romanticize their efforts while ignoring the actual techniques used to destroy the Families of Pure Islam. Modern historians associate the collapse of the Caliphate with the elimination of the Ottoman Empire in 1928, followed by the systematic fragmentation and division of Ottoman Empire after WW1. Therefore, many pains have been undertaken to show in the following pages how tyranny and oppression destroyed the caliphate of Islam in Karbala, over more than 1,300 yrs. Ago, with the martyrdom of **Abu Ahrar (Father of freedom)** H. Hussain ibn Ali ibn Abi Talib (RA) in 63 AH. / 680 C.E. Then continued to oppress key moral figures and their

families who, though their swords were in the sheaths, their words and deeds made every immoral things outlawed just as Nabi Muhammad (SAW) did in Medina. In order to understand this important fact we must recognize three pivotal phases of Islam. These phases consist of the following: **Hazrat Mohammad (SAW), Hazrat Ali Ibn Abi Talib (AS), Hazrat Hassan Ibn Ali (AS), Hazrat Hussein Ibn Ali (AS) & Hazrat Zainul Abedeen (AS).**

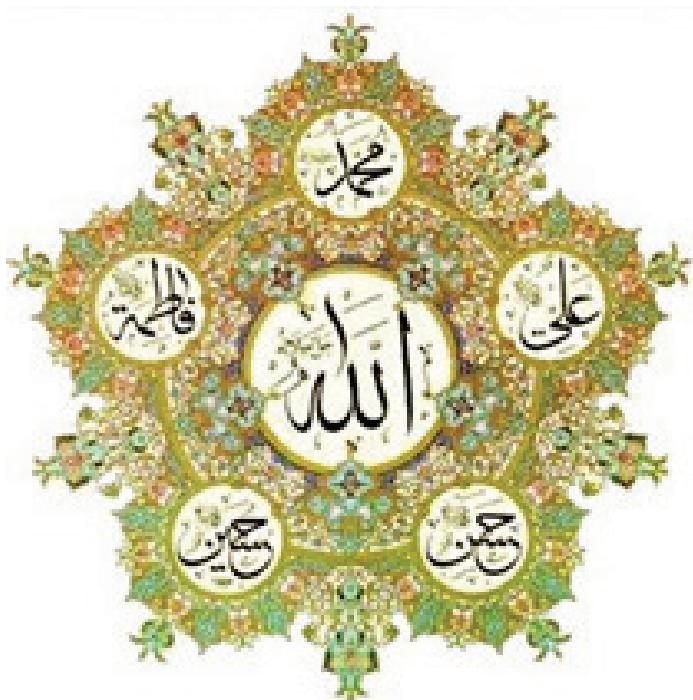


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The Prophet Hazrat Mohammad (SM) (SAW) brought forward a philosophy of life announcing a new dictum:

"God the Almighty is the Truth undoubtedly, but His Creation, this universe is not a lie; this world is our workplace. Human life is not an illusion or a dream; it is real and is the truth. Yet it is not the whole truth because at the finality of this life, we have an afterlife. Only when we can combine the two, we are able to comprehend the whole truth. We have an afterlife; we shall not cease with death nor shall we be usurped and infused into God."

The creator's first creation: The light of Mohammad (saw)

The Prophet Mohammad (SAW) was the Promised Prophet; that is, it was preordained that God The Almighty would send Him to Earth. Each artistic creation is first brought into existence in the mind of the artist and is expressed outwardly much later. This too was held to be true for the advent of the Prophet Mohammad (PBUH). He was the center point of all creations. Consequently, His glorious form was formulated first in the thoughts of The Almighty. This glorious form is the "The Light of Mohammad" and that is the reason why God created the light of Mohammad (PBUH).

"Aualla Ma Khallakallahu Nuri" ---- Al Hadish

The Prophet Mohammad (SAW) has said: "At first what God The Almighty created was the light." It can be said without question that The Promised Prophet (SAW) was born before the start of creation. His meditated representation cast an imperceptible shadow from moon to moon, star to star, planet to planet, and man to man. One singular and immense curiosity arose everywhere in nature and in the heart of the universe: where, when, and how will this meditated form appear in this vast universe? (Al Quran, Surah Yasin & Ar-Rahman)

The meaning of the coming of the Promised Prophet (SAW) has to be understood in this way: that the coming of The Promised Prophet (SAW) was predetermined by the laws of nature. That which is inevitable according to the laws of nature is necessarily promised before its arrival. That The Prophet Mohammad (SAW) will appear on this earth was not unknown to the world; Prophet Adam, Prophet Moses, Prophet Noah and Prophet Jesus had all presaged the coming of the Prophet Mohammad (SAW) according

to all the Prophet's given scripture. In many of the ancient religious texts—such as the Vedas, the Puranas, the Jindabesta, the Torah, the Digha-Nikaya, the Jabur, the Injil—the advent of The Prophet Mohammad (SAW) has been predicted. When God felt the desire to create, a predetermined glorious thought must have come forth and manifested itself. This imagination is known as Nuri Mohammad (SAW) or The Light of Prophet Mohammad (SAW). This Light is the reason behind the creation of all objects in the visible and material world.

The plan and design for the creation of Prophet Mohammad (SAW) existed before creation, because The Prophet Mohammad (SAW) was the center point of the primary purpose of creation. Therefore, He was created first from the glorious light of God. This was very natural. In other words, it can be said that the Prophet Mohammad (SAW) was born before all creation. Just as an artist gives expression to the design in his imagination step by step, so did God give expression to the thoughts of His primary creation gradually. This is the reason why Prophet Mohammad (SAW) had to appear last. All else was created first for the manifestation of the Prophet Mohammad (SAW) who is the principal reason for all creation. Without Him, God may not have created anything.

God the Almighty Himself has stated in the Holy Quran: “Without You, I may not have created the sky or the stars.”

However, a picture can never achieve the ideal of excellence if only the principal design is presented by itself; it requires a background, a setting. If one draws a beautiful picture on an empty canvas, surely it will not be very pleasing. It has to be set against a background of light and dark, a chiaroscuro where the cataracts flowing from the mountains will dance, the flowers in the garden will be smiling, the bird Koel and Papia will be singing, where the open blue sky will reign glorious overhead, the full moon and the stars will twinkle through the clouds. The principle design has to be dressed in a similar manner in its beauty and sense, in its hues and fragrance. God too had done the same.

Almighty God did not at first manifest the primary objective of His creation, but created everywhere its background. Above was the vast, blue sky dressed in billions of stars and planets, below a beautiful earth carpeted with soft green grass; elsewhere, there were rivers and rivulets,

enormous lakes, and mountain ranges touching the sky. Thus He arranged the scenery exquisitely and at last expressed the picture of His mediation and thought, The Prophet Mohammad (SAW). The moon and the sun, the sky and the wind, the mountains and the rivers, the birds and the beasts all understood for whom the vast universe was being so beautifully ornamented and arranged, and whose hues were coloring their inner and outer selves. All of creation was waiting for the coming of the ever wished for, yet to appear Guest. Thoughts of Him, dreams of Him awoke in their eyes, and His footsteps resounded in the secret chambers of the corners of their being. Just as, before a flower blooms, the dream of the flower awakens in each branch, each leaf of a tree, so had thoughts of Him, His shadow, His form, His compassion awakened everywhere in the universe, even before He appeared. The sun and the rain, the light and the wind, surrender all the powers and treasures of their being to the flowering tree to help it blossom. Just as the bird bulbul waits silently in the garden in expectation of the flower, so had the universe and nature waited for the coming of the Prophet Mohammad (SAW). Everyone knew that He would appear. In the Vedas, the Puranas, the Jabur and the Torah there were clear signals of His coming: The Prophets Adam, Moses, and Christ had announced the prophetic words of His advent. Thus He was born before appearing on Earth. He came before he was coming. That is why the rays of His glorious light were playing on Earth and in the sky.

A Point His Eminency Dr. Hazrat Shah Sufi M N Alam wanted to make for those whom had been criticizing Almighty Allah's Beloved Prophet Hazrat Mohammad (SM) the following question should be asked to themselves, "If the Great Prophet Hazrat Mohammad (SM) is the Light of Allah, and Allah created such a Universe for his beloved Prophet, WHY WOULD THERE BE ANY NEED OF PROPHET'S CHEST BEING CUT OPEN TO PURIFY IT?" Starting from the time Prophet passed away the enemies of Islam fused with fanatic Jews and Christians had been trying to diminish Islam from its root course. Needless to say, Islam was and is as well as will continue to be fast growing religion in the world, this fact also passed thru the Fanatic Jewish and Christian follower's mind and did not hesitate to affair into it. Apparently, those fanatic Jewish, Christian as well as Islam followers had been able to put a slow poison to paralyze the root of Islam by misinterpreting many of the verses of the Holy Quran. From time to time, Abbassiya Caliph Al-Mamun's reign when Bukhari, Tirmidhi, Nessaye, Abu Dawud fabricated Hadiths stated, Prophet Mohammad's chest was cut open and cleansed with Wisdom and ZamZam Water and replaced by Angel Gibrael, which is absolutely false and fabricated. Along with the misinterpretation of Surah Ahzab's Verse 56 a crucial fact of Holy

Quran, Where Allah admits, "Him and His Direct Special Angels are continuously saluting the Great Prophet Mohammad (SM)" and misinterpreted meanings states, "Allah and His Special Angels are blessing the beloved Prophet?" How can that be, if Great Prophet already got a title "Rahmatullil Alameen" This misinterpretation not only changed the main root of Islam but also left millions and millions of people's faith left astray. Currently, the Saudi Monarchy sponsoring Selafi, Ohabi, Najdi, Tabhligi still camouflaging abovementioned misinterpretation of Verse of Surah Ahzab along many other hadiths and verses of Holy Quran. His Eminency Dr. Hazrat Shah Sufi M N Alam 43rd Direct Descendant from the Prophet of Islam, states very strongly, "Those who will hinder to even think Prophet Mohammad's (SM) virtues and values as always his importance in Islam are doubttable or questionable than even if you are among the believer, YOU Must retake your Oath of Shadah, if not they will not be considered good Muslim" In Accordance of Holy Quran Surah Al-Qalam.

The corrected Meaning of Verse 56 Surah Ahzab, "Bismillah Hir Rahmanir Rahim" "The Almighty God certainly has been, is and will continue to send infinite love and affection to his beloved prophet Hazrat Mohammad (SM) along with his special angels who are directed by the Almighty God to continuously salute with respect, dignity and honor to the beloved Holy Prophet for His kind attention. The Almighty God again commanding to the true believers to pay respect with dignity and honor for their forgiveness and mercy from the beloved Holy Prophet of Islam and Mankind". (Al-Quran Surah Al Ahzab, 33:56)

Hazrat Mohammad (SM) is the crown of all the Prophets and beloved Prophet of Almighty God. He was the first one that Allah the Almighty Created from his own light (Nur). The whole Universe along with the Sun, Moon, Earth and 18000 planets were created including First Man Adam (A)'s life was also given from the Light of Nur-e-Nabi, Safi-Ul-Majnabeen, Awaleen, Akherin, RahmatullilAlameen & Nurri Min Nurrullah. He WILL be Attorney General for the MERCY of WHOLE Creation & Mankind at the Court of the Almighty God on Judgment day.

Hazrat Abi Talib (RA), Hazrat Khadizah (RA) & Hazrat Hamza (RA)'s Importance towards Islam's Establishment

The new religion Islam brought fourth by Hazrat Mohammad (SAW) was upheld by the great contributions of Hazrat Abi Talib (RA) Uncle and guardian of Prophet SAW. If it wasn't for Hazrat Hamza (RA) & Prophet's first wife Hazrat Khadijah Tul Kobra's supreme contribution towards Prophet's newly introduced religion Islam; Islam's backbone could not had been properly established. The detailed information regarding the abovementioned supereme contributor of Islam will be added in the second edition of this book.

Hazrat Ali (A.) BEING The Living Quran

Hazrat 'Ali ibn Abee Taalib (A) was the cousin of the Messenger of Allah SAW as well as his son-in-law because of his marriage to Fatima the daughter of the Messenger of Allah SAW. He entered the religion of Islam when he was only nine years old and he was the first boy to accept Islam. 'Ali (May Allah be pleased with him) emigrated from Mecca to Medina and he fought alongside the Messenger of Allah SAW in the Battle of Badr, the Battle of Uhud, the Battle of Al- Khandaq and all of the other battles except for the Battle of Tabuk because the Prophet SAW ordered him to stay with his family. Moreover, in many of the battles, the Messenger of Allah gave 'Ali the responsibility of carrying the flag of the Muslim Army and he became well known for his valor and bravery.

Hazrat Ali (A) being the successor of Prophet (SM)

As Muhammad (SM) was returning from his last pilgrimage in 632, he made statements about Ali that are interpreted very differently by Sunnis and Shias. He halted the caravan at Ghadir Khumm, gathered the returning pilgrims for communal prayer and began to address them:

"O people, I am not a ordinary human being. I am about to receive a message from my Lord and I, in response to Allah's call, (would bid

good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of your duties) to the members of my family. (Ahle-Bayet)”

In the yr. 35 AH Ahmad narrated that Abu Tufayl (RA) said: “ **H. Ali (RA) gathered people in the court of the mosque and said to them, “I adjure you by Allah, of every Muslim man who heard The Messenger of Allah (saw) saying on the day of Ghadir Khumm what he said when he arose.”** Thirty men stood up and bore witness that the Messenger of Allah (SAW) said: “He for whom I am His Master & absolute guardian, then ‘Ali is his master & absolute gurdian. “O Allah befriend whoever befriends him and be an enemy to whoever is his enemy.” note: Nabi Muhammad (saw) spoke these words while giving a historical khutbah after having being told by Allah (swt) : “ **O Messenger of Allah (saw), deliver to the people what has been revealed to you from your Rabb and if you do not then you will not have delivered his message (at all) and Allah will protect you from the people. For Allah does not like those who reject Iman (Faith). 5: 67** Allah (swt) followed this ayah with Surah 5:3 “ **This day I have perfected your religion and completed my favor on Mankind and chose Islam as your religion.”**

THREE PHASES CARRIED OUT BY TASK CONSISTING OF:

PHASE - 1

The Beloved Prophet Hazrat Muhammad (saw)

Whose emphasis was on teaching Islam in depth, especially to the True Sahaabas (Companions), and making Islam available to the maximum number of people- yet, bearing in mind that it would take an average person a long time to assimilate Islam. Therefore, Nabi Muhammad (SAW) did not fight the Hypocrites but many Qur’anic ayah were revealed concerning them. Nabi Muhammad (saw) had

many visions concerning them as well. Major Islamic events that has shaped the Islamic empire up to this very day were shown to Allah's Beloved Nabi Muhammad (saw).

In Surah Ma'ida ayah 55 **“Verily, verily Allah is your Wali (overlord-overseer) and so is his Messenger (Jibra’eel AS), and those who believe and establish prayer and give poor-rate while in state of ruku’ (state of bowing).”**

The Occasion of this ayah is H. Abu Dhar al-Ghifari (RA) a highly regarded Sahaabah reported Nabi Muhammad (SAW) saying **“Ali is the beacon of righteousness and the destroyer of Infidels. He who helps him is victorious and he who abandons him is vanquished.”** Abu Dhar al-Ghifari continued **“One day while I was saying my prayers in the company The Prophet (SAW), a beggar came to the Masjid asking for alms, but nobody gave him anything. Ali while in the state of Ruku’oo in the prayer, pointed out his ring finger to the beggar. The beggar approached Ali and removed the ring from his finger. At this occasion The Prophet (SAW) prayed to Allah “ Delight my heart make my task less arduous by appointing Ali as his Wazir (representative and helper).”** This was a du’a of reinforcement to strengthen Nabi Muhammad (SAW) endeavor like Harun (RA) was to Musa (RA). **Abu Dhar continued “ By Allah, The Prophet had not yet finished his du’a - supplication when H. Jibra’eel (AS) descended to him with this ayah saying “ Verily, verily Allah is your Wali, and so is His Messenger, and those who believe and establish prayer and give zakat while in state of ruku’.”**



Depiction Picture (Not Real) of the 12 Imams

Phase-2

Hazrat Ali ibn Abi Talib, H. Hasan, H. Hussain

They were the 3 who would confront the negative forces caused by weak faith persons who threatened to undermine Islam: Be it during the Caliphate of H. Ali, the Peace agreement of H. Hasan which was prophesized by Nabi Muhammad (SAW), or the events leading to the explosive but anticipated Karbala battle which was

also prophesized by H. Muhammad (SAW) during his lifetime in Madina.

Phase - 3

Hazrat Imam Zainul 'Abideen (Ali ibn Husain) and his descendants

These great Scholars took on their shoulders the heavy task of teaching (educational endeavor) once the confrontational phase was over. This culminated in the establishing of Medina's first University whose main source of information was the Corpus of knowledge handed down from H. Ali ibn Abi Talib (RA) about whom H. Muhammad (SAW) said:

**“I am the city of knowledge and
Ali is it's gate”.**

**Their Universities and methods of teaching had flourish and
expanded throughout the Islamic Empire up to today.**

Preface

The first two phases would exceed volumes of pages. Therefore, these phases are summarized in the 1st Chapter. All efforts were taken to detail the third phase which is of the least mentioned in the Sunni circles today. This was the educational phase and direct involvement in promulgating and teaching in light of the sunnah of Nabi Muhammad (SAW). This trend of avoidance and sheer ignorance has led many to totally dismiss the sacrifices of Ahlul-Bayt as mere Shi'a tradition. While ignoring the fact that early Islamic knowledge flourished from these Great personalities.

For instance, Immediately after H. Hussain ibn Ali ibn Abi Talib (RA) was butchered alongside his family and supporters. The promulgation of this horrific event was immediately undertaken by the remaining Ahlul-Bayt.

In 62 AH a famous Sahaaba, Companion of H. Muhammad (SAW), H. Jabir ibn 'Abdullah Al Ansari (RA) who was in his late 70's at this time performed the very first pilgrimage to the burial site of Imam Hussein. Due to his age and blindness he was accompanied by his student H. Atiyyah ibn Sa'd (RA) who was a famous tabi'een who also studied under H. Abdullah ibn Abbas (RA). His visit coincided with those remaining of Ahlul-Bayt who were returning from Yazid court in Damascus and culminated in spreading the message of Imam Hussein's supreme sacrifice. Though he could never be regarded by today's Ahlus Sunnah as a Shi'a; he remained a firm follower and supporter of Ahlul-Bayt throughout his life as we will read later. Ever since a young man like so many other loyal Sahaba he would give everything to protect the life and family of The Holy Last Messenger (saw).

DO NOT OPRESS AND DO NOT LIVE UNDER TRANNY. Today, government and leadership have weakened to the level of greed,

politics, falsehood and **ceaseless bloodshed**. All of which had ended and made forbidden under the code and corpus of existence, The Glorious Al Qur'an and Nabi Muhammad Mustafa (SAW) over 1400 yrs. ago in the city of Madinatul Munawarra. We have come too far away from Allah's guidance in pursuit of gratification in this transitory abode. We are a civilization that consists of many denominations. We should understand the sacrifices of these blessed souls as the sole means to preserve the true identity of the fastest growing religions in the world.

The fact remains that sadly, majority of Muslims today know nothing of Islam's identity, history, let alone the meaning behind the tragic lives of these illustrious members (Ahlul-Bayt) of Nabi Muhammad's (saw) family. We have stayed along the path Qur'an and Sunnah of Nabi Muhammad (SAW) by avoiding dangerous Shi'a (false shi'a - propagandists), Salafi/ Wahhabi/Jamaate/Tablighi information in this text. By the hands of these sects and many others instead of spreading peace; corruption, tyranny and oppression flourish. It's time to finally reveal first then move on to elect the model characteristics necessary for leadership and government. It's time to denounce injustice, tyranny and oppression in light or in view of the sacrifices of The Holy Last Messenger Muhammad (saw) and his blessed Ahlul-Bayt. May Allah (swt) send countless Love and Affection upon H. Muhammad (SAW) and His blessed Family about whom Allah (swt) revealed: **Surah 33/ 33**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَنَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
 الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ
 اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
 تَطْهِيرًا ﴿٣٣﴾

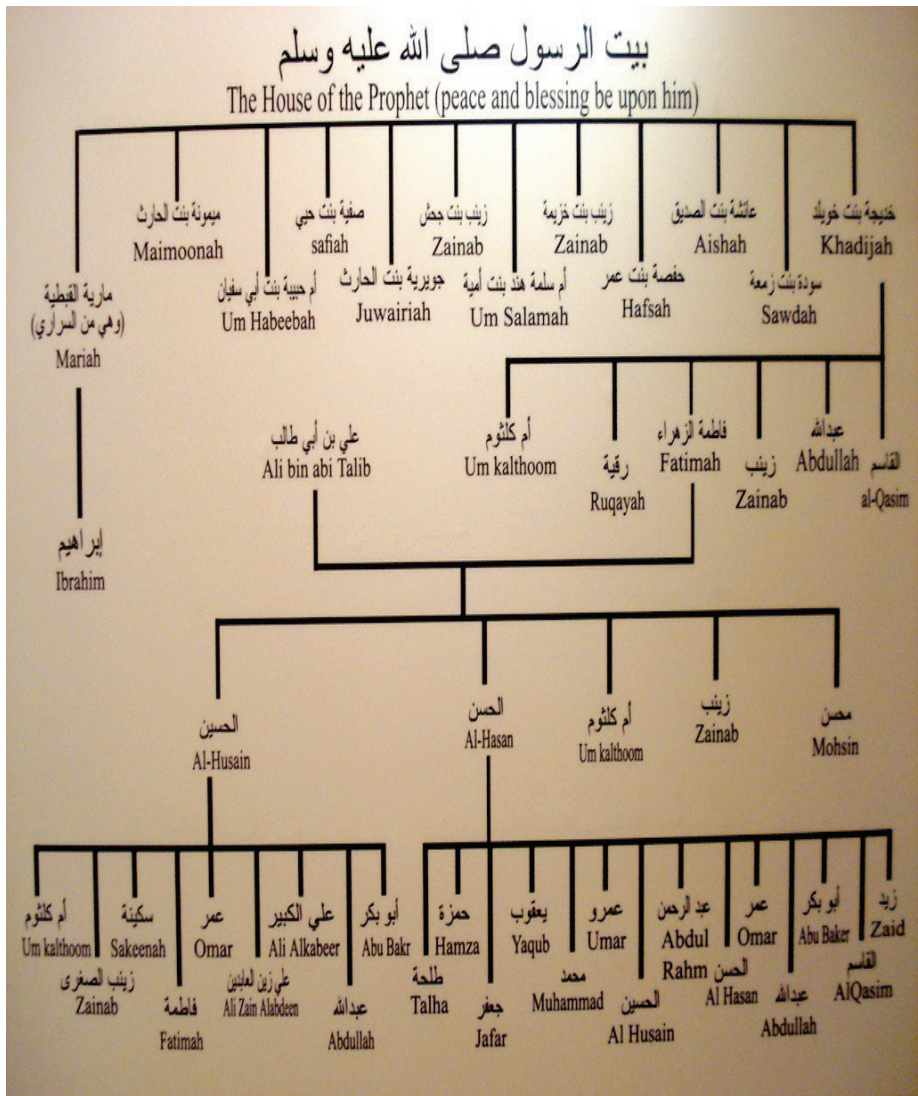
According to H. Aisha and H. Umm Salamah (RA) this ayah was revealed on behalf of Ali, Fatimah, Hasan and Hussein (RA.) The Asbabul-Nuzul or reason for sending of this ayah must be taken into context in order to have correct understanding. The term Ahlul-Bayt was used endearingly by Nabi Muhammad (saw). While busy with her choirs Umm Salama (RA) heard the Holy Prophet (saw) say: **“Bring them to me, Bring them to me.”** He wanted to immediately see Ali, Fatimah, Hasan and Hussein. The Holy Prophet (SAW) immediately covered them in his mantle including himself. Then the Holy Prophet (saw) raised his hands in supplication saying: **“Dear Rabb! This is my Ahlul Bayt, I implore you to sanctify them, and remove from them all impurities.”** Nabi Muhammad (saw) informed those present that H. Jibra’eel (AS) had just revealed to him a unique ayah. An ayah which decreed to specifically: **“To purify them and sanctify them”**. Umm Salamah (RA) asked **“How about me? Can I come under the mantle?”** Nabi Muhammad (saw) replied **“No, stay where you are, you are in a fine state.”**

It is narrated through Anas ibn Malik that **“for six months following this revelation, every morning (while going to Fajr Salah) the Holy Prophet (saw) used to knock on the door of H. Fatimah and loudly recite this ayah.”** (note : some sources say 9 months instead of 6.)

Some commentators of H. Qur’an say that this ayah was revealed at H. ‘Aisha’s house. H. Jabir al Ansari reported that this ayah was revealed in H. Fatimah’s house and some reports say this ayah was revealed in

H. Umm Salama's house which indicates that this ayah was revealed on more than one occasion. After the revelation of this ayah H. Jibra'eel informed Nabi Muhammad (saw) who constituted Ahlul Bayt, they were to be Nabi himself, Ali, Fatimah, Hasan and Hussein (RA). It is worthy to mention here that at the time this ayah was revealed H. Hasan and H. Hussein (RA) were young children and only Allah knew what their future contribution to Islam would be and therefore informed his beloved Prophet Mohammad (saw) in great detail. Allah (swt) knew the pivotal role these great personalities would play, thus he specified them for this honor. This ayah indicates clearly that Allah himself honor these honorable souls so specifically, that he promised to keep them pure, honored and sanctified.

As events unfold in this book through the ensuing 329 years after the physical departure of Nabi Muhammad (saw) in 11 AH., their steadfastness and contributions verify the very essence of this ayah. They sacrificed everything in order to teach and demonstrate the Sunna of Nabi Muhammad (saw) in its pristine form. They jeopardized and even sacrificed their lives and the lives of their children for this purpose! They continued to persevere and suffered dearly at the hands of tyrants and detractors. This book is in honor of the Caliphate to come to Islam. May Allah (swt) make his example shine brightly. The ladies who did the ground work for this book worked very hard and studied extensively to find unadulterated narrations of this forgotten history. May Allah make their work shine bright. May the Muslims continue to make du'a for the families of these students. Ameen. Umm Na'im Abdul Haqq, Umm Jaleel Abdul Hakim, Umm Basir Abdul Haqq, Umm Abdul Ahad Welch, Umm Abdul Hakim, Sis Taqiyyah bint Mujahid, Sis Zakiyyah Nur, Sis Nadimah, bint and Sis Abiah Jones who tragically maut during construction of this book. May Allah bless her and family with peace and perseverance. Ameen



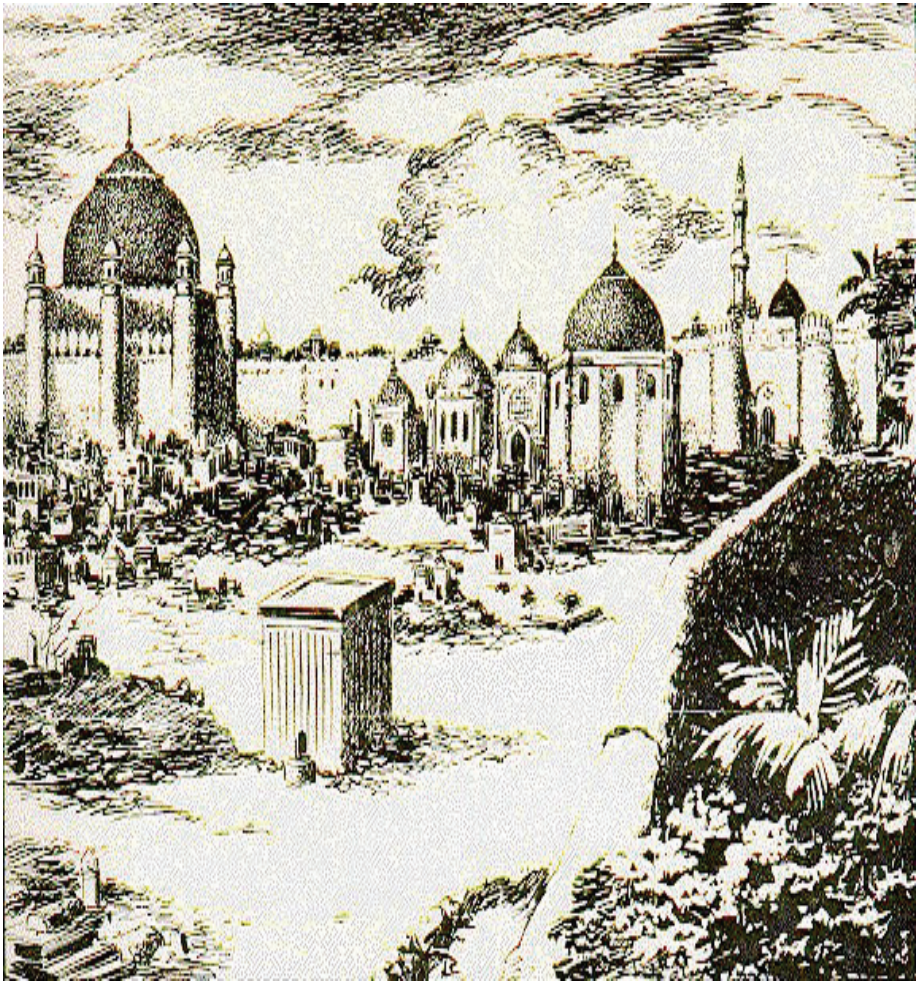
CHAPTER 1

AL-MEDINAT- AL- MUNAWWARA

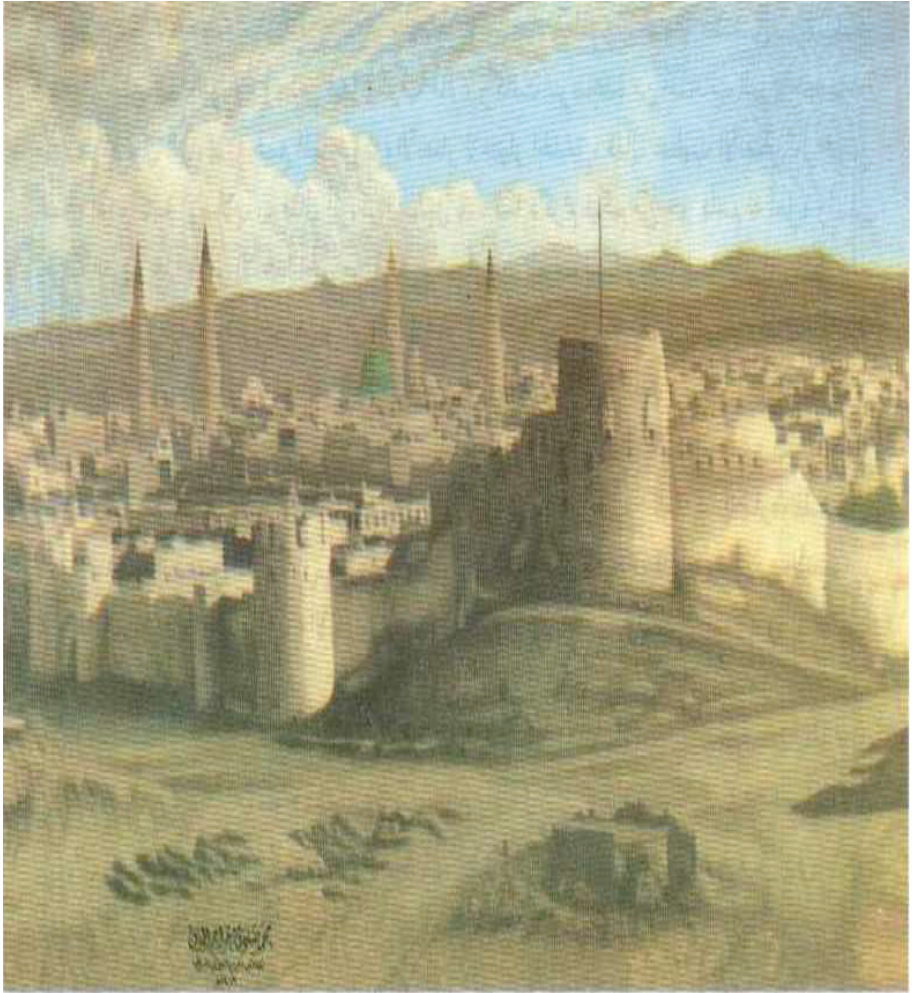
(The City of Illuminate Light)



ARABIA IN THE TIME OF THE HOLY LAST MESSENGER (SAW)



An illustration of Jannatul Baqi before 18th, 19th and 20th Century



صورة قديمة للمدينة المنورة Al-Madinah Al-Mounawarah Old Picture of



The site where the Holy Last Messenger (saw) performed eid salah in the last 4 years of his life. Where he performed Salatul Istikah (special prayer for rain), in fact the word al Ghamama i.e. (the gathering clouds) which appeared after The Holy Last Messenger (saw) performed this special prayer. Where he performed the Janazah salah for An Najashi (He was the historical Aksumite Emperor in Abyssinia (Ethiopia)).

Al Medinatul-Munawarra, the radiant city known by more than 90 names that generally denote respect and honor located in the western region of the Hejaz. One of the holiest cities in Islam with battle sites of Badr, Uhud and Khandaq located there. Along with Al Masjid Nabawi, Quba Masjid and Masjid al Qiblatain which are three of the oldest sites in Islam. Medina was the capital of Islam from the time Nabi Muhammad (saw) made hijrah in 622 CE until Ameerul-Mu'mineen Ali (RA) Caliphate in 652CE/30 AH. This city was the home and the burial place of Nabi Muhammad (SAW) along with Ameerul

Mu'mineen Abu Bakr Sadiq and Ameerul Mu'mineen Umar Farooq (RA) who were very close companions of Nabi Muhammad (SAW). To this very date Nabi Muhammad (SAW) is buried in his home which is adjoining the Masjid Nabawi he'd help build with his own hands. The Jannatul Baqi cemetery is where many of Nabi Muhammad's (SAW) relatives and close companions are buried. Most of the historic relics of Medina have been demolished under late 18th then 19th, and 20th century Saudi Dynasty (Abdul Wahab Najdi Followers So-called King Abdul Aziz bin Al-Saud) rule over the Hejaz by the patronship of British Empire whom ceased the power from the Ottoman Empire Governor Al-Sharif of Mekkah and became self-proclaimed King of Arabian Peninsula by the help and assistance of British Empire in the time of The Queen Elizabeth The 1st. Now thousands of new stores and shops have been established to cater to the needs of the West and its allies alike. Medina has now changed into a modern urban center while trying to maintain its pure religious identity. The first mention of this blessed city dates back to the 6th Century BC. The first people to live there were various tribes who trace their lineage back to H. Shem ibn Nuh (AS) – The blessed son of Nabi Nuh (AS). Then various Yemenite tribes arrived some time later and at that time there were approximately 70 Arab tribes and about 20 Jewish tribes living in Medina. In the pre Islamic era, Medina was known as Yathrib full of dry riverbeds which swell up during heavy rains and it is situated on a plain with wadis fed by runoff streams from surrounding hills. The city had abundant water supply which fed vast date palms and vegetables gardens. The availability of food and water made Medina an important re-provisioning point for caravans that traveled the commercial routes from Southern Hejaz along the Red Sea to Syria and Egypt.

In Accordance of His Eminency Dr. Sheikh Shah Sufi Mohammad Nurul Alam 43rd Direct Descendant of Great Prophet Hazrat Mohammad (SAW) had predicted in his Authentic Book “Destruction & Peace End of Saudi Monarchy, ISBN# 978-0615404233” that, The current regime of Abdullah bin Abdul Aziz will be the last king of Saudi Monarchy along with ten thousands of Saudi Prince’s life will also be at danger upon the arrival of Imam Mahdi (AS). It should be noted that, in the time of King Fahd bin Abdul Aziz of the Saudi Monarchy, he had received a dream from our beloved Prophet with direction to reconstruct and develop Masjid-e-Nabwai Holy Mosque of Prophet Mohammad (SAW). Accordingly since 1982 the Masjid-e-Nabwai of Madina and Masjid-e-Haramayen in Makkah was rapidly reconstructed and developed for accommodation with modern facilities for over ten million worshippers as well as to utilize for the Imam Mahdi followers and soldiers.

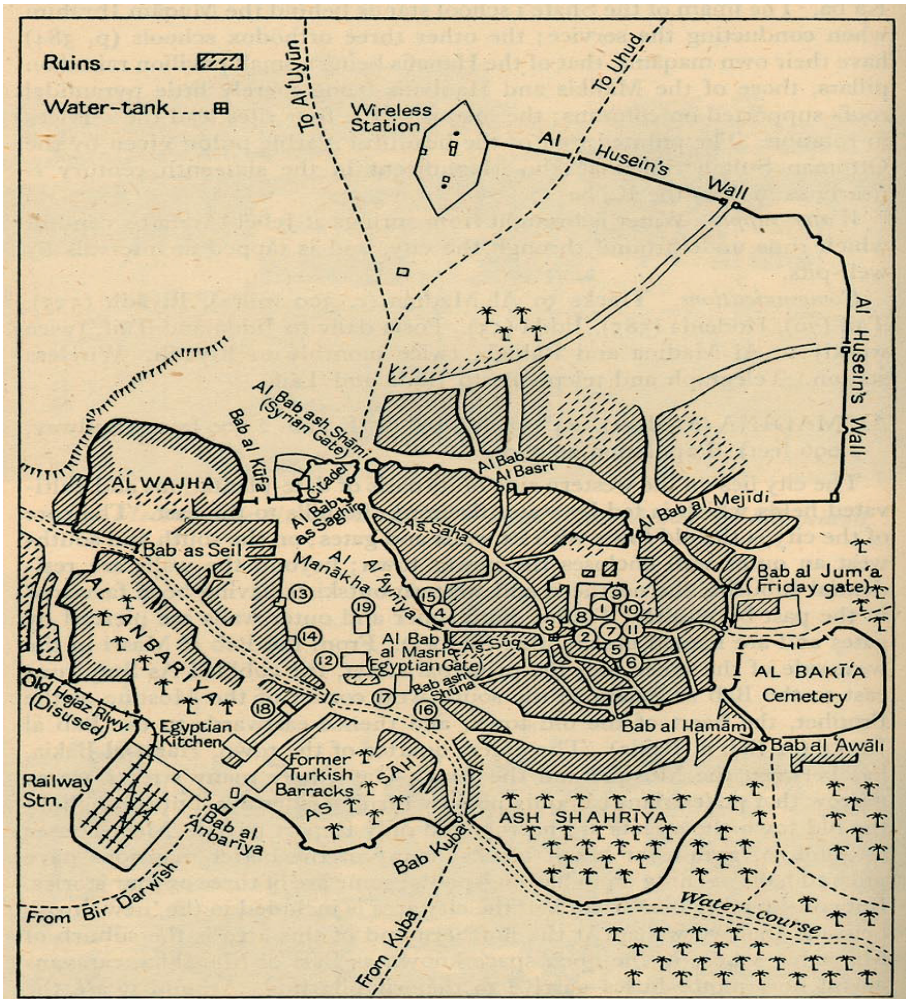


FIG. 43. *The Plan of Al Madina*

- | | | |
|----------------------------|-----------------------|---------------------------|
| 1. Al Haram | 8. Bab ar Rahma | 14. Masjid Abu Bekr |
| 2. Bab as Salām | 9. Bab al Mejīdī | 15. Masjid Mālik ibn Anas |
| 3. Al Balāt | 10. Bab an Nisā | 16. Masjid 'Omar |
| 4. Zuqāq Mālik ibn Anas | 11. Bab Jibrīl | 17. Police Headquarters |
| 5. 'Omar's garden | 12. Masjid al Ghanama | 18. House of the Governor |
| 6. Library of 'Arif Hikmat | 13. Masjid 'Ali | 19. Municipal Office |
| 7. The Prophet's Hujra | | |

According to tradition, In 617 A Confederacy of Arab tribes (namely Umayyad clan and their supporters) declared a public boycott against their long time commercial rival Bani Hashim, even those who hadn't embraced (of Bani Hashim) Islam in order to put pressure on the clan to withdraw protection for H. Muhammad (saw) so they could kill him.

The terms imposed on Bani Hashim as reported by Ibn Ishaq were: **"No one should marry their women nor give women for them to marry; that no one should either buy from or sell to them." A confederate or coalition of tribes agreed and wrote it in a deed hung it in the Ka'ba to make it more binding upon themselves."**

This oppression lasted for a period of 3 yrs., during which Bani Hashim and the early Muslim community virtually starved in Mecca. The hardships had fatally affected the health of Nabi Muhammad's (saw) wife Umm ul Mu'mineen H. Khadijat ul Kubra (RA) and his guardian and supporter Abu Talib, culminating in the Satanic plot of killing The Holy Last Messenger (saw).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلاَّ أَنْ يَتِمَّ نُورُهُ، وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٣٢﴾

"They wish to extinguish the light of Allah with their mouths but Allah will perfect his light however the disbelievers may be averse to it." S. 9:32

This forced H. Muhammad (saw) to make Hijrah (flight) to Yathrib, North of Mecca. After 13 yrs of ongoing oppression and persecution H. Muhammad (saw) had received the invitation and later pledge from

the Khazraj and 'Aws tribes to unite the people of that city who were at civil war and a most savage conflict. The 'Aws and Khazraj both had alliances with some of the Jewish tribes who lived beside them in Yathrib. But relations between them were often strained and fraught with ill feeling, the monotheistic Jews, who were conscious of being God's Chosen people despised the polytheistic Arabs, while having to pay them a certain respect because of their greater strength.

“They will always live under the protection or rule of other That is because they disobey Allah and kill his messengers”.

In heated moments of frustration, These Jewish tribes were known to say:

“The time of a Prophet who is to be sent is now at hand with him we shall slay you, even as 'Ad and 'Iram were slain.”

(Note: Ad and Iram were ancient nations/tribes who were suddenly destroyed because of their refusal to obey the Prophets who were sent to them).

In friendlier moments, the Jews often spoke to them of the Oneness of Allah, and of man's final end, and they would discuss these questions together. So when the Yathrib Arabs heard that a man in Mecca had now in fact declared himself to be An-Nabi, they opened their ears, and they were even more interested when they were told something about the message of H. Muhammad (saw), for they were already familiar with many of the principles of orthodox religion. Torn asunder by enmity and evil described these times in Yathrib. The Battle of Bu'ath, the fourth and most savage conflict of the civil war, had not altogether been decisive; nor had it been followed by any peace treaty worthy of name but merely an agreement to stop fighting for the moment. This prolonged state of chronic bitterness and an increasing number of incidents of violence had won overall opinion that they needed a chief who would unite them as the ancestor of The Patriarch of Quraysh; Qusayy ibn Kilab had united the Quraysh centuries ago. (Qusayy was direct descendant of Nabi Ibrahim (AS) through his son Nabi Isma'el (AS) and he was a great ancestor of Nabi Muhammad (saw)).

This blessed city eventually became the center of activity for Holy Last Messenger (saw). This time period was the turning point in world history, it marked the establishment of the first Islamic State and the rapid growth of what many consider a new faith but in reality all deen is founded on the one basic principle LA ILAHA ILLA LLAH There is no deity (or anything else for that matter) worthy of worship besides One True God, ALLAH (SWT). From that point on Yathrib became Medina-tul-monwara (The City of the Prophet). The date of the Holy Last Messenger's (saw) arrival marked the first year of the Islamic calendar Muharram 1st 622 CE.

It may be mentioned here that, Since the Prophet had arrived in Medina from Makkah, the Muslims had Qiblah towards the Jerusalem,

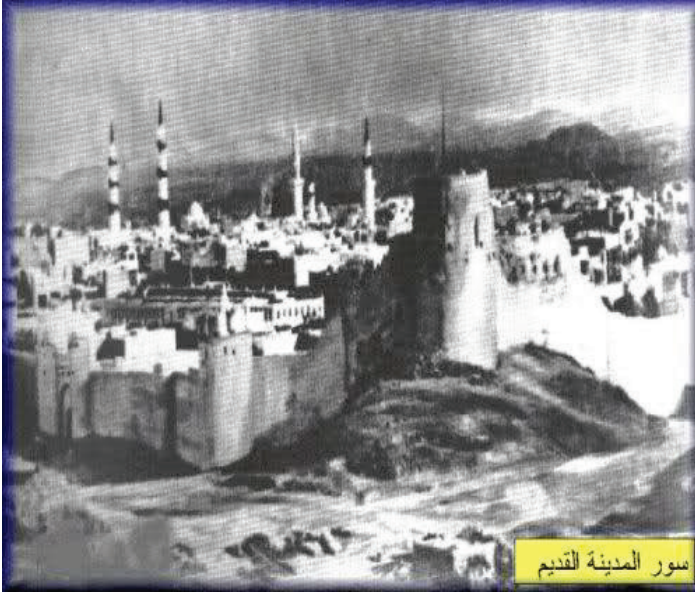
The Temple of Prophet Suleiman ibn Dawud (PBUH) till continuously 16 months. But One day at the time of noon prayer in Masjidul-qiblatain Allah directed Nabi Mohammad (saw) by the H. Quran to change the Qiblah towards Holy Kabah of Makkah-tul-Mokarrama. At the same night Jews tribe leaders of Madina-tul-monwara started conspiracy against the H. Mohmmad (SAW) because their King Suleiman's temple of Jerusalem were disregarded by H. Mohammad (SAW). Since then till now the Jews communities had started conspiracy against the Holy Prophet and Islam. In the time of Battle of Ahazab, 372 Hyporcite muslim converted from Jews made conspiracy by the active cooperation of Abu-Sufiyan to kill H. Mohammad (SAW) and his associates. But Allah (swt) had directed his beloved Prophet to kill all 372 hypocrite Muslims (Converted Jews) by a faithful converted Jew Abu-Lobaba whom was the Two Star General of H. Mohmmad (SAW)'s Army. And Abu-Lobaba had killed all of the Jews within 24 hours. Since than those fanatic Jews had escaped from Madina-tul-monwara towards current day Humburgh, West Germany. In the time of Hitler, whom killed over one hundred thousands of jews because of their fanaticism. Rest of fanatic Jews left for Soviet-union, finally in the time of WWII those fanatic Jews again escaped from Soviet-Union towards America by leadership of Henry Kissinger's forefathers, a former secretary state of America. In accordance of Millennium Prophecy Statement of His Eminency Dr. M N Alam's statement this so-called fanatic Jews will be completely relinquished from USA as well as Tel-Aviv, Jerusalem upon arrival of Imam Mahdi (12th Imam). "His Eminency Dr. Hazrat Shah Sufi M N Alam's Millennium Prophecy Statement Authentic History of The World, Arrival of Imam Mahdi (A:) Along with Reemergence of Jesus Christ To Co-Create Heaven on Earth, ISBN# 978-0615379753".

Upon arrival at age 55, the last 10 yrs. of his life were spent educating

and strengthening the Ummah in Medina. Medina became the administrative home for the new Islamic state. It was from here that successful campaigns were launched. It was also from here the successful campaigns to convince tribes to abandon idolatry was waged in pursuit of true peace and justice. It was also in this very city that Nabi Muhammad's (SAW) Companions compiled the blessed lines of H. Qur'an, collected and related Hadith (narrations of the various examples of Nabi Muhammad (saw) that would serve as the basis of shari'ah. The first three Caliphs of the Rashidun Caliphate continued to administrate from Medina. Medina-tul-Monwara was loved by Nabi Muhammad (saw) and his close companions. They preferred Medina just as H. Muhammad (saw) had preferred Medina after The Battle of Tabuk in 9 AH. The administrative and political problems of the Islamic empire forced the 4th of Rashidun Caliphate Ameerul Mu'mineen H. Ali ibn Abi Talib (RA) to shift the capital away from Medina to Kufa, Iraq.

When Imam Malik was questioned about his reason he preferred Medina to the city of Makkah he is quoted saying:

“Here (Medina), That is because ALLAH (SWT) chose it for His Nabi (saw), from all of the places of the earth.”



سور المدينة القديم

منظر البقيع من الجهة الشرقية الجنوبية سنة 1321 هـ



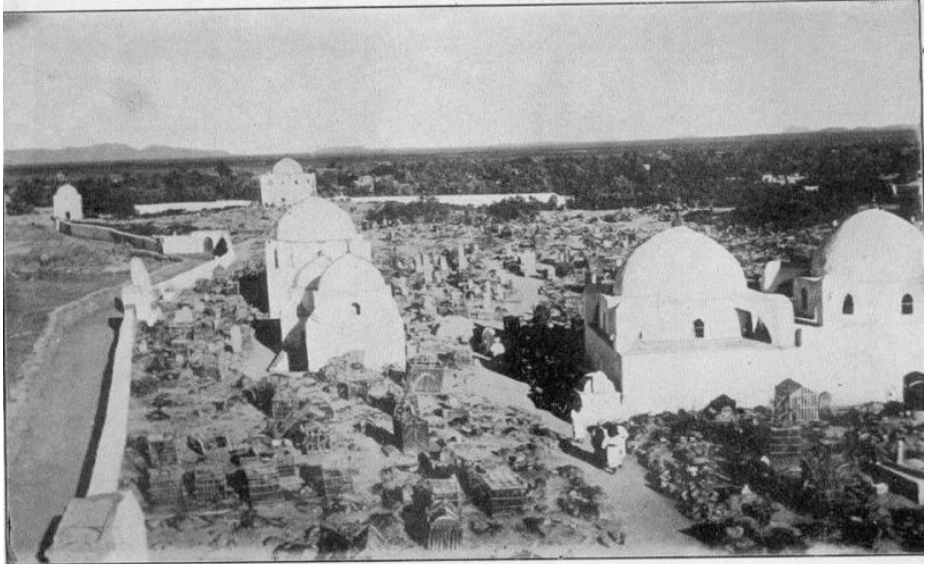
Deyaa.com



In another tradition Imam Malik (RA) is quoted:

“How could I not choose it when there is no road in Medina but that Nabi Muhammad (saw) walked on it and H. Jibra’eel (AS), came down to Muhammad (saw) from the Rabbil ‘Alameen (lord, cherisher, sustainer of all the worlds) in less than a hour?”

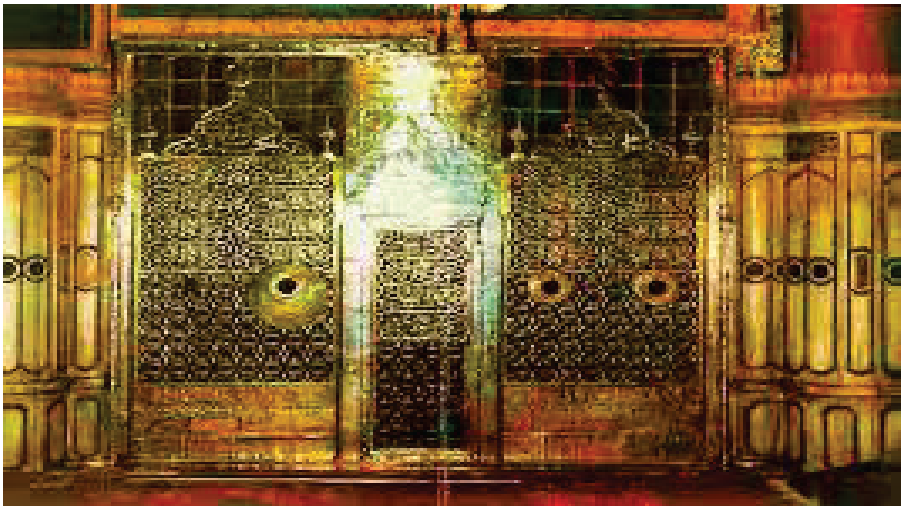
Once Imam Malik was asked **“why do the people of Medina have soft hearts while the people of Makkah are hard hearted?”** He replied, **“Because the people of Makkah drove out their Nabi (saw) and the people of Medina gave him refuge”**.



BOEHME & ANDERER, CAIRO.

جبانة المعلى بركة الكرمه وفيها قبنا السيد امنه والسيد خديجه
وعلى باب احماقيا عبد المطاوك في طابره وغيرهما من بني شيبه

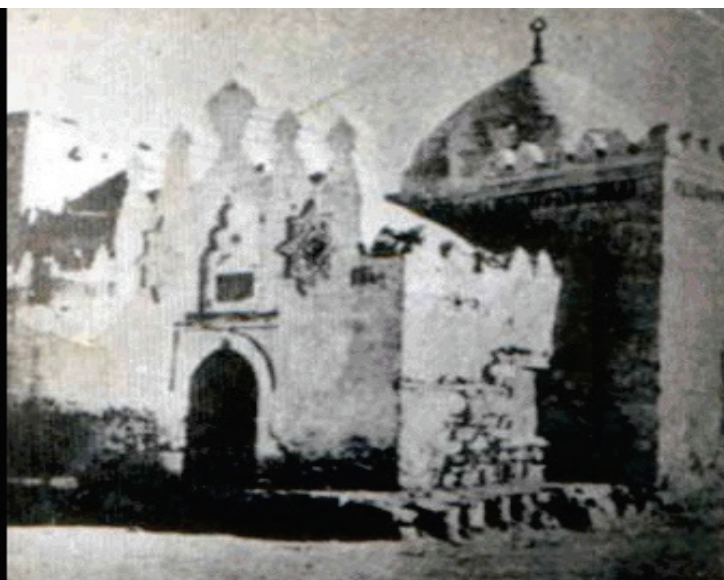
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The golden gate of Nabi Muhammad's (saw) tomb.



ROZE-E-BIBI KHADIJA(SA) BEFORE DESTRUCTION



**HOUSE OF BIBI FATIMA(S.A.)
(MADINA)**

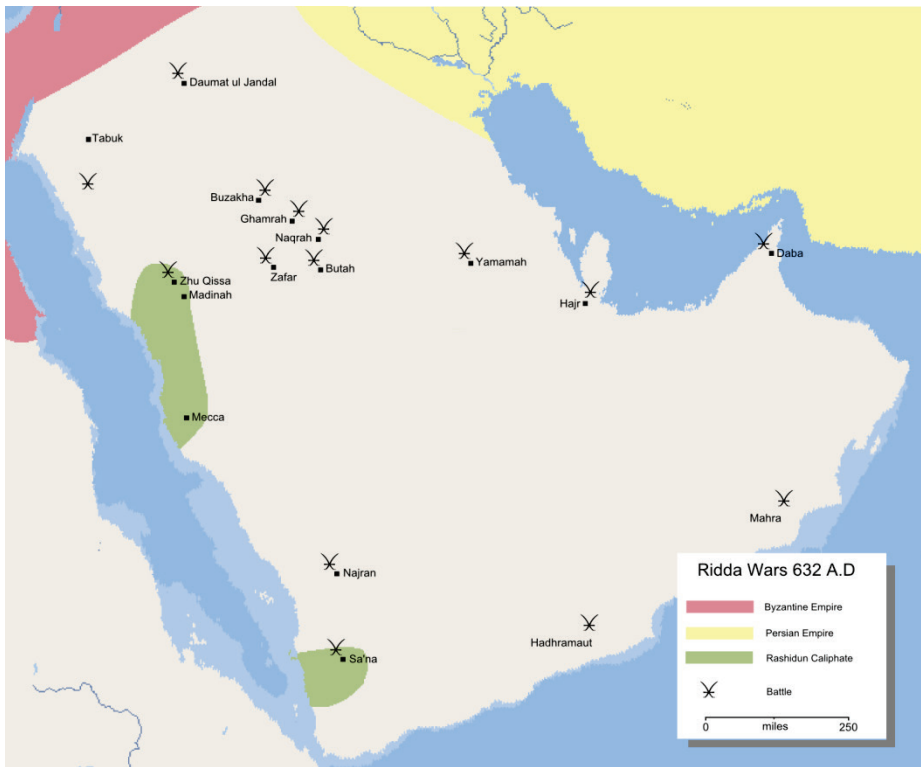
It is because of the proximity to Nabi Muhammad (saw) and Ahlul Bayt who were the sources of Islam that the people of Medina is considered to be legal in itself. The legal basis for this is that their practice was the result of multiple traditions going back to The Holy Last Messenger (saw) himself throughout a period of 300+ years. Medina's decline as a political force was due to various factors. Ameerul Mu'mineen Ali ibn Abi Talib (RA) transferred the seat of Caliphate from Medina to Kufa, Iraq immediately after the assassination of Ameerul Mu'mineen Uthman ibn Affan (RA) and his unanimous election. Medina was no longer the seat of authority and hence Medina was outside of the main arenas of power. Medina was geographically too far removed from the wealth and armies of the Muslim state to be able to play a major political role when it was no longer the capital of the Muslims. Those with a thirst for position and power moved to Iraq and Syria. Those who remained in Medina were those who enjoyed the prosperity and peace of Medina, and those who devoted themselves to knowledge and wanted to be as close as possible to Nabi Muhammad (saw). Medina became a place of isolation from political conflict and those devoted to H. Muhammad (saw). The City of Medina is the reference to the intense trial, the main political conflicts and deviant ideologies which sorely tested earlier generations of the Ummah like:

The Ridda Wars (of Apostasy)

11 AH/ 632 CE

After the maut of Nabi Muhammad (saw), many Arab tribes rebelled against The Caliph and 1rst of The Rightly Guided Caliph Ameerul Mu'mineen Abu Bakr Sadiq (RA), claiming that their pact to hear and obey was specific to Nabi Muhammad (saw) and no one else. Of these tribal groups some were large and some were small. Some were Muslim and some weren't but both wanted independence from the

state of Medina. This was a very turbulent time and the very existence of the Muslim Community in Medina hung in the balance in the face of powerful Arab tribes all over the Hejaz and not to mention the ongoing threat posed the Byzantines. See Battle of Yamama 11-12 AH / 633 CE, Battle of Buzaka and Battle of An-Najar. Many veteran Sahaaba lost their lives in these battles which caused the collection, compilation and preservation of the Holy Qur'an after the demise of Rasoolullah (SAW). Many Arab tribes continued to work the background to intentionally destroy true understanding of Islam so they could secure power.



The Year of Ashes (Plague in Syria and drought in Hejaz) 18 AH / 639 CE

The air of the Hejaz was so full of dry dust that the light was obscured .The Hejaz fell into severe drought followed by famine. Masses 100's of thousands of people from all over the Hejaz gathered at Medina where food was rationed. When the food reserves began to decline Medina was in a state of emergency. Ameerul Mu'mineen H. Umar (RA) wrote to the provincial governors of Iraq, Syria and Palestine. The first governor to respond which would trigger the timely response of other governors as well was H. Abu 'Ubaidah ibn Al Jarrah (RA) the famous governor of Syria and Top military commander of the Rashidun Army in the Caliphate of H. 'Umar ibn al Khattab (RA). He sent a historic letter which read: **"I am sending you the caravans whose one end will be here at Syria and the other in Medina."** After about 9 months of drought the rain prayer performed in which Ameerul Mu'mineen Umar ibn Khattab supplicated Allah (swt) and presented the famous companion H. 'Abdullah ibn 'Abbas (RA), and the rains came. While drought and famine were ending in the Hejaz, plague devastated Syria and Palestine. Upon Ameerul Mu'mineen Umar ibn Khattab (RA) arrival to investigate the issue in Syria because of the intensity of the plague, it was suggested that he return to Medina in which he did. However, H. Abu 'Ubaidah (RA) refused to abandon his army in these dire circumstances and he along with 25,000 Muslims of Syria perished. Later that year, when the plague had weakened H. 'Umar (RA) returned to Syria for political and administrative re-organization. Most of the veteran governors and commanders had succumbed to plague. It was said that in one family of seventy who had emigrated from Medina, only four survived its intensity.

The First Civil War (Fitna)

35 AH / 656 CE - 40 AH / 661

Therefore, it should be very clear that most of these Mekkan families (Umayyads and their loyalist tribes) and their mass conversion at The Conquest of Mecca, earned them the title **Tulaaqa** (i.e. Those who didn't except Islam but rather they surrendered to Islam 8 AH at the conquest of Makkah). Their current behavior in government was most certainly not convincing or a proof that they were fit to lead the unadulterated Islamic community. Especially, in the presence of the remaining, venerable and close companions of The Holy Last Messenger (saw) who were also veterans that served against these families in 20+ yrs. of conflict? Despite this fact many venerable Sahaaba (Like: H. 'Aisha, H. Zubair ibn Awwam and H. Talhah ibn 'Ubaidullah (RA) withdrew their support for the Caliph of the time and 3rd of the Rashidun Caliphate H. Uthman ibn Affan (RA) because of the appearance of change of government gradually from bad to worse. The most influential and conditioned man became the 1st Khosru / Cesar in Islam was the then governor of Syria, which at that time consisted of at least 4 nations today Damascus, Syria, Lebanon and Palestine, Mu'awiyah ibn Abi Sufyan. Mu'awiyah ibn Abi Sufyan along with many of his relatives namely Marwan ibn Hakam left no stone unturned to disturb the fabric of government Nabi Muhammad (SAW). This behavior encouraged the rioters and bandits all throughout the Islamic Empire. During Ameerul Mu'mineen Uthman ibn Affan (RA) Caliphate the Islamic Empire had originally been divided into 12 provinces. The provinces were further divided into districts (there were more than 100 districts now in the Empire and each district had its own Governor.) H. Uthman ibn Affan (RA) appointed his kinsmen as governors of at least 4 provinces namely: Egypt, Syria Basra and Kufa Despite the historical appeals preserved in the books of Hadith by

many blessed companions matters would only grow worse, eventually ending with the assassination of the aged Caliph, H. Uthman ibn Affan (RA) at 77 yrs old. H. Uthman's Caliphate lasted 12 yrs the longest of all the Rightly Guided Caliph's.

His assassination would leave effects on the ummah which have lasted up to this very day. It caused the first division of the Muslims into different distinct parties: Those who supported The Ameerul Mu'mineen and 4th of The Rightly Guided Caliph, H. Ali ibn Abi Talib (RA) who had just been elected by the Muslims of Medina unanimously in 34 AH/ 656 CE and a coalition of other clans against him.

In Sahih Bukhari vol. 5 pg 43 Nabi Muhammad (saw) is quoted saying about H. Ali (RA):

“You are from me and I am from You.”

“Tomorrow I will give the flag to a man with whose leadership Allah will grant Farah (victory at Khaibar 7 AH).” H. Ali (RA) was sent for, when he had arrived Nabi (saw) cured H. Ali from his eye trouble invoked good upon him and gave him the flag. H. Ali said “should I fight them i.e. (enemy) until they become like us?” Nabi Muhammad (saw) said “Proceed to them steadily until you approach near to them and then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them. For by Allah, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels.”

This hadith is in reference to The Battle of Khaibar in addition to this H. Umm Salama (RA) also narrates in Sahih Bukhari that H. Ali

remained behind Nabi (saw) because of eye trouble. Then he exclaimed:

“How could I remain behind Allah’s Messenger?” So H. Ali (RA) set out following Nabi (SAW). This clearly shows that the soldiers who accompanied Nabi (saw) to Khaibar perceived H. Ali to be in Medina. Surely Allah and his Messenger (saw) knows best. However, the hadith continues as mentioned in the latter with the addition:

“ When it was the eve of the day in the morning...” meaning the night before the day in which Allah helped the Muslims conquer Khaibar Nabi (saw) said :

“ I will give the flag, or tomorrow a man whom Allah and His Messenger love will take the flag,” or said, **“ A man who loves Allah and His Messenger, and Allah will grant victory under his leadership.”** Suddenly ‘Ali came whom we did not expect. The people said, **“This is Ali.”**

Whereas the Umayyad clan along with their supporters called for revenge of Ameerul Mu’mineen Uthman’s murder (note : this rebellion was in every degree hidden behind a strong political campaign that was used to challenge, frustrate and hinder the administration of Ameerul Mu’mineen Ali ibn Abi Talib (RA), including those who broke away from the Muslim ummah (the Kharijites). This existing fitnah and bloodshed caused H. ‘Ali ibn Abi Talib (RA) to shift the seat of Caliphate from Medina to Iraq to save the Sacred City and blessed resting place of H. Muhammad (saw) from desecration and sacrilege.

In the yr. 35 AH Ahmad narrated that Abu Tufayl (RA) said: **“ H. Ali (RA) gathered people in the court of the mosque and said to**

them, “I adjure you by Allah, of every Muslim man who heard The Messenger of Allah (saw) saying on the day of Ghadir Khumm what he said when he arose.” Thirty men stood up and bore witness that the Messenger of Allah (SAW) said: “He for whom I am His Master & absolute guardian, then ‘Ali is his master & absolute gurdian. “O Allah befriend whoever befriends him and be an enemy to whoever is his enemy.” note: Nabi Muhammad (saw) spoke these words while giving a historical khutbah after having being told by Allah (swt) : “ O Messenger of Allah (saw), deliver to the people what has been revealed to you from your Rabb and if you do not then you will not have delivered his message (at all) and Allah will protect you from the people. For Allah does not like those who reject Iman (Faith). 5: 67 Allah (swt) followed this ayah with Surah 5 : 3 “ This day I have perfected your religion and completed my favor on you and chose Islam as your religion.” Ameerul Mu’mineen was clearly indicating that the force that was gaining prestige in the matter of rule. The Forces that had allied themselves against him were in fact perusing a wrong cause and false claim.



The Battle of the Camel 36 AH/ 656 CE

Almost, immediately after the shift of the Caliphate Ameerul Mu'mineen 'Ali ibn Abi Talib (RA) began a house cleaning process in which he terminated Mu'awiyya ibn Abi Sufyan, many Umayyads and other people as well from governorship. Mu'awiyya refused to obey and produced a considerably large Syrian army to challenge the Caliph of his time. (note: this had not been done in the history of Islam.) The Ameerul Mu'mineen 'Ali ibn Abi Talib (RA) called for military action against Mu'awiyya but the reaction of the political classes in the Hejaz was not encouraging and the campaign was deferred. H. 'Aisha (RA) (widow and youngest wife of H. Muhammad (saw), was used as a pawn in a political game to gain legitimacy to a rebellion and protest against the administration of Ameerul Mu'mineen 'Ali ibn Abi Talib (RA).

The battle of Jamal was the first incident of the Fitna behind H. Uthman's murder. This Battle took place in Basra, Iraq between forces allied to Ameerul Mu'mineen 'Ali ibn Abi Talib (RA) and the forces allied to H. 'Aisha's party (RA). The Umayyads and other recently converted Arab clans took advantage of the emotional state of the people in the matter of H. Uthman's murder backed by the support of H. 'Aisha's (RA) protest to interfere with the affairs of the state. This political move caused a few politically inclined Companions, Sahaaba to take back their bey'ah they had recently

pledged in Medina to H. 'Ali ibn Abi Talib (RA). These events directly involved H. Zubair and H. Talhah (RA) who was veteran companions of H. Muhammad (saw). This conglomerate of opposition exposed many who had a certain expectation for government, position or power. This is the first time Muslims fought against each other. Some 10,000 Muslims perished, including H. Zubair and H. Talhah (RA), during this battle which lasted for 110 days. H. 'Ali (RA) would perform the Janazah Salah for the fallen on both sides and was deeply saddened by the loss of H. Zubair and H. Talhah (RA).

Even before the battle Hayatus Sahaba vol. 2 page 523 records:

“ H. Yahya ibn Sa'id (RA) reports his uncle to have narrated, “ When opposing armies in the Battle of Jamal arrayed against each other, H. Ali (RA) set the row, and gave a call that nobody would shoot an arrow, or strike with a sword or spear, or start the fight, and ordered to talk to them with politeness. The narrator says that so far the remembers, H. Ali (RA) also said, This is the spot, that if one slips away here, would slip away on the Day of Judgment. Thus we remained standing till day rose high. About this time, they called in loud voice: “O avengers of the blood of H. Uthman (RA) ! Having heard this, H. Ali (RA) called H. Muhammad ibn Hanafiyyah (RA) who was our Commander, and who had our flag, and said, O Ibn Hanafiyyah! What are they saying ? Muhammad ibn Hanafiyyah said, O Ameerul Mu'mineen! They are saying, O avengers of the blood of H. Uthman (RA)! Hearing this H. Ali (RA) raised both hand and said, “ O my Allah! Put the assassigators of H. Uthman (RA) upside down today.”

Years after the battle H. Hussain ibn Ali (RA) is recorded saying: **“Once I met Marwan ibn Hakam and he said to me, I have not**

seen a person like your father. He behaved very nobly even after being victor. When we turned our back, and took to our heels in the Battle of Jamal, his caller gave a call, The run away must not be killed, nor the inured slain.”

The Battle of Siffeen 37 AH/ 657 CE

(Fought on the banks of the Euphrates)



This battle that took place 1 year later and marked the example of The Ameerul Mu'mineen 'Ali ibn Abi Talib's (RA) struggle and confrontation against rebels and the morally weak Muslims of the community. These people sought to undermine Islam and the legacy of H. Muhammad (saw). It was fought between the Syrian forces of Mu'awiyya ibn Abi Sufyan and the Iraqi forces of H. 'Ali ibn Abi Talib. The confrontation extended over three months most of which was devoted to the diplomacy but fruitless negotiations of H. 'Ali ibn Abi Talib (RA). When the major battle began, the fighting, which lasted over three days was fierce, and continued well into the night. Mu'awiyya and the Syrian force were almost annihilated but the Syrians raised copies of the H. Qur'an on their spears as a diversion calling out for negotiations. After severe mutiny in the Iraqi army Ameerul Mu'mineen 'Ali ibn Abi Talib (RA) was forced to agree on arbitration against his wishes. The bloodshed had been terrible,

according to one source, 45,000 Syrians Muslims and 25,000 Iraqi Muslims had been killed. Many Sahaaba perished in this battle.

Ibn Sa'd narrated from Shu'bah that when H. Ali was going towards Siffeen he passed by Karbala. When he reached the village Nainawa, located near Furat he inquired its name. He was told it was known as Karbala. At this his H. Ali wept so much that the ground became wet.

Abdullah ibn Yahya narrated from his father who was a slave of H. Ali that H. Ali said (while in Siffeen looking towards Karbala) **“ Be patient O Abu Abdullah, Be patient O Abu Abdullah, Be patient O Abu Abdullah by the river of Furat.”**

When asked who is Abu Abdullah, **H. Ali replied I visited The Holy Last Messenger (saw) and found him weeping, he said “ H. Jibra'eel told me that my son will be killed by the river of Furat, a place called Karbala. Then H. Jibra'eel produced a handful of soil whose fragrance was coming up my nostrils (he smelled it). After smelling it tears began to flow from my eyes.”** Ahmad ibn Hanbal and ibn Dhahak narrated this tradition from H. Ali.

After this battle in Siffeen of Syria, certain followers of H. 'Ali ibn Abi Talib (RA) objected to his agreeing to arbitration and broke away from army as early as the march back from Siffeen. Some 12,000 men left H. 'Ali's army. These people were the first Kharijites and ancestors to today's Banu Saud dynasty. They accused H. 'Ali ibn Abi Talib (RA) of bid'ah (innovation of religion) and promptly began to kill anyone who did not agree with their position. This led to the Battle of Nahrawan in 38 AH where they were utterly annihilated. Though victorious, his army weakened and he lost even more support followed by uprisings and raids all over the Hejaz. Two yrs later he would be assassinated by a kharijite as he was prostrate during salah in 40 AH.



That same year H. Hasan ibn 'Ali (RA), took charge of the Caliph following the death of his father through the bey'ah of the people of Kufa. He remained in it for six months and some days. Scholar, Imam Suyuti (RA) considered H. Hasan ibn Ali and H. Umar Abdul al Aziz rightly guided Caliph as well. H. Hasan ibn Ali assumed leadership in Kufa after the election of the Iraqis who were very divided. Many people had become corrupt or sought corruption in their activities but portrayed religious. H. Hasan ibn Ali (RA) saw these troublesome times were one didn't know or didn't care to stand for right against wrong.

Tirmidhi narrated that Usamah ibn Zaid (RA) said:

“ I saw the Prophet (saw) and Hasan and Hussein were upon his hips (one on each), and he said, These are my two sons and the two sons of my daughter. O Allah , I love them, so love them and love whoever loves them.”

In Bukhari Abdullah Ibn Umar (RA) narrated: **“ Please Muhammad (saw) by doing good to his family.”**

H. Anas ibn Malik (RA) said: The Prophet (saw) was asked: **“ Who of the people of your house are most beloved to you?”** He said: **“ Hasan and Hussein.”**

Al Hakim narrated that Zuhayr ibn al Aram (RA) said: **“al Hasan ibn Ali stood up to deliver the Khutbah, and a man from Azd Shanu’ah stood up and said: “ I witness that I saw the Prophet (saw), placed him in his lap (hubwah denotes sitting on the haunches with the legs drawn in to the belly, often with a cloth wrapped around the legs and the back in support) saying: “ Whoever loves me, let him love him, and let the one who is present convey it to whoever is absent.”** and if it were not for high regard for the Messenger of Allah (saw), I would not have related it to anyone.”

Bukhari narrated that Abdullah Ibn Umar (RA) said: **“The Prophet (saw) said: “They are my two descendants, my two sweet Basil (sweet smelling plants or flowers) in this world, meaning Hasan and Hussein.**

Tirmidhi narrated that al Hakim narrated that Abu Sa’id al Khudri (RA) said: The Messenger (saw) said **“Hasan and Hussein are the two lords of the youth of the people of the Jannah (Paradise).”**

When Mu’awiyya came out against him with a large Syrian army of 40,000 men, H. Hasan ibn ‘Ali (RA) sent a message to him. He offered the Caliph to him on the following conditions:

“That the Caliphate should be his (returning to Ahlul-Bayt) after him.

“None of the people of Medina, Hejaz and Iraq should be sought out

for revenge or retaliation for anything which had happened in the time of his father.”

“That none of the public money should not be used for his own needs.”

“To cease the public cursing of H. ‘Ali ibn Abi Talib in the Khutbah, recited in every province.” (note: not to mention that H. Hasan and H. Hussein and the rest of Ahlul-Bayt had to bear to hear this even in Masjid An Nabawi from his sacred pulpit, the minbar of The Holy Last Messenger (saw) which is next to His Mubarak grave.

Imam Ahmad ibn Hanbal (RA) in his Musnad narrates from The Holy Last Messenger (saw) :

“Whoever curses (or verbally abuse ‘Ali), has in fact cursed me, and whoever curses me, he has cursed Allah and whoever has cursed Allah, then Allah will throw him into Hell-fire.”)

Renowned Hanafi scholar Mulla ‘Ali Qari (RA) states: “ This hadith means that cursing H. ‘Ali is kufr.”

Mu’awiyya readily agreed, they concluded the treaty then and there, the prophetic words of Nabi Muhammad (saw) became evident:

“Allah (swt) will make peace through him (H. Hasan ibn ‘Ali RA) between two groups of Muslims.”

His abdication took place in 41 AH he moved from Kufa to Medina and resided there. H. Hasan (RA) even thought he returned peacefully to Medina was still not free from the antagonist and persecutors. Marwan ibn Hakam (the personal secretary of Ameerul Mu’mineen Uthman ibn Affan (RA) responsible for the fitnah leading to his

assassination) was now the governor Medina. Marwan also fought in Battles Basra and Siffeen against Ameerul Mu'mineen Ali ibn Abi Talib (RA). H. Hasan ibn Ali (RA) had a hard time during these time in Medina were he was met with taunts and abuse almost ritually either for being son the enemy (Ali - who was being cursed publicly) or for having relinquished the Caliphate.

A man said to him, **"Peace be upon you, humiliater of the believers!"** H. Hasan (RA) said: **"I am not the humiliater of the believers, but I disliked killing you for the sovereignty."** Al- Hakim narrated: H. Jubayr ibn Unfair (RA) said: "I said to H. Hasan (RA), **"People are saying that you want the Caliphate."** He said: **"The chiefs of the Arabs were with me, at war with whomever I was at war with, and at peace with whomever I was at peace with. I abandoned that desiring the face of Allah (swt) and to prevent spilling the blood to the Ummah of my grandfather Muhammad (saw). Now later, shall I take it by force with the help of the herders of goats of the people of Hejaz?"** 8 yrs after his abdication he was poisoned to death in Medina by His wife, Ja'dah bint Al Ash'ath ibn Qais some historians report after she was prompted by Mu'awiyya ibn Abu Sufyan.



Rowza of 4 Imams before destruction, the cage and Qur'anic ayah décor was made of pure gold.



**JANNATUL BAQI (PRESENT)
MADINA (SAUDIA ARABIA)**

Mu'awiyya ibn Abi Sufyan's Administration

Mu'awiyya ibn Abi Sufyan's political activity pre and post prophetic period becomes the subject of discussion when one investigates the elements behind the destruction of the Muslim community from the way H. Muhammad (saw) had left it. Mu'awiyya ibn Abi Sufyan was 22 yrs old at the battle of Badr when he saw most of his family members killed and thrown into a well. The Umayyad (clan of Mu'awiyya) had sworn vengeance of their slain at Badr. H. Hamza ibn Abdul Muttalib (RA) is the revered Muslim soldier and uncle of H. Muhammad (saw). He was martyred in 3 AH/625 CE. He was assassinated at the orders of Hind (mother of Mu'awiyya) who had his liver cut out and ate it out of extreme enmity of Bani Hashim (clan of Muhammad (saw) and H. 'Ali (RA). The Umayyad clan/family fought hard against Nabi Muhammad (saw) and the Muslims for 22 years and held hard onto the worst form of disobedience to Allah (swt), Shirk (idolatry).

Mu'awiyya only spent only a few years in the company of Nabi Muhammad (saw) namely after the conquest of Mecca in 8 AH/630 because in late 10 AH, Nabi Muhammad (saw) fell fatally ill in Medina and Maut 11 AH/632. This was only a span of 2 years during which Nabi Muhammad (saw) was engage in war against idolaters or the period were he suffered severely from the effects of poisoning. Many new Muslims including Mu'awiyya didn't get the honor to be in the company of The Holy Last Messenger (saw) as much as many of the close companions did i.e. Ansar and Muhajireen. This lack of experience or time spent with The Holy Last Messenger (saw) made a clear distinction in character. History shows that some remained loyal to Nabi Muhammad's legacy, while some returned to old pre-Islamic, Arab and tribal customs of warfare and corruption. After much

bloodshed, political maneuvering and frustration to Ameerul Mu'mineen 'Ali ibn Abi Talib's administration leading to his assassination in 40 AH. Mu'awiyya was crowned king at a ceremony in Jerusalem in the year 41 AH/661.

He governed the entire Caliphate from Damascus, Syria and gave prominent positions in the emerging government to neighboring Christians. Mu'awiyya had an unbelievable relationship with neighboring Christians. The Caliphate would never return to the city of Medina up to this very day. This period gave rise to many movements and philosophies within various Muslim territories. One group Jabrites who believed in Jabr (predestined decree of fate), plainly said that Allah was responsible for man's every action even if the action is evil, because man had no choice to do anything except what Allah willed. Jabriyyah and Jahmiyyah sects were the schools of the Umayyad's and their supporters who blamed their actions of blasphemy on Allah (swt). Mu'awiyya instituted several bureaucracies including divans, who were the chief minister of state. He also established a parliamentary government and postal service. Mu'awiyya also instituted a consulate, who was the council of state, with a council chamber court and audience. These ex-officers of jury and state for the Byzantine Empire still maintained much loyalty to the cross. In fact a conversion from Christianity was discouraged during the Mu'awiyah - Umayyad reign. He used these divans in order to help him centralize the caliphate and the empire. Mu'awiyya held the Islamic empire through force and personal allegiance. This was the style of a traditional Arab Sheikh. Anyone who opposed his administration was treated like a non-believer.

. During the Caliphate of H. 'Ali ibn Abu Talib (RA) he instigated civil war between Muslims that weakened the Muslim States and divided the community Like the Battle of Basra and the Battle of Siffeen. He

sent Busr ibn Abi Artat as his chief of military who shed the blood of thousands of innocent people from Hejaz to Yemen burning alive tribe after tribe in huge fires. He committed these horrific crimes in the name of Muawiya's government.

His reign gave rise to countless evils both in government and social life. He introduced the practice of open slander against the family of Nabi Muhammad (saw). Mu'awiyya is reported to have even sold the slaves of deceased Sahaaba who had become prominent scholars into slavery because of their criticism of his administration.

Many authenticated traditions reveal Mu'awiyya as a usurper, tyrant and murderer. Ziyad ibn Abih was the Umayyad general who was responsible for carrying out many of these notorious designs. This caused many contemporary historians to view Muawiya's supposed conversion at the Conquest of Mecca as a cloak and hypocrisy. They describe him as a liar and manipulator who usurped the Muslim empire for political and material gain of his family's loss since battle of Badr. He introduced his new practices as the sunnah of H. Muhammad (saw) and had his time period recorded as 'Ammal -Jama'ah (Year of Union). Al Tabari titled this chapter as the origin of the use of the word Al Jama'ah.

He said: "Sajah remained with Banu Taghlib until Mu'awiyya transferred them in his days on the Year of Union (Al-Jama'ah). When the people agreed to recognize Mu'awiyya as the Amir after H. Hasan ibn 'Ali's abdication. Mu'awiyya took to expelling from Kufa all those who had been vehement in the cause of H. 'Ali, and to settle in their homes people of Syria, Basra and Al Jazira who were vehement in his cause. It was they who were called "transfers" in the garrison towns." (a clear breach of his Treaty with H. Hasan ibn 'Ali.)

There were many non-Arabs who despite being ruled by these so

called Sunni Arab rulers were viewed and treated with as supremacy and oppression. These so called Sunni Arab rulers suppressed their culture and language. It remains a fact to this very day that H. 'Ali and Ahlul-Bayt (RA) is remembered in non-Arab history as those who uphold the rights of others while Mu'awiyya and the Ummayyad clan are remembered for suppressing them. They even married and begot children in many of the mawali tribes to do away with the mentality of class and race. Muawiyah's reign opened the door for unparalleled disaster to the Islamic Ummah. There were thousands of fabricated hadith used to cover his faults and increase hatred for his opposition. Though most of these Arab Quraysh had no prior merit in Islam they were able to influence the school of hadith and elevate their status. It was during this time the man who was in company of Nabi Muhammad (SAW) barely 3 yrs had narrated nearly 5,000+ hadith. He forgot Ameerul Mu'mineen Umar ibn al- Khattab (RA) admonishment of him.

Muslim in his Sahih vol 1 pg 34 "During the time of the Holy Prophet, Umar ibn Khattab beat Abu Hurairah so severely until he fell on the ground."

Ibn Asakir in his Tarikh al-Kabir and Muttaqi in his Kanzul- Ummal report **"Caliph Umar ibn Khattab (RA) lashed him (Abu Huraira), rebuked him and forbade him from narrating hadith from the Holy Prophet (SAW). Caliph Umar (RA) said "Because you narrate hadith in large numbers from the Holy Prophet (SAW), you are fit for attributing lies to him. So stop narrating hadith for the Holy Prophet (SAW), otherwise I will send you back to Daws. (Yemeni tribe in which Abu Hurairah belonged.)"**

Nadwi in his commentary on this point in Sahih Muslim vol 4 said:

“Imam Abu Hanifah said: “The Sahaaba of the Prophet were generally pious and just. I accept every hadith with evidence narrated by them, but I do not except hadith whose SOURCE is Abu Huraira, Anas ibn Malik or Samarra ibn Jundab.”

Ibn Abu Hadid al Mu'tazili reports in vol 1 and vol 4 from his sheikh and teacher, Imam Abu Ja'far Asqalani, that **“ Mu'awiyah ibn Abu Sufyan organized a group of Companions of Nabi Muhammad (SAW) and sons of Companions for the purpose of fabricating hadith. Among those who fabricated hadith against Ali was Abu Huraira, Amr ibn al As and Mughirah ibn Shu'ba.”** Giving details of these stories Ibn Hadid narrates **“Abu Huraira once entered Kufa mosque and saw a huge gathering of people who have come to welcome Mu'awiyah. He shouted to the crowd “ O people of Iraq. Do you think that I will tell a lie opposing Allah and his Messenger (SAW) and buy hell fire for myself? Here from me what I have heard from Nabi Muhammad (SAW) “Every Nabi has a Haram and my Haram is Medina. The one responsible for innovation in Medina is cursed by Allah (SWT), by His Angels (AS) and by all of humanity.”** (Note: all of this hadith thus far is true but then he goes and say **“ I swear by Allah (SWT) that Ali was responsible for innovation.”** (That is Ali (RA) incited dissention among the people and should be cursed) **When Mu'awiyah learned of this incident he sent for Abu Hurairah, gave him reward and made him Governor of Medina.”**

This began a long lasting tradition of unjust vilification of H. 'Ali ibn Abi Talib (RA) while elevating his status. H. Abdullah ibn Zalim Mazni (RA) narrates **“When Muawiyah left Kufa, he appointed Mughirah ibn Shu’bah as the Governor, and appointed such speaker who would speak curse against H. Ali. I was sitting beside H. Sa’id ibn Zaid (one of the Ashara-e-Mubasharah i.e. 10 given glad tidings of paradise in their lifetime.) As per the narrator, He (Sa’id ibn Zaid) got up in anger and caught my hand, and I followed him. “Do you not see this man (Mu’awiyah) has done wrong to his soul, and he has ordered to abuse such a man (H. Ali), who belongs to Heavenly throng of people, H. Sa’id ibn Zaid observed solemnly, and continued, “I stand witness about nine people that they are in Jannat, and if I stand witness for the tent man - in Jannat, I will not be sinning.”**

Also during his reign Mu’awiyah began a campaign of slaughtering the companions and supporters H. 'Ali ibn Abi Talib (RA). While Abu Huraira was governor of Medina Busr ibn Artat massacred thousands of Muslims. Tabari and Ibn Athir and many more have recorded “Muawiyah sent Busr ibn Artat with 4,000 Syrian soldiers to Yemen via Mecca and Medina to crush the followers and supporters of H. Ali ibn Abi Talib (RA). Busr and his assailants murdered thousands of Muslims in Ta’if, Mecca, Medina , Tabala of Tihama, Najran, Safa, and its suburbs. They did not spare the young or old of Bani Hashim. It is recorded that this is were the murder of the two small sons of Ubaidullah ibn Abbas ibn Abdul Muttalib (RA) (cousin and governor of Ali) took place. They were butchered at Busr order. It is said that more than 30,000 Muslims were killed. Many of the al Ansari like H. Jabir ibn Abdullah al Ansari (RA) and H. Abu Ayyub al Ansari (RA) were either killed or sought asylum while Bani Umayyad committed these insane atrocities. Their houses were set on fire. Abu Huraira was the governor of Medina and actively supported Umayyad government.

Ahmad ibn Hanbal in his Musnad (RA), Sibte ibn Jauzi in his Tadhkirat pg. 163 narrates from Nabi Muhammad (SAW) himself said repeatedly **“He who threatens the people of Medina with oppression will be threatened by Allah and will be cursed by Allah by his Angels and by all humanity. Allah will not accept anything from him. May he be cursed who threatens the people of Medina. If any one harms the people of Medina, Allah will melt him like lead in fire.”** These historical figures were some of the victims of Muawiya’s’ cruelty, Sahaaba and Tabi’een alike:

Amr ibn Hamiq al Khuza’l - Sahaaba

Muhammad ibn Abi Bakr, (brother of Umm ul Mu’mineen, H. ‘Aisha (RA). It is recorded that following his death H. ‘Aisha would curse Yazid and Amr ibn ‘As after every salah.

Abdur Rahman ibn Hasan - tabi’een

Muhammad ibn Abi Hudhaifah - tabi’een

Shaddad ibn ‘Aws - Sahaaba

Sa’sa ibn Juhan al ‘Abdi - Sahaaba

Abdullah ibn Hashim ibn Utbah ibn Abi Waqqas - tabi’een

Jameel ibn Ka’b ath-Tha’labi and **H. Ammar ibn Yasir** who was told by H. Muhammad (saw): **“Rejoice Ammar, the transgressing party shall kill you”**.

In the case of H. Hujr ibn Adi (RA), chief of the Kindi tribe whom was given the name “ **The Monk of The Sahaaba**” was killed along with six of his companions at Marj, Adra in Syria 51 AH at the command of Mu’awiyya ibn Abi Sufyan. H. Hasan Basri (Tabi’een and son of the slave of Umm Mu’mineen H. Umm Salama) (RA) said:

“Mu’awiyya had four flaws and anyone of them would have been a serious offence:

- **His appointment of Muslim and non-Muslim troublemakers in this community. This allowed him to steal its rule without consultation with its members while there were remnants of Companions who possessed virtue among them.**
- **His appointment of his son as his successor. His son was an open sinner, drunkard and very impious person.**
- **His claim about Ziyad ibn Abih (as his brother) while the Holy Last Messenger (saw) said pertaining to Ziyad when he was a baby “The child belongs to the bed, and the adulterer should be stoned.”**
- **His killing of Hujr and his companions. Woe unto him twice for killing Hujr and his companions.**

Mu'awiyya also ordered the killing of the two infants of H. 'Ubaidullah ibn 'Abbas (RA). It should be clear that H. Hasan ibn 'Ali(RA) didn't sign the peace treaty because he liked him, he did so solely to preserve the blood of the Muslim ummah. He saw how treachery prevailed and the rights were violated to such an extent and so deep in government that one could not tell the righteous from the wicked. It is reported from some historians that H. Hasan ibn Ali wanted to expose Mu'awiyya the way Nabi Muhammad (saw) exposed his father Abu Sufyan in Hudaibiyah. So like wise H. Hasan ibn Ali's treaty had the same effect against Mu'awiyya who broke every stipulation of the treaty as it did his father after Hudaibiyah exposing his hypocrisy and treachery. Thus exposing his hypocrisy for ever. Mu'awiyya even asked H. Hasan (RA) to join him and support him. H. Hasan (RA) replied:

“I have abandoned the fight against you, even though it was my legal right, for the sake of peace and reconciliation. Do you think I shall then fight together with you?”

A Hadith reported by H. 'Abdullah ibn Abbas (RA) saying:

“I was playing with children and Rasoolullah (saw) happened to pass by us. I hid myself behind the door. He (saw) came and patted me on my shoulders and said: “go and call Mu'awiyya. I returned and said: “He is busy taking food. He again asked me to go and call Mu'awiyya to him. I went and came back and said that he was busy taking food, whereupon he said: “May Allah not fill his belly! Ibn Muthanna said: I asked Umm Umayyah what he meant by the word Hatani she said it means: “he patted my shoulders”.

Imam Muslim places this Hadith of Muawiyah in the chapter of those cursed by Nabi Muhammad (saw). H Nisa'i (famous scholar and one of the Sahih sitta i.e. the six imams who collected the authentic

traditions of The Holy Last Messenger (saw) he was murdered by a pro Mu'awiyya group of Syrians. When he recited this hadith as it was perceived as a curse on Mu'awiyya they beat him to death. Muawiyah ibn Abi Sufyan died 58 AH/680 CE, from a stroke brought on by his extreme weight.

Ibn Kathir in his Bidayah wa Nihayah said that: **“When the time of death approached Muawiyah, he said to himself thrice: “Hujr ibn Adi! The day of answering for your murder is very lengthy.”** In the end, he was never able to start a dynasty because both his son and grandson died prematurely and the Caliphate went to the Marwanid branch of the Umayyads.

Abu Hurairah (Father of Cat)

The so-called Islamic Hadith writer, compiler and Author

If the hadiths were to be a source of Islam like the Quran, the Prophet would have asked his companions to copy and learn them by heart. Had the Prophet desired them to be learned by heart, the companions nearest to him like Hazrat Abu Bakr (R), Hazrat Omar (R), Hazrat Usman (R), Hazrat Ali (A), and Selman al Farsi(R), would have transmitted thousands of hadiths. Instead, the words that have been transmitted from the abovementioned companions are very few. Abu Hurira have transmitted false Hadis three to four times more than all the prominent companions together transmitted Hadis. We shall be dealing in this chapter with some fabricators, including Abu Hurayra, instrumental in interpolating into the established creed Jewish and Christian legends and parables. We shall see the reason why the infinite number of hadiths these people invented cannot be relied upon. We shall also observe the lack of fastidiousness and meticulousness, which they claimed to have had in collecting and sorting out the hadiths.

There is a common belief that “a person who had the chance of setting eyes on the Prophet was styled his companion (sahabe)” and whatever that person said was taken to be the literal truth. The word “Sahabe” actually means the persons **who were very close to the Prophet Mohammad (SM)**. We read in the Quran that there had been many hypocrites who professed to be Muslim, whereas in fact they were disbelievers and

had created innumerable difficulties for the Prophet. It is regrettable to observe that the transmitters of the hadiths turned a blind eye to the meaning of the relevant verses of the Holy Quran and preached that whoever abided by the sayings of the companions was on the right path. We shall now take up the case of Abu Hurayra, who transmitted thousands of fabricated hadiths.

A GREATEST MUNAFIQUE & FALSE HADITH TRANSMITTER:

Abu Hurairah

**(Father of Cat), “the so-called” Islamic Hadith writer,
compiler and Author**

By the influence of the cunning Jews, A Jewish person with the title Abu Huraira became the so-called Muslim (Munafek) immediately after the battle of Khaybar. The Prophet Mohammad (SM), when returning back home from the Battle of Khaybar saw him at the Moshjid a Nobobi in Madina. The Prophet immediately criticized and insulted him because of his conspiracy and malpractice against Islam by writing. Finally, the fanatic Muslim group with the influence of Jews and Christian, Abu Huraira became the so-called famous Hadith spokesman, in which he established false Hadiths which were compiled and malpracticed in the name of Abu Huraira published and distributed among the Muslim World during the 7th Abbasiya Khaliph Al Mamun (Bustered, Who do not believe the Quran).

His Eminency Dr. Alam 43rd spiritual Direct Descendant of the Prophet of Islam is warning the Muslim World to be carefully reviewed and research the false Hadith of Abu Huraira.

Prophet Mohammad (SM) never allowed Abu Huraira be near him, because he was a Munafeque. He could not sit by the Ashabe Suffa either, he would seat alone in the corner of the Masjid “Holy Madinatul Monwara”.

About the life of Abu Hurayra prior to his conversion to Islam from Jewish faith, we knew nothing about him other than what he himself said. Having been converted four years before Prophet Mohammad (SM) left this world, by that time 99% of the Hadis had been already said and been practiced by the true companions of Prophet Mohammad (SM). Ibn Hazm says in the Musnad of Baki b. Mahlad that 5374 hadiths were quoted from Abu Hurayra. If anyone who is knowledgeable in Hadis, carefully review his narration and the time it could have been said by Prophet Mohammad (S), one would easily understand that Hadis he narrated is false. This will expose the fact that all the so-called "SIA-SITTA HADIS i.e. Bukhari, Muslim, Tirmizi, Abu Dawood, Nasau, Ibn Maza have collected many false Hadis intentionally to mislead the Muslims and eliminate the true Islamic Ideology from the Planet Earth. (It is important to mention that Imam Muslim (RA), a direct descendent of Prophet Mohammad (SM) was Killed by Umayya Khalifa Al Mamun, before he even wrote a single Hadith, because he refused to write the false Hadith like: Slave Bukhari, Tirmizi, Abu Dawood, and other paid Dogs). Later in the book you will get more details about who, when and how used Bukhari and others (See Bukhari's Biography for details in this book).

Bukhari narrated from Abu Huraira 446 pieces in his book. From the accounts of Abu Hurayra we deduce that the person he feared most was Caliph Omar. The hadith books mention that Hazrat Omar (R), had threatened and harassed Abu Huraira because of his false involvement in the transmission of hadiths. When Omar found that Abu Huraira is a Jew and He intentionally falsifying saying of prophet (SM) he called him upon hearing this he fell unconscious for six hours. Khalif understood his situation and sent him to Yemen as a revenue collector.

"If I transmitted these hadiths during the lifetime of Omar,

he would surely strike me," said Abu Hurayra. Ref: Az Zahabi - Tazkiratul-Huffaz

Abu Hurayra said: **"We could not utter 'God's Messenger spoke thus', before Omar died."** And this came from the Muslim, Sahih Muslim.

Had we had the opportunity to see Bukhari and other (Sia-Sitta) Hadis Transmitter, we would have asked him the following question: "O Transmitter! You have written a book and claimed that all the hadiths in it were authentic and that you screened carefully the transmitters' accounts. Why did you not notice that Caliph Omar (R) had accused him (Abu Huraira) of recounting falsehoods, and have not found Omar's indictment convincing enough? This shows that the hadiths that you claim to be reliable are in fact based on unsound arguments and written to serve someone's purpose." Why local inhabitant of Mecca and Madina did not become transmitter.

It is regrettable to observe that "so called" Muslim Book also had taken every one of the Prophet's companions as a star that guided one in the right direction. That is not correct, this is a absolute wrong idea. Everything done by 7th Khaliph Al-Mamun, who killed his brother Al-Amin, Who believed Quran was a man written book) killed famous Imam Reza (A), Imam Muslim, Imam Ahmed Ibn Hanbal (A), During his compiling this hadis for Protesting him, They were the direct Descendent of Prophet Mohammad (SM) and was killed by Al-Mamun. He top up Abu Huraira after 190 years passing away for this world. To stop the public sentiment he took this Heinous task of compiling this so- called "Sia Sitta" in approximately 15 years. His total duration of self proclaimed Khilaphat was 20 years.

Than he was killed by his Uncle Mutasim Billah. This 8th

Khaliph M. Billah stopped propaganda of Bukhari. Jamati Ta Specially, Taligue Jamat in India who are blindly following the false concept that, in farewell address Prophet Mohammad (SM) said, "my all Sahabes are like stars, whom so ever follows them will be guided in the right direction. The true farewell address of Prophet Mohammad (SM) is given in this book.

Hazrat Omar (R) was not the only one who accused Abu Hurayra of lying.

We also observe that Aisha, the Prophet's wife, had accused him more than once, which is mentioned even in the hadith books that stand up for Abu Hurayra.

When Aisha said to Abu Hurayra "You are reporting false Hadiths you never heard from the Prophet," he had retorted impudently: "I see that mirror and kohl have kept you aloof from the Prophet (SM)." Ref: Zahabi, Siyeru Alemin Nubela

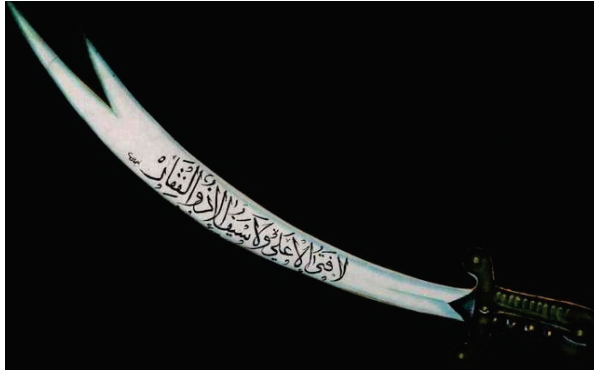
Hazrat Ali (A) said: "The person who ascribed the greatest number of lies to God's Messenger is Abu Hurayra." Ref: Ibn Abul Hadid, Sherhu Nahjul Belagha

When Hazrat Ali (A) heard him say, alluding to the Prophet: "My dear friend said that..." He asked: "Since when has the Prophet become your dear friend?"

Hazrat Ibn Masud (R), a well-known companion of the Prophet who heard him (Abu Hurayra) say: "The person who washes the body of a deceased person and the person who carries it on his shoulders should perform ablution" was furious and retorted: "O men, your dead will in no way soil you!"

The Battle of Karbala

61 AH/ 68





Usually, mentioned as the second civil war or fitnah of the early community of Islam. before Mu'awiyya ibn Abu Sufyan died, he broke the treaty in more ways than one of the now deceased H. Hasan (RA). H. Hussain ibn Ali (RA) now had every right by Sunnah to go to war as his grandfather (SAW) did when he could've destroyed every last Meccan in the Conquest of 8. AH. He manipulated the people into taking bey'ah to his despotic and treacherous son Yazid ibn Mu'awiyya who was raised irreligious by his mother who was recently converted Muslim from Christianity but missed and desired her old customs and way of life. The fact that Ameerul Mu'mineen Abu Bakr as-Sadiq (RA) selected Ameerul Mu'mineen 'Umar ibn Al Khattab al-Farooq (RA) as Caliph during his lifetime was based purely on merit of their proximity, sincerity and approval by Allah and His Messenger (SAW). They preserved, extended and protected Islam and entertained nothing else. Ameerul Mu'mineen Ali ibn Abi Talib (RA) attested to this fact to his last day and applied penalties for antagonists. Therefore Mu'awiyya misunderstood and innovated in more ways than one The

Sunna of Rasoolullah (SAW) by electing his son Yazid during his lifetime. In fact, this disastrous innovation of Mu'awiyya continued to be followed by the Umayyads and later by the Abbasids and afterwards the tendency of every ruler to favor a member of his own family as his successor despite the level of the faith and moral character of that person. However, the breach of this treaty meant a violation and invalidation of Muawiyah's per contract which meant surrendering of those granted rights or war just as it was in 7 AH in Hdaybiah leading to 8 AH Conquest of Mecca. It was inevitable that Yazid ibn Abi Sufyan would be confronted by H. Hussein ibn Ali (RA).

H. Hussein son of Ali ibn Abi Talib (RA) and H. Fatimah bint Rasoolullah (RA) posed as the most threatening opposition against Yazid ibn Mu'awiyya among all others of Quraysh despite the fact that many Companions of The Holy Last Messenger (saw) were still alive. There's a reason why.

Ibn Sa'd and Tabrani (RA) have related from Ayesha that The Holy Prophet (saw) said:

“H. Jibra'eel (AS) has informed me that after me, my son Hussein will be slain in the land of Taff. He brought the soil of that land to me and said that he will be buried underneath this soil.”

The same hadith has been narrated by H. Ayesha (RA) but with the addition **“Certainly H. Jibra'eel showed me the soil of the Earth where Hussein will be killed. Then the wrath of Allah will be severe on those who spilled his blood.”**

The same hadith is quoted elsewhere with addition **“Jibra'eel informed me that Hussein will be killed in the land of Iraq. When I said show me the soil where he will be killed, he brought red soil. H.**

Umm Salama then collected and stored some of the soil upon her Khimar.”

Ibn Asakir (RA) quoted H. Umm Salama (RA) saying also **“Wrath of Allah be upon Hussein’s Killer.”**

Hakim narrated from Umm Fadl bint Harith (RA) that The Holy Prophet (saw) said **“H. Jibra’eel came to me and informed me that my Ummah will kill my son and he gave me some of the red soil.”**

Ahmad ibn Hanbal (RA) narrated that The Holy Last Messenger (saw) said **“An angel came in my house who had never come before. Then he addressed me and said “This son of yours will be killed and if you wish I could bring you the soil of that place. Then he place a bit of red soil in my hands.”**

In Sahih Muslim vol. 4 CH. 9 H. Aisha (RA) reported that **“ The Messenger of Allah (saw) went out one morning wearing a striped cloak of the black camel’s hair (with the support of other hadith we come to know that Nabi (saw) went out to Umm Salama’s house) then Hasan ibn Ali came. He wrapped him under it, then came Hussein and he wrapped him under it along with the other one (i.e. Hasan). Then came Fatima and he took her under it, then came Ali and he also took him under it and then said:**

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
 الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ
 اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
 تَطْهِيرًا

“Allah only desires to take away any impurities from you, O people of the household, and purify you with a thorough purifying.” Surah 33:33.

In Sunan ibn Majah Abu Hurairah (RA) reported that Allah’s Messenger (saw) said, **“ O Allah, whoso loves Hasan and Hussein in fact loves me and whoso hates them indeed hates me.”**

In Sunan ibn Majah Sa’id ibn Abu Rashid (RA) reported a lengthily hadith in which he quoted The Holy Last Messenger (saw) saying **“ Hussein pertain to me and I pertain to Hussein. May Allah love him who loves Hussein. Hussein is one of my Sibt.** (The word sibt used in the text means a group, a section. Accordingly, to some scholars, the word sibt denotes the real descendants while to other scholars, it implies his descendants who were born later. The word sibt is thus used in all these meanings.)

In Hayatus Sahabah Abu Awn reported: **“That when Hazrat Hussein ibn Ali intended to go to Makkah from Medina, he happened to come across Ibn Muti, who was digging his well. So Ibn Muti’ said to him This is my well. I am till to this date engaged in trying to get water from it and many days have passed in trying to get water from it and many days have passed over this work. The bucket does not fill fully. Would that you pray for plentitude in it for us! ” Huazrat Hussein said Bring the water of that well. He brought the water of that well in a bucket. Hazrat Hussein drank from that bucket, then gargled into it and then got that water thrown into that well, wherefore not only its water increased but also it became sweet.”**

H. Hussein (RA) was not just a Muslim, or a companion of The Holy Last Messenger (saw) he was the flesh and blood (living example from the household of Nabi Muhammad SAW.) Upon whose grandfather

revelation had been finalized. Upon whose father wilayat had continued through. Surely Allah and His Messenger knows best.

However, H. Hussain ibn 'Ali ibn Abi Talib (RA) set out for Kufa, Iraq after the invitation and pledge of the Iraqi people but he was stopped at the desolate desert of Karbala and prevented from leaving by the forces of the Umayyad governor 'Ubaidullah ibn Ziyad, under the command of 'Umar ibn Sa'd ibn Abi Waqqas. The Battle ensued and H. Hussain ibn 'Ali ibn Abi Talib (RA) and 72 members of Ahlul-Bayt and supporters were ruthlessly butchered and beheaded. The survivors of Ahlul-Bayt were humiliated and treated like prisoners of war then sent back to Medina and kept under close watch. Here is the historical discourse of H. Hussain's speech to the people of Iraq H. Hussain prayed, praised Allah and said:



“O people The Messenger of Allah (saw) said: “He who saw an unjust Sultan ruler acting what Allah hath forbidden and breaking the pledge of Allah, contradicting the Summa of The Messenger of Allah,(saw) and adopting the behavior of atrocity and aggression, thereby resisting him neither by act, nor by saying, Allah shall punish

him.” So, these people have committed themselves to the obedience of Satan, quit the obedience of Allah the Most Gracious, showed their corruption broke the fundamentals of Shari’ah, seized the lands, legalized the haram of Allah and forbade His permissible. I am the one who has the right to this matter. I gave received your letters and your messengers with your pledge of allegiance. You neither show full support for me nor did you let me down. If you give me your full pledge of allegiance you will be reasonable. I am Hussain ibn ‘Ali and the son of Fatima, the daughter of the Messenger of Allah (saw). I am with you and my family is with yours. You will find in me an example to follow. If you don’t do this, if you broke your pledge and refrained from my pledge of allegiance, I avow this is not new for you did before. You did it with my father (Ali) and with my brother (Hasan) and cousin (Muslim ibn ‘Aqeel). The conceited is the one who is tempted by you. It is your fortune you missed and it is your share you lost. He who broke the pledge he did it for himself. Allah is sufficient for us, Was Salamu ‘Alaikum Wa Rahmatullahi Wa Barakatuhu.”

In Hayatus Sahabah Zuhri (RA) has said: **“Abdul Malik said to me With which lone sign that was found on the of Hazrat Hussein’s murder are you incomparable? “ I said Whichever stone was lifted at Baitul Muqaddas, fresh blood was found under it. So Abdul Malik said I and you are comrades of each other in knowing this hadith (i.e. , you are not alone in knowing it.)**

In another tradition Zuhri (RA) has stated: **“that on the day of Hazrat Hussein ibn Ali’s murder, whichever stone was lifted in Syria, there was blood beneath it.**

From Umm Hakim (RA) it is related: **“that the day when Hazrat Hussein was martyred, the sky becamee jet red like thick blood and I**

was a child those days.

Hazrat Umm Salamah (RA) says **“ I heard that the jinn used to lament over Hazrat Hussein ibn Ali.”** She also stated **“ I did not hear the jinni lamentation after the maut of the Messenger of Allah (saw), but tonight, and as far as I think, my son, i.e. Hussein has been martyred. She said to her slave maid Go out and inquire. So that slave maid was informed that he had been martyred. And Suddenly a female jinn was lamenting over him, saying:**

“O eye! Beware! Shed tears over my toil. And who will cry over the martyrs after me?

Shed tears over a party which death is dragging towards one who, in spite of being a slave, is an oppressor in the country.”

Hazrat Maimunah (RA) says: **“I heard the jinn that were lamenting over Hazrat Hussein ibn Ali.**

Hazrat ibn Abbas (RA) says: **“that I saw the Holy Prophet (saw) in a dream in the afternoon that his hairs were disheveled and dusty and he had a bottle in his hand. I asked what of this bottle? His Holiness said this is Hussain’s and His companion’s blood which I have collecting since this morning.”**

Hazrat ibn Abbas said **“We saw that Hazrat Hussein had been martyred on the same day.”**

In Sunan ibn Majah Suddiyy (RA) narrated from Subayh (RA) (mawla of Umm Salama) from Zaid ibn Aram (RA) said: **“ The Holy Last Messenger (saw) said to Ali, Fatimah, Hasan and Hussein: “I am peace with whom you’re at peace and I am at Harb war with whom your are Harb war.”**

H. Hussein ibn Ali (RA) was martyred 61 A.H. in Karbala, Iraq at the command of Yazid ibn Mu'awiya ibn Abu Sufyan. His head was taken to Syria to the throne of Yazid ibn Abi Sufyan (May Allah Place Curse upon Yazid).



The Abovementioned stone's relevancy had been misinterpreted in many false fabricated hadith narrated by so-called Bukhari and other hadith writer from Syria. The elaborated information will be added to the next edition of this book.



Please note that, H. Hussein's Head still present at Cairo Egypt in accordance of Historian His Eminency Dr. M N Alam in his findings

when he visited the Holy Shrine in 1986, Cariro, Egypt.

The Battle of Harra 63 AH/683

The significance of The Battle of Harra and the terrible loss of life and the sacking of Medina cannot be minimized. The decline of the Khalifate into monarchy had culminated into sheer tyranny and oppression. The citizens of Medina expelled the Umayyad family and their supporters after the tragedy of Karbala. Yazid ibn Muawiyah would send 10,000 armed soldiers into Medina. H. Abu Said Khudri (RA), H. 'Abdullah ibn Hanzala (RA) would be shaheed in this battle. In fact; most of the veteran Ansar- Sahabah who were still alive was massacred. Horses of the army defiled the Holy Masjid of Nabi Muhammad (saw). The pillaging of the women was such extant that the children born to these women after this event was called "The Children of Harra" because no less than 1,000 women were raped in Medina. Medina never recovered its political role after this. Muslim ibn 'Uqba was in charge of the operation under the orders of Yazid ibn Abi Sufyan he allowed his army to pillage Medina for 3 days in which there was no adhan or congregational salah. He allowed his soldiers to kill and loot to such an extent that he was given the nickname Musrif (one who exceeds the limits) in accounts of this event. He would abruptly maut before he could reach Mecca. Then the army proceeded to Mecca and the news of Yazid's sudden death while Mecca was under siege complicated the situation.

By this point, human rights had been placed under the foot of oppression and high handedness. The face is that the Islamic government had completely changed since the days of the Rashidun Khalifs. A new face of government had surfaced. The Khalifate had declined to such an extent that since that time, the Islamic ummah though increasing in numbers suffered severely from insincerity and

disloyalty. We are reminded that the struggle between truth and falsehood comes with a heavy price. We are reminded of this when we think of the city of Medina as it was in the time of H. Muhammad (saw). Extreme abuses of power and politics infected every level of government and destroyed the moral fabric of the Islamic community. The Caliphate and its administration had been plagued with insincere people who had no care for the legacy of H. Muhammad (saw), the sanctity of the Holy Cities, kith and kin, blood or property of a Muslim. Let alone the inviolable blood of Ahlul-Bayt.

This atmosphere forced the most beloved family to live, teach and persevere mostly in solitude and isolation from the public. This detachment from worldly affairs, combined with unprecedented selflessness and a strict discipline of the lower self (nafs e ammara) gave rise to the Sufi community. These examples or demonstrations in such hard times, in such hardships led to rise of the sufic science or sufic ideology. Sufic sciences combine various methods worship as a means of purification for the seeker to gain proximity and total reliance with his Creator.

Chapter 2

**H. Ali ibn Hussain ibn 'Ali ibn Abi Talib
(H. ZAINUL 'ABIDEEN)
(Ornament/ beauty of the worshippers)**



**MUSALLA-E-IMAM ZAINULABADIN (A.S.)
MASJID-E-KUFA
KUFA**

H. Ali Ibn Hussein Ibn Ali ibn Abi Tali "Zainul Abideen" was born on the 5th of Sha'ban in 38 AH/685 CE in Medina. He resembled his grandfather H. 'Ali ibn Abi Talib when he was born. H. 'Ali ibn Abi Talib (RA) was still alive and would remain in his company for another two yrs. Time and again he is recorded saying **"My son you are Zainul 'Abideen."** His father was The Great Shaheed, H. Imam Hussein (RA)

and his mother was H. Sharabanu (RA). She was a princess from Iran. She was daughter of Yazdgerd 2nd while some say the 3rd. Basically her father was the last king of pre Islamic Iran. Because of this he was called “ibn Khiyaratayn” or the son of the best two meaning: The Quraysh among the Arabs and Persians among the non-Arabs. The Rashidun Army of Ameerul Mu’mineen, H. Umar Al Farooq (RA) captured Iran in 21 AH. The Persian Ruler Yazdgerd 3rd was murdered and several yrs later his daughters Sharabanu and Ghayhanbanu were brought as prisoners in the Khalifate of H. ‘Ali ibn Abi Talib. They were sent by his governor, Harith ibn Jabir al-Ju’fi. The two sisters were freed and Sharabanu was given to Imam Hussein (RA). The younger sister was given in marriage to H. Muhammad ibn Abi Bakr (RA). Sharabanu would give birth to ‘Ali ibn Hussain (RA) – (zainul ‘Abideen). Ghayhanbanu had given birth to Qasim ibn Muhammad ibn Abi Bakr (grandson of H. Abu Bakr As Sadiq (RA), whose daughter Farwah bint Qasim (considered the golden chain in Naqishbandi Sufi Order) would marry H. Muhammad Baqir ibn ‘Ali ibn Hussain (RA).

It is recorded that after her marriage to Imam Hussain (RA) she became very pious. She had been educated in a house were blessings and salawat were descending every second. It had been recorded that once her maid servant showed pity to her condition and saying it must be very hard to live in the simple house of Hussain (RA) after having lived amongst the richest of a princess. To which she replied “You should never talk like that because you don’t understand where I was (before accepting Islam) and where I am now (after having accepted Islam and marrying grandson of Nabi Muhammad (SAW). I was in hellfire and came to Paradise. I was in the house of fire worshippers and came to the house of the worshippers of The One, Allah.” She would maut shortly after giving birth to Imam ‘Ali ibn Hussain (RA).

H. 'Ali ibn Hussain (RA) like other progeny H. Muhammad (saw) did not attend any school or center. Their knowledge came directly from Allah (swt). Their training and information came directly from their fathers and grandfathers. Therefore, Imam 'Ali ibn Hussain's life was influenced by three: H. 'Ali, H. Hasan and H. Hussain (RA).

One day when Imam 'Ali (RA) was praying young Zainul 'Abideen who was only one and one-half yrs. old began imitating his grandfather. He prayed the same way Imam 'Ali did. On completing his prayers, H. 'Ali (RA) said **“How truthful was the Prophet (saw) when he said “our young and our old are the same, all being Muhammad.”** His grandfather, The Ameerul Mu'mineen and **“Ashara I Mubashsharah”**, H. Ali was assassinated in 40 AH.

According to H. 'Ali's appointment, the choice of Caliph was restricted to H. Hasan and his younger brother H. Hussain (RA). The Muslims gave their bey'ah to H. Hasan (RA) without dispute. The Ahlul-Bayt eventually moved back to Medina from Kufa after H. Hasan stipulated the famous Peace Treaty in 41 AH which contained three conditions: 1) to abandon the public cursing of H. 'Ali in Jumu'ah Khutbah. 2) Mu'awiyya should not use public tax money for his own personal needs. 3) There should be peace i.e. the followers of Ahlul-Bayt should be given security and their rights. Then he abdicated the Khalifate to Muawiyah ibn Abi Sufyan in 41 AH. As a young boy until the age of about 12 he would spend most of his time with his blessed Uncle H. Hasan ibn 'Ali (RA). In Medina, Ahlul-Bayt wasn't free from oppression. Marwan ibn Hakam the personal secretary of H. Uthman (RA) and staunch opponent of Bani Hashim was now the Umayyad governor of Medina.

Ibn Sa'd narrated that Umayr ibn Ishaq (RA) said:

“Marwan was the Amir over us, and he used to abuse ‘Ali every Jumu’ah from the minbar (of The Holy Last Messenger), while H. Hasan (RA) would listen and make no reply. Then he sent a man to him saying, I swear by Ali, by ‘Ali, by ‘Ali, and by you, by you! I don’t find any likeness for you except the mule, to which it is said, “Who is your father?” and it replies, “My mother is a mare.” H. Hasan said to him, “Return to him and say to him, “By Allah, I will not efface for you anything of what you have said by abusing you. However, you and I have an appointment together before Allah, Then, if you are truthful, may Allah recompense you for your truthfulness. If you are a liar, then Allah is worse in revenge.”

Ibn Sa’d narrated that Zurayq ibn Sawwar (RA) said:

“There were some hot words between H. Hasan and Marwan, then Marwan approached him, became very tough on him and H. Hasan was silent. Marwan blew his nose using his right hand. H. Hasan said to him, “Woe to you! Do you not know that the right hand is for the face, and the left is for the private parts (and for unclean matters generally)? I am disgusted with you (filthy person). Marwan became silent.”

H. Hasan (RA) lacked moral support and had a very hard time during the peace treaty with public taunts and abuse after abuse against him and his family. Mainly from the Umayyad supporters and the rebels of his own followers who blamed H. Hasan for having relinquished the Khalifate. H. Hasan would be assassinated in 49 AH by poison from his wife Ja’dah bint Ash’ath as mentioned earlier.

H. ‘Ali ibn Hussain stayed in the company of his father from this point until 61 AH. In 56 AH, H. ‘Ali ibn Hussain’s 1st marriage to H. Fatimah as Sadiq bint Hasan ibn ‘Ali (Lady Fatimah) (RA) produced a son name

Muhammad Al Baqir whom we shall read more about later. After receiving invitation and pledge of allegiance from the people of Iraq H. Hussain ibn 'Ali left Medina for Iraq. H. 'Ali ibn Hussain was about 22 yrs old at this time. He wasn't permitted to join his father and supporters in becoming martyrs on the 10th of Muharram. When his father visited him for the last time he begged him to allow him to give his life fighting in the way of Islam.

It is recorded that H. Hussain ibn 'Ali (RA) said,

“You have a more difficult jihad than the one you wish to join now.”

In 61 AH, H. 'Ali ibn Husain (RA) and the survivors of Ahlul-Bayt were taken as prisoners of war. Witnessing the insult and humiliation thrown on him and the family of H. Muhammad (saw). H. 'Ali ibn Husain (RA) had the responsibility of the women folk of the family of H. Muhammad (saw). Staying with them to Kufa, then to Damascus and then returning with them to Medina. After Martyrdom of H. Husain (RA) the survival of true Islam depended on H. 'Ali ibn Husain (RA) who was 22 yrs old at that time. He had the very hard job of letting the world know the struggles of his grandfather, uncle and especially his father in Karbala were exposing the evil intentions of Mu'awiyya, Yazid ibn Mu'awiyya and Bani Umayyad. He had to keep the true message of Islam alive and not let it be confused with the policies of Bani Umayyad.



Although, the Army of Yazid ibn Mu'awiyya didn't kill Ali ibn Hussein (RA), they treated him very badly, by putting him heavy chains called al-Jami'ah, that left deep marks on his body for the rest of his life. He was made to travel on the open back of a camel in the burning sunshine from Karbala to Kufa and then from Kufa to Sham. Sometimes he would be made to walk in the burning sands of the desert. The women and children of Ahlul-Bayt were also handcuffed and treated like slaves kept without hijab or purdah. The daughters of H. 'Ali ibn Abi Talib (RA), was treated worse than criminals. All of their Hijab - coverings, concealment from non-relatives and non familiar men, and jalaabas - outer attire coverings were all taken from them. A caller would introduce them to travelers who passed by **"Those who have disobeyed the ruler Yazid ibn Mu'awiyya."** They were first presented as prisoners to Ibn Ziyad in Kufa and then to Yazid in Damascus.

A miracle took place when on the 13th of Muharram, 3 days after the Martyrdom of H. Hussain ibn 'Ali (RA), the Syrian army cut off the heads of all the martyrs and left the bodies without burying them. They did not allow H. 'Ali ibn Hussain to bury them instead he was taken as prisoner to Kufa. After the army left the battle

field, the Banu Asad tribe (Who was a respected Arab tribe known for their heroism and also had many martyrs in Karbala. They supported Nabi Muhammad (SAW) in pre Islamic times and also during prophetic period. They also trace their lineage back to Nabi Isma'el (AS), they lived near Karbala and came out to bury the martyrs. Since it was no way they could identify whose body belonged to who they were worried and hesitated. Suddenly, they saw a man on a horse coming in their direction. Fearing he was one of Yazid's spies they went into hiding. The man came to where they were hiding a called them to come out. He told them he was 'Ali ibn Husain (RA) and had come through miracle with the help of Allah (The Exalted) from Kufa to help them bury the martyrs. In this way the imam helped them bury his father and the rest of Martyrs where they lie buried today.

Having spent no less than 1 yr in Yazid's prison/dungeon in Damascus, Ahlul-Bayt returned to Medina except the wife of H. Imam Husain (RA). Her name was Umm Rabab (RA) She is quoted saying :

"I will not return, for my home is here were my husband is buried."

She stayed in Karbala until she maut a few years later. Because of her a small town would flourish solely for the upkeep of pilgrims who began to visit the grave of Imam Hussain, his family and companions. On reaching Medina, He camped outside the town and let everyone know he was back. Dressed in mourning dress, he sat on a chair and addressed the people of Medina. He said:

" Praise be to Allah at all times. He gave us (Ahlul-Bayt) the strength to bear great hardships. A great loss has taken place in Islam. My father Abi Abdullah, his friends and dear ones have been killed. His women and children have been taken as prisoners. My father's head was cut, placed on the edge of a spear and paraded from one Muslim

city to another. O People we were treated like we were non-Muslims and kafirs, although we had committed no crime or sin and had not wronged Islam in anyway. By Allah, If the Prophet (saw) would have ordered them to fight against us they would still have done nothing more than what they did.”

Ummul Mu'mineen H. Umm Salam (RA) b. 580 CE now in her 80's had begged H. Hussain (RA) not to undertake his journey to Iraq. Thoroughly shocked, H. Umm Salama (RA) had heard the news of the terrible bloodshed that followed. This news proved too much for the veteran lady Sahaba and last surviving wife of Nabi Muhammad (saw) to handle. She immediately got ill and would maut shortly after that. She was buried in Jannatul Baqi with the other Ummul Mu'mineen. Her students like H. Hasan Basri would carry on her legacy and continued to work for Islam the way she had.

This reaction of extreme shock by the people made Yazid ibn Muawiyah worried and very fearful. Yazid decided to murder anyone who opposed him. Prominent Muslims throughout the Empire began to rise against Yazid like Abdullah ibn Zubair and Mukhtar's Al Thaqafi. In 62 AH, the Muslims expelled the governor and Banu Umayyah from Medina and appointed a man of their own choice H. Hanzala. This increased the dangers for H. 'Ali ibn Hussain who was living in Medina. The people of Medina lashed out and threw off their bey'ah to Yazid which resulted in an all-out siege on Medina in 62 AH. H. 'Abdullah ibn Zubair rebelled in Mecca which resulted in and all out siege on Mecca in 63 AH. The General, Muslim ibn Uqba and his army showed complete disrespect and disregard for Mecca and Medina, The Holy Ka'ba and Masjid an Nabi respectively. Yazid would abruptly succumb to his mental/psychotic disease he had developed immediately after Karbala. He died at 38 yrs old in the same year of his attack on Mecca.

During this year the Umayyad Dynasty was in trouble. After Yazid's death and the abdication of his son Muawiyah 2nd who publicly denounced the actions of his Grandfather and father.

It is recorded that Muawiyah 2nd "gathered the people on a well-known day, he stood amongst them and said:

"My grandfather stripped the command from those who deserved it, and from one who is more justified of it because of his relation to The Holy Last Messenger (saw) and that is 'Ali ibn Abi Talib. He took over by your help as you are fully aware. Then following him my father wore the command and he did not deserve it. He quarreled with the son of the daughter of The Holy Last Messenger (saw), and by that deed he shortened his own life....He rode his whim and hope left him behind. He began to cry and continued: "Surely, our greatest problems is our knowledge of his bad behavior and awful demise and that he killed the progeny of The Holy Last Messenger (saw) and he permitted drinking alcohol and he fought in the sanctuary of Mecca and destroyed the Ka'ba. I am not the one who is dressing up for your command or the one who is responsible for your followers, you choose for yourselves!!"

The power in the Umayyad family shifted from Abu Sufyan's descendants to Al- Hakam's descendants.

The despised and aged Marwan ibn Al Hakam became the new Caliph in 63 AH for 9 months. He had earned the title the "thread of evil" because of his devious ways and wicked stature. His reign would be cut short after he was killed by his wife. His son 'Abdul Malik ibn Marwan became Caliph in the same year. During this period H. Mukhtar Al Thaqafi (RA) acted as a wazir of H. Muhammad ibn Al Hanafiyah the uncle of H. 'Ali ibn Hussain. H.

Muhammad ibn Al Hanafiyyah though reluctant to involve himself in politics, he was still the appointed Figurehead of Bani Hashim. He gave H. Mukhtar (RA) discretely permission to revolt in his families name. H. Mukhtar (RA) stated that he was only interested in avenging H. Hussain ibn 'Ali (RA) and the martyrs of Karbala and indeed he killed anyone and everyone who had been implicated in that crime.

Especially, Ibn Marjana, 'Ubaidullah Ibn Ziyad, The accursed (His father Ziyad ibn Abih i.e. son of his father was the persecutor of H. 'Ali ibn Abi Talib's followers. Ziyad was the illegitimate son Sumayyah and Abu Sufyan ibn Harb. Muawiyah forged his name as ibn Abi Sufyan erasing the indication of Abu Sufyan's adultery. In 67 AH, Ibn Ziyad fled to Syria and made preparations to fight Mukhtar's army. This Battle would be called The Battle of Khazir and approximately 500 of those who had fought against H. Hussain had been routed and beheaded including the accursed Shimr Al Jawshan. Their heads were sent to H. Mukhtar (RA) in Kufa. Shortly after that Ibn Marjana was apprehended and also beheaded. His head was also sent to H. Mukhtar (RA) in Kufa. H. Mukhtar's' victory spread all over the Islamic cities. The Muslims rejoiced when they heard of Ibn Marjana's' beheading. The head of (Ibn Marjana and Shimr Al Jawshan) were secretly sent to H. 'Ali ibn Hussain(RA) who on seeing them went into sajda and said:

“I thank Allah who kept me alive to this day so that I could see the heads of those tyrants who killed my father.”

It was only then he instructed the Ahlul-Bayt to: **“remove your clothes of mourning, adorn yourselves and celebrate the day with joy and happiness.** (6 years after Karbala). H. Mukhtar had previously made peace agreements with H. Abdullah ibn Zubair but in order to pose a united front against 'Abdul Malik ibn Marwan and his Syrian/Egyptian

army but Ibn Zubair had personal ambitions and attacked H. Mukhtar anyway. Unaware of the attack all of his military focus was aimed at Abdul Malik ibn Marwan's army. In 67 AH/687 CE H. Mukhtar was besieged in Kufa and killed. The people of Syria and Egypt had given allegiance to 'Abdul Malik ibn Marwan just as they did his father. Iraq and Hejaz were under control of H. 'Abdullah ibn Zubair.

Abdul Malik appointed his general Hajjaj ibn Yousef al Thaqafi to deal with Abdullah ibn Zubair who had taken refuge in Mecca. After negotiations failed in 73 AH, al Hajjaj had the Holy City Bombarded in which the blessed Ka'ba was destroyed a second time. H. Abdullah ibn Zubair was slain among a few supporters within the precincts of the Holy Ka'ba. During this entire period H. 'Ali ibn Hussain had been preaching for the last 12 yrs. the message of true Islam without appearing to be working against the government.

It is recorded that H. 'Ali ibn Hussain went into isolation from the public for at least one year after returning from Karbala.

In fact, From 62 AH to 95 AH when he left this world, H. 'Ali ibn Hussain (RA) led a quiet life preaching Islam in two ways: 1st he kept the message of H. Hussain's sacrifice alive through mourning. There was not a day that passed without the Imam crying in memory of his father and others who gave their lives in Karbala. 2nd He encouraged lovers of Ahlul-Bayt to remember the martyrs of Karbala as much as they could. Because H. 'Ali ibn Hussain's isolation, Ahlul-Bayt remained safe from the Syrian Armies cruelties during the siege and destruction of the two Holy Cities.

In 66 AH, three years after the tragedy of Karbala, Nu' man reported that he came to Medina. He saw H. Ali ibn Husain (RA) standing at the grave of H. Muhammad (saw) weeping and complaining about the ill

treatment Ahlul-Bayt received from the Umayyad family. He remained in that state until he fainted and taken to his house by his followers.

An-Nu' man said:

"I followed the Imam to his house and asked him "what was the most difficult time he had to face in Karbala and during his imprisonment in Kufa and Damascus." 'Ali ibn Hussain replied "Ash-Sham, Ash- Sham, Ash –Sham(i.e. Damascus, Syria and capital of the Umayyads) and then explained that "The Ahlul-Bayt of Nabi Muhammad (saw) were treated worse than animals and presented in the court of Yazid ibn Mu'awiyya like slaves."

He would be seen mourning for his father and the martyrs of Karbala in this way until his maut some 35 yrs. later. **It is also recorded that whenever he saw water he would weep remembering the extreme thirst of the martyrs of Karbala.** He held regular mourning sessions in his house. Those who attended these sessions would be served with food in the name of his father H. Hussain. One day a man asked him:

"O son of Rasoolullah when will your weeping and sorrow come to an end." H. 'Ali ibn Hussain replied "O servant of Allah. Nabi Yaqub (AS) had twelve sons and only one of them was taken from him. He wept so much and for such a long time that his eyes turned white, his hair turned white and his back bent although his son was still alive. Whereas, I watched as my father and 17 of my family members was slaughtered all around me. How could my sorrow come to an end?"

Through this way of mourning he let the whole world know why it was necessary for his father, H. Hussain ibn 'Ali to give his head instead giving bey'ah to Yazid ibn Mu'awiyya as the rightful ruler of the Muslims. H. Zainab bint 'Ali (aunt of Imam zainul 'Abideen) a

great figure of sacrifice and strength. She was named by H. Muhammad (saw) himself (a sign of great blessings in Islam). She assisted H. 'Ali ibn Hussain (RA) by organizing gatherings in Medina to give oral descriptions to the assembled ladies of the events and meaning of Karbala. These participants spread the message all over the Hejaz well into Egypt and Iraq. This method was so successful that Marwan ibn al Hakam the governor of Medina wrote to Yazid about it. On the orders of Yazid ibn Abi Sufyan, H. Zainab (RA) was brought back to Damascus. But because of her determination to disseminate the message of Karbala among the people of Damascus, various Syrian tribes received the pure message of H. Hussain's sacrifice and she was eventually moved to Egypt. Her speeches and gatherings were spreading meaning of Karbala even in Egypt. She stayed in Egypt for some time but was allegedly brought back Damascus. Some say Egypt and some say Damascus whichever the place she would maut in 62/684 CE AH after a hard life of sacrifice and dedication to the true Message of Islam.



Holy Shrine of Zainab Binte Ali (RA) at Damascus, Syria



Mosque of H. Zainab bint Ali (RA) in Damascus

Eventually the plot of Yazid's family, the Umayyad's to destroy Islam was brought out in the open by H. 'Ali ibn Hussain's' weeping and prayers in the form of Du'a (supplication) and other members of Ahlul-Bayt. He would teach these supplications to his sons H. Muhammad Baqir ibn 'Ali and H. Zaid ibn 'Ali. These supplications were later compiled in a book called Sahifa As Sajjadiyyah (The book of Sajjad another name for H. 'Ali ibn Maude) or Zaboor-I-aali Muhammad (Psalms of the house of Muhammad). These messages if preached in any other form than Du'a (supplication) would mean trouble for 'Ali ibn Hussain from the evil minded Bani Umayyah. It was because of this very method that Bani Umayyad didn't consider him a threat to the government and left him to his quiet life of prayers and Du'a.

The effect of this teaching and leading a pure life-style was such that he came to be regarded as an excellent model and an authority of the religion of Islam. At this time there came to be known, seven scholars

in Medina Known as “The seven Lawyers of Medina”. They were considered to be authorities of H. Muhammad’s (saw) traditions and law. Not only was he one of them but H. ‘Ali ibn Hussain was considered the best of them. One of the seven, a prominent Tabi’een by the name H. Said ibn Musayyab (RA) who was born in Basra, Iraq during the Caliphate of H. ‘Umar (RA). He was a trustworthy tabi’een and narrated from H. ‘Ali ibn Husain (RA) and considered the Imam with highest regard and respect.

Another lawyer, jurist Shihab Zuhri (who served the Umayyad court but respected Ali ibn Hussein secretly) gave the title of Zainul ‘Abideen to the Imam. Sufyan Thawri (a great taba-tabi’een jurist) said : **“ Once I asked Zuhri as to why he always called the Imam by the name Zainul ‘Abideen.”**

He replied : **“On the day of Judgment a caller will say where is Zainul ‘Abideen? Then Hussain’s son Ali, will come forward.”**

Abdul Malik ibn Marwan continued to rule with an iron hand for about 22 yrs. Abdul Malik maut at age 62 in 86 AH. Historians like Masudi and ibn Athir consider him a cruel and bad ruler. His general Al Hajjaj ibn Yousef was a tyrant who was appointed over the entire Hejaz at one point. At his request Walid ibn Abdul Malik removed H. ‘Umar ibn Abdul ‘Aziz (a just ruler) on the grounds he was soft hearted and kind towards the people and gave shelter to those fleeing al Hajjajs’ cruelty. His cruelty has been summed up in these words:

“ While Governor of the Hejaz, al Hajjaj oppressed many Muslims, he severely oppressed the surviving Ansar of Medina. He treated most surviving companions of H. Muhammad very badly. At one time he contemplated raising The City of Medina to the ground. In the course

of his long government, he put to death nearly 150,000 men, many on false charges and some of them the best of the Arab race. At the time of his death 50,000 prisoners of both sexes were found rotting in prison cursing the tyrant.”

Marwan ibn al Hakam and his son Abdul Malik is accredited with securing rule for the Marwanid period of the Umayyad Dynasty. Walid ibn Abdul Malik would finish the job. He became Khalif in 86 AH and would rule almost 9 years. By this time, Walid made the government secure from virtually all threats. He turned his attention toward H. ‘Ali ibn Hussain. He regarded H. ‘Ali ibn Hussain as a threat to the government. H. ‘Ali ibn Hussain’s reputation as a man of pure manners had become widespread. This made corruption and the bad living of the ruler look even worse. Walid ibn Abdul Malik developed a chronic paranoia and fear of H. ‘Ali ibn Hussain’s reputation in the community and feared that his growing popularity would result the people turning to him to overthrow the corrupt government. These ill feelings became even stronger after the historical event at the Ka’ba during Hajj. It is narrated that: It was Hajj Season and Hisham ibn Abdul Malik and H. ‘Ali ibn Hussain was trying to reach the black stone. The people gave way to the Imam with respect but Hisham struggled to get through the crowd. This deeply offended Hisham and in a sarcastic manner he inquired to whom was the person the people gave preference. The famous poet Farazdaq arose and spontaneously composed a qasida (i.e. poem of honor & deep love for someone or something) and addressed Hisham ibn Abdul Malik as such:

“This is he whose footprint is known to the valley of Mecca. He whom the Ka’ba knows and the most frequented sanctuary. He is the son of the best of all servants of Allah. This is the pious, the elect, the pure, and

the eminent. This is 'Ali whose father is the Prophet (saw) and it was through the light of his guidance that the darkened road changed into the straight path. This is the son of Fatimah, if you are ignorant of him; and with his great grandfather prophet hood came to an end."

Farazdaq was thrown in prison for this and later set free after H. 'Ali ibn Hussain heard of this incident and paid 12,000 dirham's for his release. H. Zainul 'Abideen (RA) had successfully promulgated the truth of Islam so clearly, that provinces from all over the Islamic empire understood the meaning of H. Hussain ibn Ali's sacrifice not to mention the increasing love for Ahlul-Bayt. Shortly before the Imam was killed, the Caliph Walid tried to appease the people of Medina by firing his henchman and governor Hisham ibn Isma'il after his long rule of persecution. He elected H. 'Umar ibn Abdul al Aziz (RA) his younger cousin who was already popular for piety, justice and good character. H. 'Umar (RA) ordered Hisham ibn Isma'il be brought before the people to settle their complaints. People came in large groups and cursed him with harsh words but he was terrified of H. 'Ali ibn Husayn's reaction because of his enmity and cruelty towards Ahlul-Bayt. Instead of punishing him in which he expected and well deserved H. 'Ali ibn Hussain (RA) forgave him and was willing to help him. After that moment even the large mob stopped abusing Hisham.

This would be too much for the Caliph to accept, Walid ibn 'Abdul Malik gave strict orders to his ex-governor Hisham ibn Isma'il (father in law of Abdul Malik) to end the life of H. 'Ali ibn Hussain (RA). This wretched man was already known for his tyranny and mistreatment towards the people of Medina and Ahlul-Bayt. In 95 AH on 25th Muharram he had H. 'Ali ibn Hussain (RA) poisoned to death at the

age 57 by the hand of the young Umayyad prince Hisham ‘Abdul Malik. He was buried in the famous Baqi cemetery of Medina next to his Uncle H. Hasan ibn ‘Ali (RA).



MAQAM-E-IMAM ZAINUL ABADIN (A.S.) MADINA (S. ARABIA)

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It is reported from H. Ja’far ibn Muhammad ibn ‘Ali ibn Husain (RA) that:

“At the time of his death, my grandfather had special instructions concerning his camel which he always used to take on his Hajj journey.” He said to his family, “My maut would affect the camel very badly. After his maut the camel should be left on its own to do as it pleased. The camel was set free. It went straight for H. ‘Ali ibn Husayn’s grave and began to weep. It remained in that state until it died.”

With the passage of time a modest but very beautiful Mausoleum was built to house the remains of this blessed imam. Unfortunately, in 1926 the Wahhabi king of Saudi Dynasty had the mausoleum destroyed.

H. 'Ali ibn Husain (RA) was known for his deep love for Allah's worship ('Ibadah). It is recorded that: **the Imam performed Hajj 22 times on foot from Medina to Mecca. He also had a large farm of date trees from which he would feed the needy. He was known to perform two rakat's of thanks to Allah for each date tree. He treated people kindly and was never instigated to anger.**

It has been narrated that H. Fatimah bint 'Ali (RA) requested H. Jabir ibn Abdullah al Ansari (RA) to convince H. 'Ali ibn Hussain (RA) to reduce his extensive worship saying:

"O Jabir! You are one the greatest surviving companions of H. Muhammad (saw). Among Ahlul-Bayt, One who has survived us is 'Ali ibn Hussain and he has engrossed himself in the worship of Allah (swt). His forehead and palms have wounds because extensive prostration and his body have become thin and weak. Therefore, go and speak with him that he may reduce his worship."

H. Jabir (RA) found H. 'Ali ibn Hussain sitting in the Mihrab. Seeing H. Jabir the imam gave him respect and made him sit next to himself. He asked H. Jabir about his health and affairs in a very weak voice. H. Jabir (RA) said:

"O son of the Prophet (saw), Allah has created Paradise for you and your followers and created Hell fire for your enemies and opponents. Then why do you tire yourself so much in worship?"

H. Ali ibn Hussain replied: **“O companion of the Prophet (saw)! Despite his great status in the sight of Allah (swt), Nabi Muhammad (saw) engrossed himself so much in worship his feet were swollen. When asked: “Why do you burden yourself so much when you have nothing to worry about? Nabi Muhammad said “shouldn’t I express my gratitude to Allah and abandon the gratitude of all his favors?”**

H. Jabir (RA) said **“O son of the Prophet (saw), Always have mercy on the Muslims. It is because of the blessings of your presence that Allah keeps away all the hardships and difficulties of the people, and doesn’t seize them for their wrongdoings.”**

H. ‘Ali ibn Hussain (RA) replied: **“O Jabir! I shall remain steadfast on the path of my father and forefathers until I meet them.”**

When feeding the poor he was recorded narrating this tradition of H. Muhammad (saw):

“If a Muslim does not think of the needs of his Muslim brothers then he is not a Muslim.”

This is why like his forefathers, when it was dark in the night and all the people were sleeping, H. ‘Ali ibn Hussain (RA) would get up, put some food in a sack and carry it on his shoulders to the houses of poor people. He would also cover his face so he wouldn’t be recognized. In this manner he was able to look after at least 100 families of Medina without them knowing it was him until sometime after his maut.

Here are a few of the prominent pupils from the early school of H. ‘Ali ibn Husain (RA):

H. Abu Hamza al Thumali

- H. Shihab Zuhri
- H. Abu Mikhnaf
- H. Tawoos ibn Kaysan
- H. Sa'id ibn Mussayyib
- H. Aban ibn
- H. Sa'id ibn Jubayr



Jannatul Baqi, Madina (This use to be seen as Holy Shrines but unfortunately the current Saudi Government had destroyed the Holy Shrines after 1924, Allah will punish them intime.)

Chapter 3

Muhammad ibn 'Ali ibn Hussain (Al-Baqir)

(The Revealer of Secrets of Knowledge)

Muhammad ibn 'Ali (RA) was born in Medina on the 1st of Rajab 57 AH. He resembled his Great grandfather The Holy Last Messenger (saw). H. Hussain (RA) was his father and his mother was H. Fatimah bint al Hassan (RA). H. Muhammad ibn 'Ali was a descendant of The Holy Last Messenger (saw) on both sides. He was about 3 when he accompanied his grandfather, father and rest of Ahlul-Bayt on the journey to Karbala. At that young age he watched his family slaughtered down to a man. After imprisonment he returned to Medina with the rest of Ahlul-Bayt when he was 4 years old. He was given the title al-Baqir (i.e. disseminator /revealer of knowledge) for his ample judicial and religious knowledge and his enthusiasm to teach others that knowledge.

According to Ibn Khalikan : “ **Muhammad ibn Ali received the title Baqir due to his ample knowledge of Deen and his uncanny enthusiasm to teach other people.**”

H. Baqir's history has been divided into two parts; the 35 years 61AH/ 683 CE-96 AH/718 CE) he spent in Medina alongside his blessed father and the period of Imamate which stretched up to 20 years (96 AH/718 – 116 AH/738 CE). It was during the 2nd phase he began to disseminate the Islamic knowledge and wisdom he had received from his father with an unparalleled enthusiasm to teach.

Under his guidance, 400 books of Hadith were compiled. H. Baqir (RA) delivered discourses on many things including the nature of the soul and nafs. He resided in Medina throughout his life. He never left it for another city. After his father he was the teacher and pioneer for scientific and cultural development. Masjid an Nabi was the university where he gave his lectures. He wore a ring with the inscription **“Might is for Allah”** and he also wore the ring of his grandfather H. Hussain ibn Ali (RA) which had the inscription that read **“Surely Allah attains his purpose”**. This is a clear indication that he devoted himself to Allah and clung to him strongly.



**MADARSA-E- HAZRAT IMAM JAFER-E-SADIQ (A.S.)
(MADINA)**

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There’s a tradition that H. Jabir ibn Abdullah al Ansari (RA) was in the presence of Nabi Muhammad (saw), he asked Muhammad (saw) about the names of his descendants from his daughter H. Fatimah and ‘Ali (RA), Nabi Muhammad(saw) told him:

“O Jabir you will have a long life and although you will go blind. You will meet the 5th in line of my descendants whose name will be my name, who will walk like me and who will be the 5th Imam of the time, when you will meet him, give my salams to him.”

As predicted by H. Muhammad (saw), H. Jabir (RA) had a long life and became blind in his old age. But he devoutly waited for the time he would meet the 5th descendant of Nabi Muhammad (saw). **One day while he was waiting in the streets of Medina, he heard someone walking towards him. The sound of the footsteps reminded of the way The Holy Prophet used to walk. H. Jabir stood up stopped the man and asked him his name. He replied, Muhammad, Jabir then asked whose son? He replied “ Ali ibn Hussain. H. Jabir immediately recognized the man he was talking to was the 5th Imam. He kissed his hand and told him the message from The Holy Prophet (saw) and that he sent his salaams to him. H. Muhammad al Baqir took him to his home, asked his friends to gather as many people as he could. When they the all assembled in the house, H. Jabir narrated the whole story again. The gathering began to weep because of the plight and current oppression of the rightful leaders of the Muslims.**

He inherited and exemplified the manners and habits of his grandfather Nabi Muhammad (saw).



MUSALLAH-E-IMAM JAFAR-E-SADIQ (A.S.)
WADUSSLAM
NAJAF

Muhammad ibn Munkadir said:

“Because I perceived that Muhammad al Baqir worked too hard I said to myself he is after the material world and I must stop and admonish him, so one day I saw him exhausted and perspiring due to ample hard work in the hot scorching sun, I went near him saluted him and said “oh son of the Prophet (saw) why are you so much after the wealth of the world? If death overcomes you in such a condition what would you do then? He said “This is the best of my times because I work in it so that I do not become needy towards you people and others, if Allah gives me death in this condition I will be much happy since I am busy in his prayers and obedience. I got informed about this matter and knew that I was wrong; I apologize to him saying “I wanted to admonish and advise you, but you admonish and informed me.”

To rule and administer the Muslim world was certainly the right of Ahlul-Bayt but Arabs who had no right acceded to the temporal

power. The Ahlul-Bayt had to lead calm and quiet lives despite the persecution and hardships they faced under these rulers. As such they could have refused to give advice or council to the government of the day. But the moral height of these noble Imams rose above standards of commoners. Like H. 'Ali who cooperated with contemporary Khalifs and offered historical and sound council concerning the affairs of the Muslims. These descendants of H. Muhammad followed the same example and never hesitated to give well balanced advice to their contemporary rulers. H. Muhammad al Baqir was no exception. The Umayyad Government had till then no currency of its own. The currency of Byzantines/Eastern Roman Empire was still valid tender in Damascus. But during the reign as early as Walid ibn Abdul Malik, there arose a rift between Empires when the later decided to stamp a new currency with a phrase that would be considered derogatory and offensive to The Holy Last Messenger (saw). Walid conveyed a committee in which prominent scholars participated. H. Muhammad al Baqir held the view that the Government out to strike its own currency stamped with kalimah tayyibah on both sides. This suggestion was unanimously approved and the first coin was minted. Some of these coins are on exhibit in the British Museum in 1988 at the event of the Islamic art exhibition in London. A note is attached to this displayed that says that these coins were minted in the time of Walid ibn Abdul Malik at the advice of Muhammad al Baqir.

H. Muhammad al-Baqir (RA) had eight children six of them was male and the others was female.

1. Ja'far as-Sadiq
2. Abdullah
3. Ibrahim
4. 'Ubaidullah

5. 'Ali al-Riza

6. 'Ali

The females were

1. H. Zainab 2. Umm Salama

Yaqubi (famous historian) once said:

“Muhammad ibn Ali split open knowledge. He scrutinized it and examined the depths of it so that it could be spread to all people truly and correctly.”

Ibn Hajar al Haythami (famous scholar) once said:

“Imam Muhammad al Baqir has disclosed the secrets of knowledge and wisdom and unfolded the principles of spiritual and religious guidance. Nobody can deny his exalted character, his God given knowledge; his divinely gifted wisdom and his obligation and gratitude towards the spreading of knowledge. He was sacred and a highly talented spiritual leader and for this reason he was titled “al Baqir” (The revealer of Secrets of Knowledge). He was kind of heart, spotless in character, sacred by soul and noble by nature. This Imam devoted all of his time in submission to Allah. (in advocating the teachings of The Holy Last Messenger (saw) and his descendants). It is beyond the power of man to count the deep impression of knowledge and guidance left by the Imam on the hearts of the faithful. His sayings in devotion and abstinence, in knowledge and wisdom and in religious exercise and submission to Allah are so great in number that this volume of this book is quiet in sufficient to cover them all.” Referring to his book as Sawaiqu-l-muhriqah pg. 120)

Umayyad’s rulers were busy with expansion of the empire as far as Central Asia and Spain during the Khalifate of Sulayman and Yazid (sons of Abdul Malik ibn Marwan) so H. Muhammad al-Baqir (RA)

found a brief period of peace. It would be in the His ham's of H. Umar ibn 'Abdul 'Aziz who served between Sulayman and Yazid's administration that Ahlul-Bayt would enjoy this peace. (Umar Abdul 'Aziz is recorded as the best Umayyad Khalif) He was son of Abdul 'Aziz ibn Marwan (the grandson of H. Umar ibn Khattab). He lifted from them a deal of atrocities and prohibited the cursing of H. 'Ali from the pulpit (a practice which lasted 90 yrs). Substituting it with this line from H. Qur'an:

“God commands justice, the doing of good and liberality to kith and kin. He forbids all shameful deeds, injustice and rebellion. He instructs you so that you'll receive admonition.” This is still being read in Friday Khutbah all over the world. When H. Muhammad al Baqir met H. 'Umar ibn Abdul 'Aziz for the first time he found him weeping continually for the long years of injustice inflicted upon the descendants of The Holy Last Messenger (saw). H. Muhammad al Baqir counseled him and asked for what wrong doing was he brought here to rectify? It was the Fadak, which The Holy Prophet gifted to H. Fatimah and her descendants. As quoted in Bihar Anwar vol 4:

“Umar took some writing pad and pen and wrote. “ In the name of God, The Most Merciful The Most Compassionate. This is what Umar ibn Aziz handed back to Muhammad ibn 'Ali to rectify the wrong doing which was done regarding Fadak.”

Once it was given back it would be from these lands and orchards that schools in Medina were erected by H. Muhammad al Baqir. This is the time period where historians recorded thousands of people from all over the world came to Medina to learn Qur'an, Hadith and Islamic Law. Hisham ibn Abdul Malik succeeded Umar ibn Abdul 'Aziz in 100 AH. /722 CE. Hisham was an impious murderer as a youth now in adult hood he was stone hearted, immoral and racist. His prejudice against

non-Arabs caused him to double their taxes. His taxes and unjust rule of state made normal living very hard for the people. It was in his reign the revolution of H. Zaid ibn 'Ali would begin which was really a continuation of H. Hussain's sacrifice against tyrant rulers that will occur from time to time until H. Mahdi appears.

H. Muhammad ibn 'Ali had a brother, Zaid ibn 'Ali who was also born in Medina 73 AH/695 CE. There's a tradition that once The Holy Last Messenger looked at H. Zaid ibn Harithah and began to weep and said:

“The martyr in the sake of Allah. They crucify my people, the oppressed of my progeny. His name is thus.” Then The Holy Last Messenger (saw) pointed at Zayd ibn Harithah and said **“come closer to me your name became mole dear to me because it is the same as my dear child Zaid.”**

Historians have regarded H. Zaid ibn 'Ali as a righteous Shaheed against what was regarded as the corrupt leadership of an unjust Umayyad Khalif Hisham ibn Abdul Malik. It is even reported that Mujtahid Imam Abu Hanifah (founder of the largest Sunni school of jurisprudence) gave financial support to H. Zaid's revolt and called on others to join Zaid's movement. H. Abu Hanifah said about H. Zaid ibn 'Ali:

“I met with Zayd and I never saw in his generation a person more knowledgeable as quick a thinker or more eloquent than he was.”

H. Muhammad ibn 'Ali was poisoned in 114 AH/738 CE. During these times Ahlul-Bayt faced extreme hardships and H. Zaid went to see the Khalif about these issues. He went to Damascus to complain about Yusuf ibn 'Amru, the governor of Iraq. The Khalif instead of greeting him as a direct descendant of the Holy Prophet (SAW) abused him with such abominable language it cannot be repeated. Here is some of

the dialogue between H. Zaid ibn 'Ali and Hisham The tyrant after the exchange of some hot words: Hisham shouted at Zaid saying:

"I have heard that you mention the Khalifate for yourself. Still you are inappropriate for it. Moreover, you are the son of a slave wife. H. Zaid refuted Hisham saying: "Surely, mothers do not hold back men from their aims. Indeed H. Isma'il's mother was a slave for H. Ishaq's mother. However, Allah appointed him a prophet, made him the father of the Arabs and brought from his back the best of Prophets, Muhammad (saw). Hisham couldn't control himself he began to shake all over and in a fit of rage shouted "what does Muhammad al-Baqarah do."(al-Baqarah meaning the cow instead of al Baqir) H. Zaid (RA) was hurt when Hisham abused his brother in these words turned to him and said "The Holy Last Messenger called him al Baqir why do you call him al Baqarah? That is because of the great difference between you and him. You will oppose him in the hereafter as you have opposed him in this world. He will enter Jannah and you will enter Hell Fire." Hisham couldn't control himself and had his police remove H. Zaid ibn 'Ali from his court."

After this disgraceful treatment H. Zayd left Syria for Kufa where he raised an army against the Umayyad. Zaid recited the following before the war "Disgraceful life and honorable death." Although he fought bravely Zayd was killed in battle on 2nd of Safar in 120 A.H. /740 AD at the age of 42 by Yusuf ibn 'Amr ath-Thaqafi (Umayyad governor). His son Yahya took his noble body from the battlefield and buried him some miles outside the city near the river bank causing water to flow over it. Zayd's body was retrieved and his head was cut off and sent to Hisahm ibn Abdul Malik in Syria. His body was hung on gallows for 4 years until Walid ibn Yazid ibn Abdul Malik became Khalif in 126 AH. He ordered that the skeleton be taken down from the gallows burnt and the ashes scattered to the wind.

This movement and the continuance of that movement by his son Yahya ibn Zaid in Khurasan made the atmosphere for all Ahlul-Bayt hostile. Especially for H. Muhammad al Baqir whom was the target of most of their harassment.

The Umayyad rulers harassed him often for fear of his popularity and influence. H. Muhammad al Baqir never expressed any interest nor participated in any political matters except when the Khalif invited him. Even though he was devoted to a peaceful living devoted to people's spiritual guidance, he was not tolerated by the Government. Here is an example of Hisham's treatment of Muhammad al Baqir:

"Hisham wrote to his governor of Medina instructing him to send Muhammad al Baqir and his son Ja'far as Sadiq to Damascus intending to humiliate them in front of an audience. When they reached Damascus he kept them waiting for three days. On the fourth day, he called them in his presence. He sat on a throne surrounded by his armed guard. In the centre of the courtyard, a

target was set in which the elite were shooting arrows. Immediately H. Muhammad al Baqir entered, Hisham bluntly asked him to shoot arrows with the others. H. Muhammad al Baqir tried to evade his orders but Hisham insisted planning to ridicule him. Since H. Muhammad al Baqir led a secluded life, Hisham thought he wouldn't have any connection with the martial arts. Compelled by Hisham, H. Muhammad al Baqir took the bow handling it very skillfully; he shot a few arrows continuously, all hitting the center of the spot. Burst of praise burst from the elite standing at the right and left of Hisham. Hisham dismissed H. Muhammad al Baqir from his majlis."

This only increased his enmity toward the Ahlul-Bayt and he sent H. Muhammad al Baqir and his son back to Medina. Hisham was not happy with the progress H. Muhammad al Baqir was making in Medina as his teachings reached deep into the Muslim empire. Hisham feared this spiritual influence would lead to political influence which would jeopardize the Umayyad family from being head of the state. The more his prestige grew the more intolerable his existence became for the Umayyad's. At last the same soundless weapon was used, poison which was used by these cunning monarchs quiet often to eliminate their opponents or suspects. A saddle was presented to H. Muhammad al Baqir from Ibrahim ibn Walid (governor of Medina and nephew of Hisham ibn Malik) in which poison was applied most skillfully. When he mounted it the poison affected his whole body. After few days of extreme pain he died. He departed this world 7th of Dhul-Hijjah 114 AH at the age 57. His pure sublime body is buried in Jannatul Baqi underneath the same dome of H. Hasan ibn 'Ali and H. 'Ali ibn Hussain.



Holy Grave of Imam Ja'far Sadiq (AS) at Madina, KSA

CHAPTER 4

Ja'far ibn Muhammad (As Sadiq) (Light of truth and reality)



MUSALLAH-E-IMAM JAFAR-E-SADIQ (A.S.)
WADUSSLAM
NAJAF

H. Ja'far ibn Muhammad was born in Medina 17th of Rabi'a-l-Awwal 83 AH/705 CE on the same date as The Holy Last Messenger (saw). He received two lines of inheritance from Nabi Muhammad (saw) and H. Abu Bakr the secrets of 'Ilm (knowledge). In him the two lineages met and for that reason he was called Maqam-Nabuwwa and Maqami-Sadiqqiya. In him was reflected the light of truth and reality. This light would show forth and knowledge would spread widely through him throughout his lifetime. He was born to Muhammad al Baqir and H. Umm Farwah (great granddaughter of H. Abu Bakr as Sadiq) His whole life was an enlightened lesson of true Islam. He was also considered to be the example and specimen of

the Islamic ethic moral and conduct. He studied under his grandfather and when his grandfather passed away he studied under his father Muhammad al Baqir. He was well versed in Qur'anic science and jurisprudence. He helped form many of the Sunni laws regarding inheritance, taxes, commerce and personal status. He married H. Fatimah bint Hasan who bore him two sons 'Isma'il (ancestor of the Fatimid Khalifate through his son) and 'Abdullah al-aftah. When H. Fatimah passed away he married the freed slave H. Hamidah Khatan who bore him Musa al-Kazim and Muhammad al-Dibaj. H. Ja'far (RA) used to send the women to learn the tenants of Islam from her, and used to remark about her:

“Hamidah is pure from every impurity like the ingot of pure gold.”

H. Ja'far ibn Muhammad (RA) was a polymath, astronomer, alchemist, Imam, Islamic scholar, Islamic theologian, writer, philosopher, physician, physicist and scientist. He rejected all positions of fame for isolation. One of his contemporaries.

H. 'Umar ibn Abi Muqaddam said:

“When I look at Ja'far ibn Muhammad I see the lineage and the secrets of Nabi Muhammad (saw) united in him.”

He was the teacher of the famous chemist Jabir ibn Hayyan (Geber), Imam Abu Hanifah and Imam Malik (ibn Anas).

'Allama Ash Shibli writes in his Siratun-Nu'man:

“Abu Hanifah remained for a considerable period in the attendance with H. Ja'far as Sadiq acquiring from him a great deal of knowledge of fiqh and hadith.”

Imam Malik recorded 12 hadith from H. Ja'far ibn Muhammad in his famous Muwatta.



Jafar Sadiq (Father of Science)

H. Ja'far ibn Muhammad narrated from his father, Muhammad al Baqir that a man came to my grandfather, Zainul 'Abideen, and said:

“Tell me about Abu Bakr! My grandfather said “You mean as Sadiq?” The man said “how do you call him as Sadiq when he is against you, (Ahlul-Bayt)?” He replied, “Woe to you. The Holy Prophet (saw) called him as Sadiq, and Allah accepted this title. If you want to come to me, keep the love for Abu Bakr and ‘Umar in your heart.”

He took knowledge of hadith from two sources: from his father H. 'Ali and from his maternal grandfather H. Qassim ibn Muhammad ibn Abu Bakr. He also sat in the hadith circles of H. 'Urwa ibn Zubair, 'Aata ibn Rabi'ah, H. Nafi'i and Shihab al Zuhri. The two Sufyans, Sufyan al Thawri and Sufyan ibn 'Uyayna, Imam Malik, Abu Hanifah and al-Qattan all narrated traditions through him he was one of the greatest mujtahids of Median.

Imam at Tabari narrates that Wahb said:

“ I heard Layth ibn Sa’d say, “ I went on Hajj in 113 AH., and after I prayed the obligatory afternoon prayer I was reading some lines of Holy Qur’an and I saw someone sitting beside me invoking Allah saying “Ya Allah, Ya Allah, Ya Allah repeatedly until he lost his breath. He continued by saying Ya Hayy, Ya Hayy, Ya Hayy repeatedly until he lost his breath. He then raised his hands and said, “O Allah, I have the desire to eat grapes, O Allah give me some. And my Jubba (robe) has become tattered O Allah please grant me a new one. Layth ibn Sa’d said he had hardly finished his words when a basket of grapes appeared in front of him, at a time when grapes weren’t in season Beside the basket of grapes two robes (cloaks) appeared more beautiful than I have ever seen before. I said O partner let me share with you. He replied “how are you a partner.” I replied you were praying and I was saying Amin. Then Ja’far said “Then come eat with me, and he gave me one of the two cloaks. He walked off until he met a man who said “O son of Rasoolullah (saw), cover me because I have nothing but these tattered garments to cover me. He immediately gave him the cloak he had just received. I asked that man who is that he replied “that is the great Imam, Ja’far as-Sadiq. I ran after him but he had disappeared.”

Sufyan Thawri said Ja’far as Sadiq used to say to me from memory: **“If Allah bestows on you a favor, then thank him excessively because he said “If you are thankful then Allah will increase for you (14/7).”**

He also said: **“If the door of provision is closed for you then make a great deal of istaghfir (begging forgiveness), because Allah said “Seek forgiveness of your Lord, surely your Lord is oft-Forgiving 11/52.”**

He said to me: **“If you are upset by the tyranny and oppression of a sultan that you witness, say “There is no change and power except with Allah, because it is the key to relief and one of the treasures of paradise.”**

H. Ja'far ibn Muhammad said: **“The nun (letter ‘n’) at the beginning of Surah 68 represents the light of pre-eternity, out of which Allah created all creation, all of which is Muhammad. That is why he said in the 4th line of the same Surah “Thou art of a sublime nature” that is: you were privileged with that light from pre-eternity.”**

The people who transmitted on his authority the religious sciences, carried with them across many countries his fame and prestige which spread throughout the Islamic Empire. The transmitters of Hadith have not related from any of the progeny of H. 'Ali as much as they do Ja'far as Sadiq (RA).



**MADARSA-E- HAZRAT IMAM JAFER-E-SADIQ (A.S.)
(MADINA)**

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H. Ja'far ibn Muhammad lived in violent times and his uncle (Zaid ibn 'Ali) led a rebellion against the Umayyads which he did not participate in. He laid to rest many of his relatives who were killed by hands of the Umayyad clan. He established Taqiyyah (a doctrine in Islam which states that it is acceptable to hide ones true opinions if by revealing it may put others in danger.) He spent his life in worship and acts of piety for the sake of Allah. Hisham ibn Malik was succeeded by Walid 2nd ibn Yazid 2nd. Walid 2nd is remembered in history for his infatuation which worldly pleasures more than religion and his oppressive actions against his political foes. He quickly attracted enmity and opposition from all over the Islamic empire. He began a process of systematically executing anyone who opposed his rule.

In 122 AH/744 CE Yazid 3rd ibn Walid 1st proclaimed Caliphate in Damascus and his army tracked down and killed Walid 2nd. Yazid 3rd

passed away after 6 months of his reign. Yazid 2nd appointed his brother Ibrahim as his successor but Marwan 2nd (grandson of Marwan 1st) led an army from the northern frontier and entered Damascus December 744 where he was proclaimed Caliph. He moved the Capital from Damascus to Harran (present day Turkey). Marwan 2nd Caliphate was spent entirely devoted to trying to keep the 'Umayyad Empire together. Marwan 2nd faced difficulty in various provinces he managed to reestablish control of most of the areas but a more serious problem had developed in Khurasan "the Hashimiyyah movement." The Hashimiyyah movement was led by the Abbasids (descendants of H. 'Abbas the youngest and dear uncle of H. Muhammad (saw) to overthrow the Umayyad Khalifate. The word Hashimiyyah refers especially Abu Hashim the grandson of H. 'Ali and son of H. Muhammad ibn Hanafiyyah. Abu Hashim passed away in 717 CE in the house of H. Muhammad ibn Hanafiyyah who was the head of the Abbasid family. Before passing he named Abu Hashim as his successor. This tradition allowed the Abbasids to rally support from the Kaysanite Shi'a in Khurasan. (Who had supported H. Mukhtar's revolt and were already supporters of Muhammad ibn Hanafiyyah.)

A group of Bani Hashim met at 'Abwa. Among them was Abu Abbas Ibrahim ibn Muhammad, Abu Ja'far al Mansur, Salih ibn 'Ali, 'Abdullah ibn Hasan al Mathanna, his two sons Muhammad and Ibrahim and Muhammad ibn 'Abdullah ibn 'Amr ibn Uthman. Salih ibn 'Ali addressed the group saying:

"You know that you are the ones towards whom the people turn their eyes and that Allah has brought you together in this place. Therefore give allegiance to one from among you, which you should give to him genuine dedication of yourselves. Bind yourselves so that you may receive victory, for He is the best bringer of victory."

H. 'Abdullah ibn Hasan al Mathanna praised and glorified Allah and said: "You know that this son of mine is the Mahdi (Muhammad ibn 'Abdullah). Therefore, come let us pledge allegiance to him."

"Why you are deceiving yourselves" demanded H. Ja'far ibn Muhammad. "By Allah, you know that there is no one else to whom the people would take greater strides or greater speed to answer than they would this man." (Muhammad ibn 'Abdullah) "True" they all said "this is he, whom we acknowledge" so they all pledged him allegiance and took Muhammad ibn 'Abdullah by the hand.

'Isa ibn Ja'far (RA) said: "Abdullah ibn Hasan's' messenger came to my father saying: "Come to us. We have gathered for an important affair."

'Abdullah ibn 'Abdullah said to those present: " You don't want Ja'far ibn Muhammad here for you fear that he would cause dissension among you in your affair."

'Isa ibn 'Abdullah ibn Muhammad (RA) reported: "My father sent me to see what they had gathered for. So I went to them. Ja'far ibn Muhammad sent 'Abdullah al Arqat ibn 'Ali ibn Hussain and we went to them."

Muhammad ibn 'Abdullah ibn Hasan was praying on a folded carpet from a saddle. My father has sent me to you I told them to ask you why have you gathered together."

“We have gathered her” Abdullah ibn Hasan said “to pledge allegiance to the Mahdi Muhammad ibn ‘Abdullah ibn Hasan.”

Ja’far ibn Muhammad arrived and ‘Abdullah ibn Hasan made room for him beside him. He repeated what he said before but H. Ja’far ibn Muhammad said don’t do it. “The time (for al Mahdi) has not arrived. If you (‘Abdullah) consider this son of yours to be the Mahdi he is not, nor is this the time for him.

Because you are one of our most revered elders, we will not forsake you in order to pledge allegiance to your son, even if you only intend him to rise in anger for Allah’s cause, to command the good and forbid the evil.”

Abdullah became angry and said: “I know that the facts are opposite of what you are saying.” “ By Allah, you have not been acquainted with the knowledge of the unseen world. Rather it is envy for my son which has prompted you to this attitude.

“By Allah, that is not what prompts me” replied H. Ja’far ibn Muhammad: “but this man, his brother and his sons. He then tapped with his hand the back of Abu ‘Abbas and he tapped with his hand the shoulder of ‘Abdullah ibn Hasan.”

“By Allah, the Caliphate is not for you or your sons.” Ja’far told him, but it is for them (Abbasids).

Your two sons will be killed. He got up leaning on the arm of ‘Abdul ‘Aziz ibn Imran al Zuhri, he continued “Do you see the owner of the yellow cloak?” (i.e. Abu Ja’far al Mansur) Yes he replied.

“By Allah, we have been foretold that he Abu Ja’far al Mansur will kill him (Muhammad ibn Abdullah). “Will he kill Muhammad asked Abdul ‘Aziz. Yes Ja’far replied. ‘Abdul ‘Aziz reported: “I said to

myself. By Allah the Lord of the Ka'ba he is envious of him." But then by Allah, I had not left this world before I saw him (Abu Ja'far al Mansur) kill them both." When H. Ja'far ibn Muhammad said this the people arose and separated. 'Abdus Samad and Abu Ja'far followed him and asked him "Abu 'Abdullah do you really say this. "Yes by Allah I say and I know it."

It is recorded that whenever he saw Muhammad ibn 'Abdullah his eyes would flow with tears and then he would say: **"I would sacrifice my life for him. The people say that he is the Mahdi while is to be killed (Shaheed). He has not been written as one of the Khalifs of this community."**

In 97 AH/719 the Hashimiyyah movement began the mission to seek adherents from Khurasan. Their program began as Da'wah they sought support for Ahlul-Bayt of Muhammad (saw) without making explicit mention of the Abbasid. This mission found success among Arab and non-Arab although the latter would play a more important role in the growth of the movement. In 124 AH/746 CE, Abu Muslim al Khurasani, an Abbasid general assumed leadership of the Hashimiyyah movement. In 125 AH/747 CE Abu Muslim successfully initiated an open rebellion against Umayyad rule, which was carried out under a black flag. He soon established control of Khurasan expelling its Umayyad governor Nasr ibn Sayyar then dispatched an army westward. In 127 AH/749 Kufa fell and in November of that same year Abu 'Abbas was recognized as the Khalif in the Kufa mosque. Marwan 2nd mobilized troops from Harran and advanced towards Iraq.

In January 128 AH/750 CE the forces met in **The Battle of Zab** where the Umayyads were defeated and humiliated. Damascus fell to the Abbasids in April, and in August Marwan was killed in Egypt. The

tombs of the Umayyads in Syria were desecrated except H. 'Umar ibn 'Abdul 'Aziz (RA) and most of the remaining Umayyad family members were tracked down and killed. One grandson of Hisham, Abdur Rahman 1st survived and established the Umayyad Kingdom in Andulus (Moorish Iberia was where he continued the 'Umayyad Khalifate). That would sum up Umayyad rule in the East for almost 100 years.

In the Durul-Munthar (The scattered pearls), a tafsir of H. Imam Suyuti d. 911 AH. He said concerning line 17/60 where he quotes traditions which describe the Umayyad as **the "cursed tree"** with the exception of H. 'Umar ibn Abdul 'Aziz.

According to many Arab sources Abu 'Abbas consolidated the Islamic empire by 128 AH/750 CE. In order to eliminate any future Umayyad threat he invited all the remaining Umayyads to a dinner party where he had all of them beaten to death before the first course which was then served to the guest. For this ruthless act he earned the title **As Saffah (The Blood Shedder)**. Abu 'Abbas then turned on the descendants of H. 'Ali and H. Fatimah and claimed the Khalifate for himself. A Western historian writes about this incident:

" The Abbasids' rose in the name of Ali's descendants and on the shoulders of their shi'a i.e. their supporters. After the success they changed their attitude towards them and their oppression of Fatimids and their supporters increased in magnitude and intensity."

Muhammad Ahmad Burayq reported:

"The revolution was really for the Fatimids, because the Khurasanis were attached to the descendants of H. 'Ali not the descendants of H. 'Abbas. That is why As Saffah and his successors always kept their

eye open and suppressed the spread of support for the descendants of H. 'Ali in Khurasan. They encouraged poets to praise them and degrade the descendants of H. 'Ali by paying them handsomely."

This betrayal alienated H. 'Ali's descendants especially from H. Hasan lineage. Students came from far and wide to learn explanations of Qur'an, traditions, rules of shari'ah and theology. Abu 'Abbas died of small pox in 132 AH/754 CE after a short rule of 4 yrs. Abu 'Abbas 'Abdullah ibn Muhammad (a descendant of H. 'Abbas) born 83 AH/721 CE and died 132 AH/754 was the first Abbasid Khalif.

He appointed his brother Abu Ja'far al Mansur and then 'Isa ibn Musa as his successors. Abu Ja'far 'Abdullah ibn Muhammad al Mansur born in 95 AH/714 CE and d. 158 AH/775 CE became the second 'Abbasid Khalif in 136 AH/754 CE. Upon ascendancy he ordered the assassination of Abu Muslim Khurasani to avoid any opponent for power. He deposed his nephew 'Isa ibn Musa ibn Muhammad due to suspicion of corruption and replaced him with his son al Mahdi as his successor which he had allegiance sworn to him during his lifetime.

This led to another example of preserving the legacy of H. Muhammad (saw). His name was Muhammad ibn 'Abdullah ibn Hasan al Muthanna ibn Hasan ibn 'Ali ibn Abu Talib. In terms of physical appearance and demeanor he resembled H. Hamza ibn 'Abdul Muttalib (The great Shaheed of Uhud and uncle of The Holy Last Messenger (saw)). He participated in H. Zaid ibn 'Ali's revolt, he was one of the young men who was present in the initial meeting in Masjid an Nabi during the final years of Umayyad rule in 132 AH. He was commonly known as Muhammad (al Nafs az-Zakiyya - meaning pure soul) who attempted a revolt in Medina against al Mansur and the 'Abbasids in December 6, 145 AH/762. His teachings and example was very instrumental in bringing down the Umayyad Khalifate years before his revolt against the Abbasids.

Initially he hoped to revolt against the corrupt Ummayyad clan, when the children of Abu Hashim paid allegiance to him at Abwa (note : Abwa is SW of Medina where Nabi Muhammad (saw) passed through on his way to sack the caravans in Badr 2 AH. H. Musa ibn Ja'far will also be born in this town.) Among them was Ibrahim as Saffah ibn Muhammad and Abu Ja'far al Mansur ibn Muhammad. (note: that this Muhammad, Ibrahim and Mansur's' father was a great grandson of al Abbas ibn Muttalib (RA.) It soon became clear that those who had paid allegiance to him would desert him. He took to seclusion and for 10 years he disguised himself and moved stealthily. The 'Abbasids had become tyrants that took power by the sword and many prominent scholars considered their rule illegitimate. He returned to Medina after the 'Abbasid consolidation of their form of deviant political government. The majority of the Muslims of Medina, established Ash-shura process, as was supposed to be the case for the past 100 odd years, agreed that H. Muhammad ibn 'Abdullah (RA) qualifies to lead the Muslims. This was a quality that was lost in previous years. Abu Ja'far al Mansur was well informed of these situations. Therefore, he

forced H. Imam Malik (RA) (note: Imam Malik is one of the four renowned fuqahah and founder of the Maliki Madhhab) to express his opinion; he said: “there’s a tradition where The Holy Prophet (saw) said:

“If a man is forced to divorce his wife, the divorce would be invalid.”

Which meant the bey’at of Abu Ja’far al Mansur ibn Muhammads’ is illegitimate. Because of this H. Imam Malik (RA) was tortured, and persecuted. He was publicly flogged in public until he bled white. Abu Ja’far al Mansur ibn Muhammad wanted to preempt the revolt of Muhammad ibn ‘Abdullah (RA), so what did he do? He brought Muhammad ibn ‘Abdullah’s brothers, cousins, immediate supporters and among them was a great grandson of Ameerul Mu’mineen Uthman ibn Affan (RA). He put them in a dungeon next to Furaat in which they could not know night from day; some of them began to die and their bodies decomposed in that dungeon.

Eventually on 1st of Rajab 145 AH and 12th of Ramadan he raised the Zulfiqar and declared war against al Mansur and the ‘Abbasids who had become tyrants and oppressors of a new scale. Muhammad ibn ‘Abdullah (RA) raised a sizable army and seized Medina. He left Medina and left for Mecca and Yemen. He returned to Medina and just like two previously events which H. Hussain ibn ‘Ali and H. Zaid ibn ‘Ali ibn Husain (RA) was abandoned, he was abandoned on the battle field as well. Initially, he commanded an army of at 100,000 men but after these tactics he was left with little support of 313 troops. While the Medinan Fighters were engaged, the 4,000 ‘Abbasid army hoisted 300 bodies of dead Medinan fighters on crosses that extended from Thaniyat al Wadaa to the house of Umar ibn ‘Abdul ‘Aziz. As a result, his army lost all zeal and fight and was overpowered on all sides from the huge

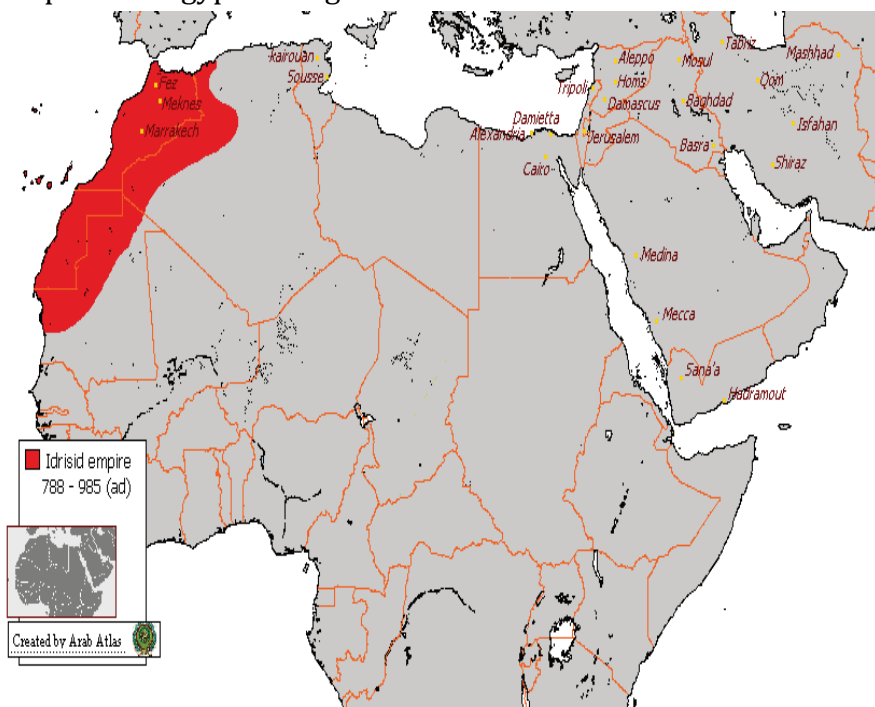
'Abbasid army were Muhammad ibn 'Abdullah (RA) fell a martyr. He was slain at a place called Ahjar uz Zat (a place which is not a part of Masjid an Nabi). His Mazar was demolished by Wahhabi militant in 1925. (note: The Holy Prophet (saw) arrived in Medina after his flight from Mecca, how warmly was he received at Thaniyat al Wadaa? Look how evil regimes always destroy and attack places to irritate Nabi Muhammad (saw). The bodies remained their days until the foul smell forced the 'Abbasids to take them down. When they took the bodies down, they went up to a mountain and threw these bodies into a yahudi (Jewish)cemetery called al Mafrah. H. Abu al Ghifari narrated:

“Rasoolullah said: “How will you feel when one of my sons will be butchered near Ahjar uz Zat? (an indication a prophecy of his martyrdom).”

It is worth mentioning here that just like in H. Zaid's' uprising H. Imam Abu Hanifah and H. Imam Malik (RA) extended great service and support for H. Muhammad ibn 'Abdullah (RA). H. Imam Abu Hanifah (RA)is reported to have extended at least 20,000 dinars. When have mentioned H. Imam Malik (RA) earlier in the chapter. These were steps that earned Imam Abu Hanifah (RA) and Imam Malik (RA)imprisonment and later poisoning from the 'Abbasids.

Among his top supporters were H. Ja'far as Sadiq (RA), his two sons Musa and 'Abdullah (RA), H. Zaid's (the great martyr) sons Ibrahim, 'Isa (RA) and others. 'Isa ibn Zaid (RA) would flee after Ibrahim' assassination and passed away in seclusion during the 'Abbasid Caliphate of al Mahdi. It is recorded that even though H. Ja'far ibn Muhammad (RA) did not openly involve himself however, it is clear that he allowed his sons to join the revolt along with other Sayyids. It was during these times the 'Abbasids began a campaign exterminating Sayyids from Hasani or Hussain bloodline. They

were extremely harsh and even killed imams, scholars or any individual who was capable of helping them. The descendants of Zayd ibn Ali were targeted most ruthlessly. The ‘Abbasids hired spies and set up rewards for their capture. For instance when ‘Isa ibn Zayd passed away secretly, Harun al Rashid arrested and imprisoned his son Ahmad ibn ‘Isa merely on suspicion. ‘Idris would be the only among them would achieve relative victory. He fled NW Africa and raised the Idrisid government and campaigned against the ‘Abbasids from there which is today’s Morocco. H. Abdullah ibn Hussein (al- Mahdi billah) (RA) a direct descendant of H. Ja’far as- Sadiq (RA) fled the Hejaz and Found the Fatimid Caliphate in Egypt throughout N. Africa.



Al Athir recounts an incident when Al Mansur ordered Rabi'l to bring H. Ja'far as Sadiq to him. When al Mansur saw him he said:

“May God kill me if I don’t kill you? You are attempting to harm my

authority and you are seeking treachery against me.” By God I am not replied H. Ja’far ibn Muhammad (RA). “Nor do I want to and If you have been told so, it is by a liar.” However, even if I had done so, Nabi Yousef (AS) was treated badly (by his brothers) and he forgave them while he was Aziz of Egypt in the time of Fir’awn Dynasty.) Nabi Yunus (AS) suffered tribulation (being swallowed by the fish) and was patient and Nabi Suleiman (AS) received gifts and was thankful.” These men were prophets and your lineage goes back to them. Indeed replied Mansur. Come up here. He went up and Mansur continued: “so and so has informed me about what you have been saying.” Bring him Commander of the Faithful so that he may confront me with that said H. Ja’far ibn Muhammad (RA). He had the man presented and said “Did you really hear what you reported about Ja’far ibn Muhammad? Yes he replied. Mansur replied ‘May I be outside Gods’ power and strength and may I seek refuge in my own power and strength if I lie that H. Ja’far ibn Muhammad (RA) did such and such and said such and such. The man paused for a minute and then said on oath and almost immediately he was struck down at the leg. Drag him by his leg and throw him out. May God curse him! Mansur said.”

Towards the end of his life H. Ja’far ibn Muhammad (RA) was placed under severe restrictions by al-Mansur. He had ordered the killing and torture of so many Sayyids that his actions surpassed the actions of most of the heedless Umayyads. At his order Sayyids would be arrested in groups, thrown into deep dark prisons and tortured until they passed away. Some were beheaded and some were buried alive, being placed at the base or between the walls of buildings that were constructed over them. Al Mansur had H. Ja’far ibn Muhammad (RA) arrested and brought to Sammarra where he was kept under intense supervision. During this period al Mansur was very discourteous to

him, and several times plotted to kill him. H. Ja'far ibn Muhammad (RA) was released and returned to Medina where he would live the rest of his life in seclusion.

Abu Ja'far al Mansur's perfumer Jamra related an unsettling story about his mistreatment of H. 'Ali and H. Fatima's descendants. He relates:

“While Mansur was leaving for what would be his last pilgrimage, he left his daughter in law, Rita with keys to his storerooms but with instructions that under no circumstances a certain door should be opened until she was sure he was dead. When he passed Rita and her husband Muhammad ibn Mansur al Mahdi rushed excitedly to this special store. When Rita and al Mahdi opened it, they were horrified to find corpses of all of the Sayyids that al Mansur had murdered in his lifetime. There were many corpses of all ages including infants and seniors. Each corpse left ear was tagged with the name and genealogy, evidencing al Mansur brutality towards Ahlul-Bayt.”

Al Mansur developed an extreme paranoia for H. Ja'far ibn Muhammad (RA) and had him imprisoned many times then finally he ordered him to be poisoned to death. H. Ja'far as Sadiq (RA) passed away from poison in 148/760 CE AH at age 65 and was buried under the dome of his Uncle H. Hasan ibn 'Ali (RA), grandfather and father in Jannatu-l-Baqi. Upon hearing the news of his martyrdom al Mansur wrote to the governor of Medina instructing him to go to the house of H. Ja'far ibn Muhammad on the pretext of expressing his condolences to the family, ask for the imam's will and read it. Whoever was chosen as his inheritor and successor should be beheaded on the spot. The aim of al Mansur was to put an end to the lineage of H. Mahdi who would come from his bloodline. When the governor of Medina read

the orders of the will he saw that H. Ja'far had name four people rather than one to administer his last will testament:

1. Al Mansur (the Khalif)
2. The governor of Medina,
3. 'Abdullah Aftar his (older son)
4. Musa (his younger son.)

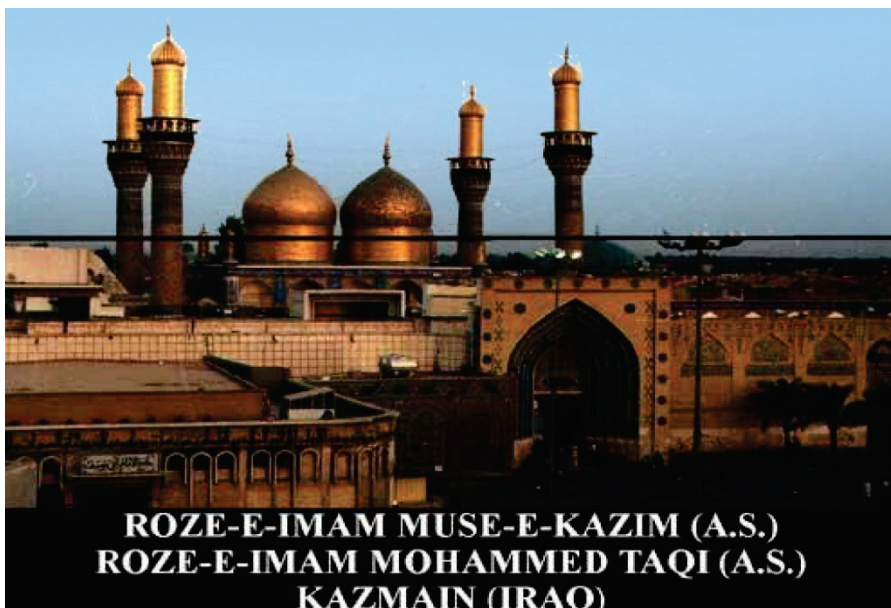
In this way al Mansur's plot was spoiled. He passed the secret of the golden chain to his successor H. Tayfur Abu Yazid al Bistami (Beyazid al-Bistami (RA). Al-Mansur died on his way to Mecca to perform Hajj in 153 AH/775 CE. He was buried secretly for fear of being dug up by the Umayyads.



CHAPTER 5

Musa ibn Ja'far ibn Muhammad (al Kazim)

(The one restrained from anger)



Musa ibn Muhammad (RA) was born in Abwa 128/745 CE AH and he maut in the prison of Sindi ibn Shahik on the 6th of Rajab in 183 AH/799 CE at 55 yrs. old. He was born during the reign of Marwan the 2nd the last Umayyad ruler of the Hejaz. His mother Hamidah Khatun (RA) was the wife and student of Ja'far as-Sadiq of Zanjiyyah descent (east African). He was only 4 yrs. old when Abu Abbas as Saffah became Khalif. He lived throughout the 'Abbasid periods of 10 remaining yrs. of Mansur, 10 yr. rule of Mahdi, 1yr and some months of al Hadi and 12 yrs. of Harun Rashid's rule. During the period of al

Mansur the sayyids suffered severely as mentioned earlier. Al Mansur also confiscated their property.

Historian ibn Khalikhan narrates:

“ Khalif Mansur saw in his dream Ameerul Mu’mineen ‘Ali who was reciting a line from H. Qur’an:

“O Muhammad, ask them (o group of hypocrites), were you ready therefore, if you had been put in authority, to commit evil on earth and violate the ties of blood.” S 47: 22

Mansur sent for his favorite companion ibn Yunus at night and told him of his dream. He then said:

“ Bring me Musa ibn Ja’far. H. Musa ibn Ja’far (RA) was brought all the way in from Medina to Baghdad. When he arrived Mansur embraced him and said to him: “Abu Hasan, I have just seen in a dream Ali ibn Abi Talib who was reciting this line from Qur’an. Give me your assurance you will not revolt against me or any of my children. H. Musa (RA) replied: “By Allah, I have no such intentions.”

The Khalif gave him one thousand dinars and restored him to his family in Medina.

Al Mansur died 158 AH/754 CE. Al Mahdi became the Caliph in 158 AH-169 AH and the famous historian ibn Khalikan:

“This prince has great talent as a singer and an able hand on musical instruments; he was also an agreeable companion at parties of pleasure.”

Al Mahdi sensed the treacherous policy his father had taken and tried to soothe the pain of the people. He released many of the Sayyid prisoners and returned the confiscated property. The property of H. Ja’far ibn Muhammad was returned to his son Musa ibn Ja’far. Al Mahdi’s fear of H. Musa’s strong personality was increasing. He knew very well how the masses would rally around Abu Talib’s descendants and he was worried that there would be an uprising against his rule. As a result he ordered the Medina governor to send Musa ibn Ja’far to Baghdad. He immediately threw him in prison. A strange thing occurred which caused al Mahdi to withdraw his decision and set Musa free. Al Mahdi in a dream saw Ameerul Mu’mineen H. ‘Ali ibn Abi Talib who was threatening him saying: **“If you turn away, you are sure to make mischief in the land and cut off the ties of kinship.”** Mahdi awoke seized with great panic he sent for Rabi’I his vizier and ordered H. Musa be set free. Al Mahdi would die in 169 AH/791 CE at the hands of one his concubines. Musa al Hadi was the 4th Abbasid Caliph who succeeded his father in 169 AH. /791 CE. He was born 147 AH/769 CE and died 170 AH. /792 CE. His short rule and life was marked with terror and bloodshed. Musa al Hadi adopted the policy of hatred towards Sayyids, the descendants of H. ‘Ali ibn Abi Talib and the sons of Abu Talib in general, He persecuted and harassed them.

Ya'qubi narrates:

“The ‘Abbasid Khalif al Hadi was pursuing the descendants of Abu Talib. He seriously threatened them, curtailing their stipends and grants and wrote to the governors of different regions to be harsh with them.”

Men recruited for this purpose was treated lavishly. Their duty was eliminating the leaders amongst the descendants of Nabi Muhammad (saw) by assassination or blunt murder for fear of their revolt and the love common people had for them.

These descendants could not endure this savageness no more and revolted under the leadership of Hussain ibn ‘Ali ibn Hasan ibn Hasan al Mathanna ibn ‘Ali ibn Abu Talib near a place called Fakh in 169 AH./791 CE This happened during H. Musa ibn Ja’far’s time. This historical revolution was identical to the event of Karbala in its prominence and tragedy. Fakh was perpetuated the same way Badr, Uhud and Karbala were immortalized. The great tragedy of Fakh was actually a repetition of Karbala and an echo of H. Hussain ibn ‘Ali. H. Zainab bint Ali ibn Abi Talib addressed the people of Kufa after she had witnessed the tragedy of Karbala surveying the battlefield examining the bodies of her slaughtered family with these words:

“Woe to you! Do you know how you torn the liver of Rasoolullah (saw)? Whom of his women folk you exposed? What blood of his you shed? What honor of his you defamed?”

History repeated itself, years after Karbala, Zainab bint ‘Abdullah ibn Hasan al Manthanna ibn Hasan ibn ‘Ali ibn Abi Talib, Mother of Hussain ibn ‘Ali of Fakh (RA), re-lived the same tragedy of her great aunt Zainab ibn Ali of Karbala. This women mourned her father, brother, husband, sons and cousins who were put to the sword by

Abu Ja'far al Mansur some years earlier. Since that day she only wore callous hairy garments. From intense grief she would lament over their fate until she fainted. She would revile the Mansur and the 'Abbasids. She raised Hussain ibn 'Ali of Fakh to revolt against the corrupt 'Abbasid government. The time had come for her son to hoist the flag of Jihad and martyrdom. Nabi Muhammad (saw) told his companions about the battle of Fakh. H. Muhammad al Baqir said:

“Nabi Muhammad (saw) once passed by Fakh. He dismounted and offered a two raka'at prayer. In the second rak'at his eyes welled with tears. When his companions saw him cry they cried. When they left that place he asked them. What made you cry? When we saw you crying we also cried, O Prophet of Allah, said the people. At the end of the first rak'at H. Gabriel (as) descended and said: “O Muhammad a man from your descendants will be murdered at this place. The divine reward for everyone who would be martyred with him shall be two-fold.”

H. Zaid ibn 'Ali ibn Hussain ibn 'Ali ibn Abi Talib (RA) said:

“ Rasoolullah had performed the prayer at Fakh and said: “Right here a man from my own family will be killed along with a group of devout men. Their shrouds and perfume (which is ritually applied to the dead) shall be brought to them from Jannah. Their souls will outrun their bodies to Jannah.”

If Nabi Muhammad (saw) who did not physically witness this massacre was tragically grieved at this horrendous news, H. Musa ibn Ja'far (RA) must have been moved beyond description by the tragedy as it unfolded in front of him. H. Hussain ibn 'Ali (of Fakh) declared war against the Musa ibn Muhammad al Hadi and the 'Abbasids in Dhul Qa'da 169 AH/791 CE from the holy city of

Medina near the tomb of Nabi Muhammad (saw). His revolt failed and he was killed in the vicinity of Makkah. H. Musa ibn Ja'far (RA) was sure in advance that the movement would be foiled but Hussein insisted on his plan. It is reported that H. Musa ibn Ja'far said to his cousin Hussein ibn 'Ali of Fakh (RA):

“You will surely be killed so strike hard in battle, for those people are irreligious. They pretend to be faithful, but they hide their hypocrisy and disbelief. We are from Allah and unto Him we shall return. I seek Allah’s reward by your loss, O good people.”

He saw no other alternative to the uprising. He could no longer endure the brutalities done to Ahli-Bayt. The incident of Fakh had a heavy impact on H. Musa ibn Ja'far's life and mission. The day of Fakh is a terrible memory in the history of Ahlul-Bayt. The heads of the martyrs was placed before Musa al Hadi. At that point he was boiling with spite and the spirit of revenge. He resorted to threats, and swore that he would get rid of H. Musa ibn Ja'far. A good look at historical documents explains how the 'Abbasid ruler, Musa al Hadi couldn't overlook a certain fact. He knew full and well the real forces which dominated the social and political arena. He attributed Hussain ibn 'Ali's revolt to H. Musa ibn Ja'far in the same way Abbasid Khalif, Abu Ja'far al-Mansur blamed Muhammad ibn 'Abdullah (Nafs-Zakiyyah) revolt on H. Ja'far ibn Muhammad (as Sadiq), exactly the same way Umayyad Khalif Hisham blamed H. Zaid ibn 'Ali's revolt on Muhammad ibn 'Ali (al Baqir), the same way Umayyad Khalif, Yazid ibn Abi Sufyan blamed the devastation done at Karbala on Hussein ibn Ali (RA). The following historical document says: **“When the head of Hussein ibn 'Ali, the leader of the well-known uprising of Fakh was brought before Musa al Hadi and placed before him he recited these lines: O our cousins! Recite verse no longer after you have laid verse and rhyme to rest. We are by no means like those people whom you can**

appease, and easily convince with mere words, or the arbitration of a judge. Nay, the edge of the sword is hanging above you. We shall be satisfied as soon as the sword is satisfied. Should you say that we have done injustice, it is not so, we have gone to the wrong arbitrator. I am boundlessly upset by what the war has brought between us. O, our cousins, if that were and easy task.”

He then reviled the family of Abu Talib until he reached H. Musa ibn Ja’far whom he swore by Allah to kill. Abu Yousef (famous student of Imam Abu Hanifah) the qadi who was present, spoke well of him until Musa al Hadi calmed down. Musa al Hadi who perpetrated the crime blamed H. Musa ibn Ja’far and the survivors from the house of Abu Talib.

Another tradition states:

“The heads were brought before Hadi. Present were men from the families of H. Hasan ibn ‘Ali and Hussein ibn ‘Ali (RA). H. Musa ibn Ja’far (RA) was also present who was asked by Hadi about the heads. “Is this the head of Husayn ibn ‘Ali of Fakh?” “Yes replied Musa ibn Ja’far : “We belong to Allah and to Him we shall return. He died by Allah, a righteous Muslim, who kept fasting and enjoining good and forbidding evil. In this family he had no match.” The captives were taken to Hadi who ordered them to be executed. Not only did they shed blood of Ahlul Bayt unjustly, mutilate the bodies and kill the prisoners, but they, namely Umari (a governor of Medina) razed the victim’s houses to the ground, confiscated their property set their orchards on fire. Then Umari who was in Medina at that time, got word of the outcome of the battle, he burnt down the house of Husayn of Fakh and the house of his family, confiscated their wealth and date-palm orchards considering them as a part of the spoils of war traditionally set aside for the ruler.”

After putting an end to the revolt the Khalif, al Hadi began threatening H. Musa al Kazim and decided to capture and imprison him but Allah took his life before he could carry out his order on H. Musa ibn Ja'far. Here's an account of this event, 'Ali ibn Yaqin a close companion of H. Musa ibn Ja'far relates the story:

“Abu Hasan Musa ibn Ja'far was sitting with men from his own family when he was informed of Hadi's decision concerning him. What do you think I should do? , asked Musa ibn Ja'far We think you should keep apart from him and avoid meeting him, for he is an evil man. Abu Hasan Musa ibn Ja'far smiled and said: “ Sukkayna claimed that she would defeat her Lord but The One who always defeats the heroes shall certainly prevail.” Then he raised his hands in prayer and said: “O, Lord how many a foe has sharpened the blade of his knife, honed the edge of his sword, prepared for me the fatalist of his poisons, who eye never slept always watching me, Seeing me unable to endure disasters and ward off the disastrous calamities, You turned all that away from me with Your power and might. You threw him in the hole he had dug for me, disappointed at not achieving what he had hoped for in this world, being distanced from what he wished for in the next world. For that I praise you as much as YOU deserve.” “My Lord, punish him with Your might, weaken his strength with Your power, Keep him busy finding no way to achieve his ends and unable to do what he intends to. O Lord! Grant me a quick victory over him that would heal my anger and restore my right. O Lord! Accept my prayer and bring about the change I desire as a result of my complaint. Show him soon what you promised the unjust and show me what you promised as an answer to the prayer of the needy. Certainly you are the One whose Grace is infinite and favors are abundant.”

Ibn Yaqin said:

“ Thereafter the people scattered. They gathered to read the letter of H. Musa ibn Ja’far informing him of the death of Hadi.”

Harun ibn Muhammad ar Rashid succeeded him. Rashid grew under the tutelage of Khalid al Barmaki, a convert from Buddhism. His family was known Buddhist monks in Persia from Balkh. This man was suspect in his understanding of Islam but he had a very large influence on Rashid. Harun became Khalif at the age of 21 yrs. old and was known for his life of luxury, drinking and womanizing. His rule is characterized to be much like the rule of Persian emperors of past years. Public funds/treasury was squandered Rashid, his family and the Barmaki family.

H. Musa ibn al Kazim (RA), members of Ahlul Bayt and even the common people lived in an atmosphere of terror and oppression. At any moment they could be imprisoned or made homeless. In 179 AH, Harun ar Rashid made Hajj and began to visit Medina and ordered the arrest of H. Musa ibn Ja’far (RA). H. Musa was arrested and sent to Basra whose governor was the old ‘Isa ibn Ja’far al Mansur. He stayed in prison for a year. Then H. Musa was sent to Baghdad whose governor was Fadl ibn Rabi’i in which he remained for a long time. After that he was sent to the murderer Sindi ibn Shahiq. Another example of Rashid’s burning hatred for Sayyids is that Fadl ibn Yahya al Barmaki , a close assistant of Harun Rashid stripped naked, beaten, insulted and cursed publicly on the orders of Harun ar Rashid because he provided some comfort for H. Musa ibn Ja’far while he was in prison.

Countless authorities of history have handed down an account of Rashid's order to massacre members of H. 'Ali's progeny is fully described. It is said that when Yahya ibn Khalid al Barmaki arrived in Baghdad to lay plans for the assassination of H. Musa ibn Ja'far, the people were shocked by this mission and fear took hold of them.

"People were greatly troubled and they plunged into unbridled rumors."

Then there is the confession of Hamid ibn Qahtabah who was ordered by Rashid to commit the massacre of imprisoned Sayyids. Rashid asked him about his loyalty to him to which Hamid answered that he was quite ready to carry out whatever task he might assign him. When Rashid felt Hamid was staunchly loyal and capable of doing what he wanted him to do, he ordered his servant to give him a sword and take him to a closed house in whose center there is a well. There are three big rooms in that house. When Hamid opened the door to the first room, he saw twenty men young, middle aged and old from the descendants of H. 'Ali ibn Abi Talib and H. Fatimah bint H. Muhammad (saw). They were all in shackles and chains. Rashid's servant ordered Hamid to kill them and throw their bodies into that well, which he did. Thus he did in the second and third room until he killed about sixty men from the descendants of H. Muhammad (saw). Historians have also recorded Muhammad ibn Umair al Azdi a close companion of H. Musa ibn Ja'far and a trustworthy and well known Sufi who was severely punished and imprisoned throughout the prisons of Rashid for 10 yrs. it was said about him:

"He was flogged 120 times with a piece of wood, in the days of Rashid and he was thrown in jail and not set free until he paid, from his own wealth 12,000 dirhams."

It was at this time that descendants of Nabi Muhammad (saw) weren't allowed to remain or settle in one place either relocation or constant imprisonment. As if this tyranny wasn't enough even those who supported or associated with them were persecuted. Rashid ordered that H. Musa ibn Ja'far be given over to Fadl ibn Yahya:

"Who received him and locked him in one of his houses and post guards around the house. H. Musa ibn Ja'far busied himself in worship. He stayed up all night performing prayers and reciting H. Qur'an. During the day he was often fasting. He never averted his face away from his worshipping site."

When Yahya conveyed the message to set H. Musa ibn Ja'far free Rashid rejected the offer which would have put him in a humiliating situation, as a wrongdoer. He said to Yahya:

"Tomorrow when we have knelt down before Allah, who will judge between us, you will know who the oppressor is and who has wronged the other. was sallam."

Despite Rashid's efforts to distort the truth and deceive public opinion he made the decision to assassinate H. Musa ibn Ja'far and end his blessed life. By any means possible Rashid tried to get rid of Musa ibn Ja'far that's why 'Isa ibn Abu Ja'far refused to kill him, asking Rashid to relieve him of his job. He was then transferred to Fadl ibn Rabi'I prison and he made such an impression on Fadl like 'Isa refused to commit the crime. No one was left but his butcher the governor of Baghdad Sindi ibn Shahiq a vicious man, stone hearted and merciless. Yahya ibn Khalid talked the matter over with Rashid and assured him that Fadl ibn Rabi'I was an inexperienced young man. He himself offered to go to Baghdad. Rashid was most delighted and gave him permission. Arriving in Baghdad Yahya instantly held a meeting with Sindi ibn Shahiq during which he informed him of the plan in which he would depose of H. Musa ibn Ja'far. The latter accepted gratefully. According to plan H. Musa was given poison on a plate of dates. H. Musa partook from that food and felt the effects of the poisoning almost immediately. In spite of that these criminals were not satiated of their evil and malice. The body of H. Musa was left three days in prison. Then it was taken and laid on the bridge of Kharkh in Baghdad with a herald calling out to the people:

"This is Musa ibn Ja'far. He is dead. Come look at him."

His blessed body remained on the bridge until the large crowd wrestled his pure body from the police. Then it was ritually washed, sprinkled with camphor and wrapped in a shroud. Baghdad had never witnessed a day like that one, nor had it suffered a tragedy like that. The precession made its way to the Quraysh cemetery in Kazimiyyah, Baghdad where his holy body was laid to rest.

Chapter 6

'Ali ibn Musa ibn Ja'far (Al-Riza)

(The One Pleased With Allah Decree)

'Ali ibn Musa ibn Ja'far (RA) was born 148 AH in Medina one month after H. Ja'far ibn Muhammad had passed away. His father Musa was about 20 yrs. old. H. 'Ali ibn Musa's lineage comes from H. 'Ali ibn Abi Talib and H. Abu Bakr through his father's side and from a righteous mother by the name Umm Banin Bibi Najma at Tahir, Nubiah (Northwest Africa, Sudan area). She was a very notable and distinguished lady of piety and wisdom of her day. She was purchased and freed by Bibi Hamida Khatun (wife of H. Ja'far ibn Muhammad). H. 'Ali ibn Musa was born during the reign of Mansur and lived throughout the reign of 6 'Abbasid Khalifs: Mansur (brother of Saffah), Mahdi ibn Mansur, Hadi ibn Mahdi, Rashid ibn Mahdi, Amin ibn Rashid) and Ma'moon ibn Rashid. H. Musa ibn Ja'far (RA) could foresee that the hostile Abbasid ruler would not let him live in peace and circumstances would turn were his followers would not be able to see him or enquire from him prior to his ma'ut. So while free and undisturbed in Medina he felt necessary to introduce Ali ibn Musa as his wasee. He assembled 17 prominent dignitaries from the descendants of H. Ali ibn Abi Talib (RA) and proclaimed that his son Ali ibn Musa would be his wasee. He also wrote his will in which 60 elders of Medina signed as witnesses. H. Ali ibn Musa (RA) was 35 when his father ma'ut. In his childhood 'Ali ibn Musa accompanied his father, H. Musa ibn Ja'far used to tell his friends often:

“Ali is my successor after me.”

Scholar Makhzumi said:

“One day Musa ibn Ja’far summoned and gathered us and said: “I invited you to be witnesses that this child (‘Ali ibn Musa) is my executor and successor.”

At this time descendants of H. ‘Ali ibn Abi Talib lived in an extreme atmosphere he added:

“What I said must remain restricted up to you and do not reproduce it to anybody unless you know he is one our friends and companions.”

Rashid disliked H. ‘Ali ibn Musa just as much as he did his father and forefathers. People of Medina were disallowed from visiting ‘Ali ibn Musa of learning from him. Harun attempted to kill him but was unsuccessful. Mansur had died when H. ‘Ali ibn Musa was 10 yrs. old. Tabari quoted H. ‘Ali ibn Musa ibn Ja’far in his Seerah:

“Father, can you tell me about Mansur, for I have heard many things about him?” H. Musa ibn Ja’far answered: “though Mansur was distantly related to Ahlul Bayt, when Banu ‘Abbas seized power and he became Khalif his rule became extremely hard on us. He dispatched many undercover agents especially in Medina for fear your grandfather H. Ja’far ibn Muhammad might call for an uprising against his throne. As a result the activity of the Ahlul Bayt University was curtailed noticeably. Mansur was a highly suspicious and untrusting man, but more so after he had heard of the discontent of the progeny of H. Hasan ibn ‘Ali ibn Abi Talib. To silence any discontent Mansur incarcerated then murdered in the worst possible manner a large number of H. Hasan’s progeny, dispersing the rest of the family, which produced an upheaval in the area. That led to a revolt against him.”

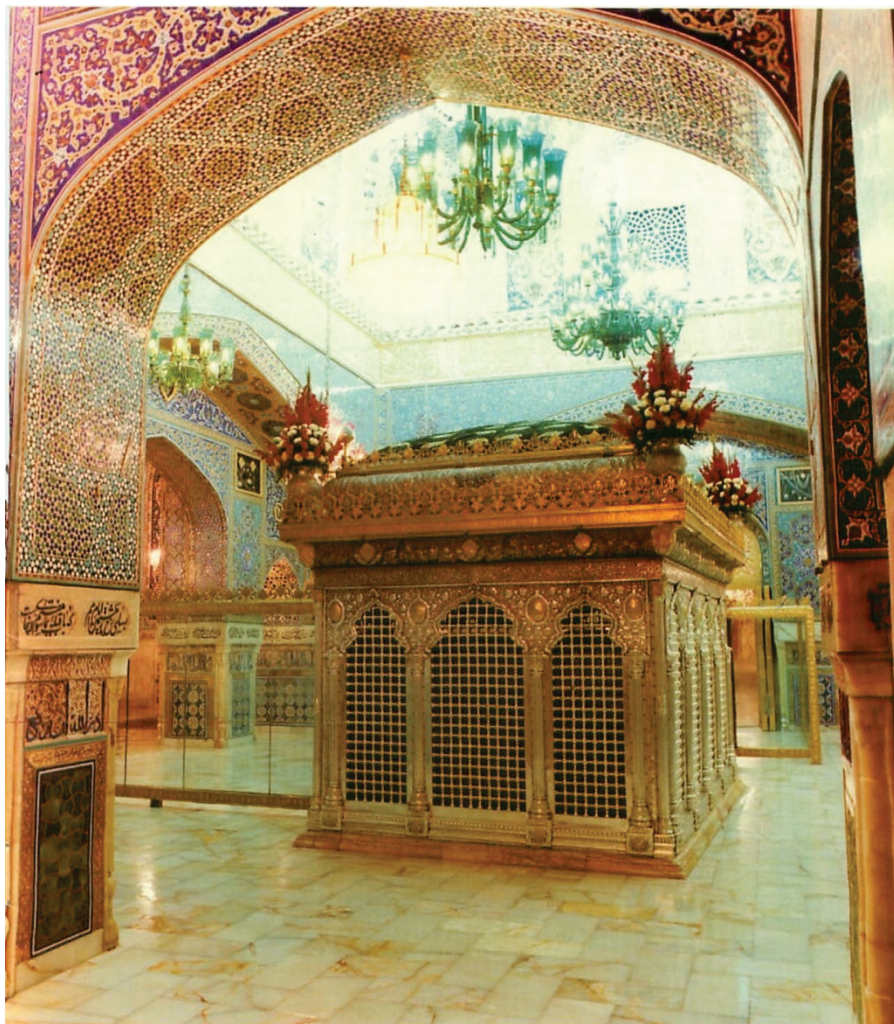
In 168 AH. Mansur died. In 179 AH. H. ‘Ali ibn Musa was 30 yrs. old.

As reported by Scholar ibn Washa:

“ The huge Kufa Masjid was occupied by numerous deputations gathering

to study under 900 scholars who were students of H. Ja'far as Sadiq who kept quoting him saying : as Sadiq said so and so."

Yet with the prevailing atmosphere 'Ali ibn Musa's work along with his father had to be done in caution. The government was scared of them and did tolerate any challenge or opposition. H. Musa ibn Ja'far died in 189 AH in the Baghdad prison of Harun Rashid.



H. 'Ali ibn Musa was 35 yrs. Old in 189 AH. After putting an end to H. Musa ibn Ja'far (RA), Harun ibn Rashid lived for ten more years. He had less tolerance for H. 'Ali ibn Musa (RA) than he had for his revered father but he knew that his government had already lost face due to its prolonged maltreatment and eventual assassination of H. Musa ibn Ja'far. The period of H. 'Ali ibn Musa coincided with the Khalifate of Harun and his sons Amin and Ma'mun. Harun was very antagonistic of the descendants of Nabi Muhammad (saw)through Ali (RA) and persisted maltreatment of most of them in Medina. The local governors who wished to please their ruler could not afford to be fair to Ahlul-Bayt. People still could not visit them nor seek their knowledge openly.

At this time Ahlul-Bayt could not teach openly, for the eyes of the agents of the Caliph focused unceasingly on the activities of Ahlul-Bayt and their supporters. During Harun's rule the descendants of H. Ali (RA) passed through a long period of time in trial and tribulation but H. Ali ibn Musa (RA) carried on administering the Divine Law of Shari'ah as taught by Nabi Muhammad (SAW) and his descendants. After Harun's death in 193 AH Ma'mun ibn Rashid fell into severe conflict with his brother Amin ibn Rashid. This led to a long period of bloody wars and eventually the assassination of Amin ibn Harun. Amin ibn Harun had an Arab mother and had the support of the Arabs from Hejaz, Egypt and Syria while the youngest brother Ma'mun ibn Harun had a Persian mother and the support of the Turks and Persians in Iran. This civil war lasted for about 5 yrs. and ended in 198 AH/ 820 CE. Amin became the Khalif after his father's death. During his reign the government was severely weakened due to Amin's corruption which afforded H. 'Ali ibn Musa a considerable amount of time to preach some-what openly.



Ma'mun ibn Harun became Khalif after his brothers' assassination in 191 AH. His capital was in Tus, Iran. Up to his day the Abbasids policy of oppression, espionage and tyranny against its own people including the sacred family of Nabi Muhammad had been increasingly harsh and cruel. This led to countless revolts and many difficulties for the empire/regime. Many at this time felt that the Islamic empire had become more like the courts of the Persian Kings and Roman Empires known in the pages of history for such atrocities and who were more concerned with worldly rule. Ma'mun ibn Rashid devised a plan to end these difficulties which the 70 yrs. old policy of his Abbasid predecessors could not solve.

To accomplish this end, in 201 AH. /823 CE he chose H. 'Ali ibn Musa to be his successor. He knew the Persians had a deep love for Ahlul-Bayt. In order to put this plan into effect he had H. Ali ibn Musa (RA) relocate from Medina to Merv and even minted coins in H. 'Ali ibn Musa's name. H. 'Ali ibn Musa left his wife and only son Muhammad ibn 'Ali later known as Muhammad al-Jawad al-Taqi in Medina. It was a long journey to Merv, Iran. This was the

first Muharram in 201 AH that set the tradition, beginning in Persia were throngs of people throughout the Hejaz would make pilgrimage to the shrine of Imam Hussein. Just as H. Jabir ibn 'Abdullah , 'Ali ibn Hussein and remaining family members of Bani Hashim (RA) did over 150 yrs ago. This is the single most tradition that has frustrated empires/ regimes who fall under the moral scrutiny of the example of Nabi Muhammad (saw) even up to this very day. Once he arrived Ma'mun offered him the Khalifate and then succession to the Khalifate. In reality he wanted to boast of Ahlul-Bayt being in support of his government to the people in order to make his rule acceptable.

In 202 AH/ 824 Ma'mun ibn Harun also forced H. 'Ali ibn Musa (RA) to marry his daughter Umm Habibah. He did this and many other acts to enhance his apparent goodwill among the Persian people who had love for Bani Hashim. Ma'mun invited learned individuals to participate in religious and multicultural debates in his court. This afforded H. 'Ali ibn Musa (RA) a great opportunity to expound the vastness of his knowledge in these large gatherings. This also increased his visibility and popularity which had previously been denied to his ancestors. Ma'mun ibn Harun would eventually consider this decision to be an error. The Abbasids of Baghdad were very unhappy at having a Sayyid among them as a declared successor. The love and attachment of the populace for H. 'Ali ibn Musa included many scholars and government officials. The 'Abbasid family decided to replace Ma'mun and rallied behind Ibrahim ibn Mahdi ibn Mansur. Ma'mun sought to remedy this problem and had H. 'Ali ibn Musa poisoned. 'Ali ibn Musa was poisoned through grapes in Tus on his way from Merv to Baghdad along with Ma'mun. 'Ali ibn Musa arrived at the house of his old freeing Aba Salat and told him:

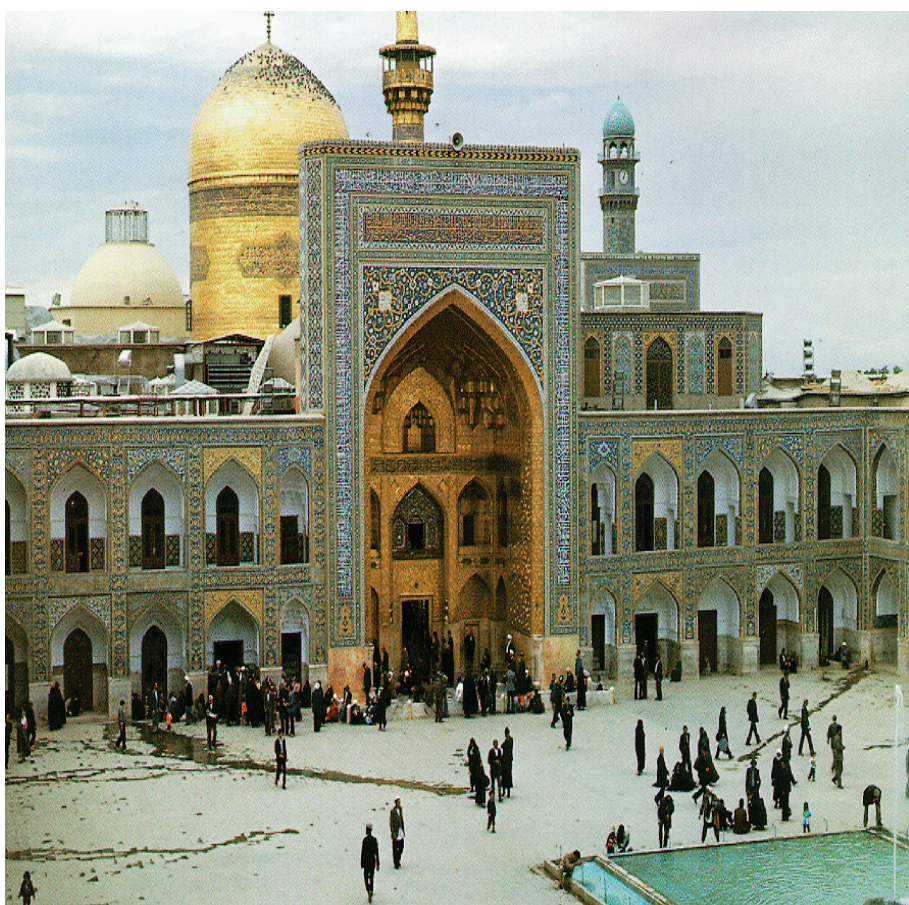
“Collect the carpets of the house and do not allow anyone to enter the house, as this is the time when my soul will depart and I want to die on the Earth like my grandfather Hussain ibn 'Ali.”

Ma'mun stood next to his pillow which was head side. 'Ali ibn Musa opened his eyes and said to him:

“Have good conduct with my son Muhammad Taqi for his death and yours are close to each other and do not have much distance between.”

He was buried in Tus, Iran, which is now called Mashhad. On the night of ‘Ali ibn Musa death he saw his grandfather Nabi Muhammad in a dream (saw) who said:

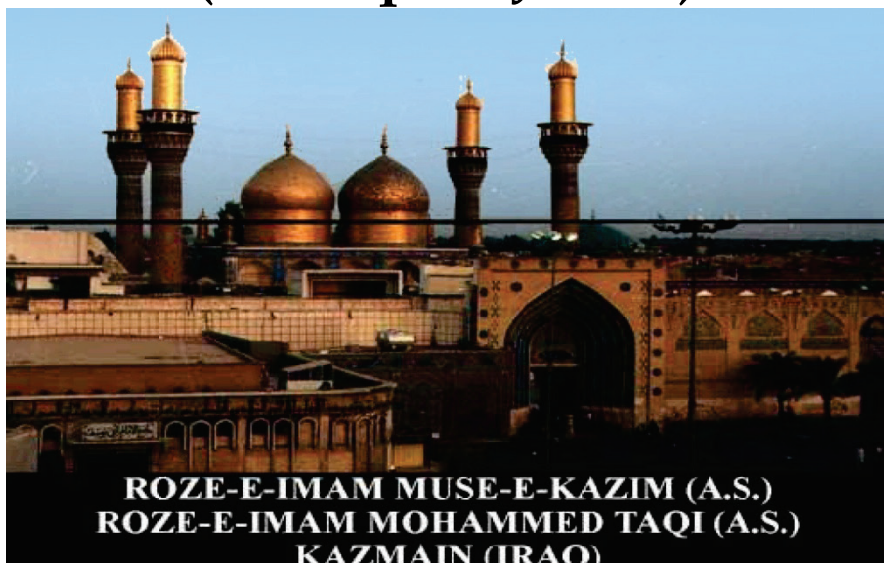
“Come to us tomorrow, what we have for you is better than the condition that you are in now.”



CHAPTER 7

Muhammad ibn 'Ali

(Al Taqi Al Jawad)



Muhammad ibn 'Ali (RA) was born in Medina Rajab 10 195 AH. He would maut in Baghdad, Iraq 29th Zeeqad 220 AH at 25 yrs of age. His mother was named Khaizuran (RA) also known as Sabika a woman from the family of Umm Mu'mineen H. Maria Qibtaya (RA). He was only 9 at time of his fathers murder. He was the shortest lived amongst these Imams. It had become an undeniable fact that his father being called from Medina to Tus in Iraq was a political game played by Ma'mun to get the sympathy and support of the Persians. Once this was achieved he had 'Ali ibn Musa poisoned to get him out of his way. He returned to Baghdad victorious. He began a policy of reconciliation with 'Abbasid elders and those who had inclinations or

connection to Ahlul-Bayt. Ma'mun would also continue the favors shown to Ahlul-Bayt. Indeed he made it a political necessity that he did not alienate his Persian friends and supporters. Therefore he not only appointed prominent friends of Ahlul-Bayt but he also showed particular favor publicly to the descendants of the deceased 'Ali ibn Musa.

One day when 'Muhammad ibn 'Ali was 9 yrs Ma'mun ibn Harun went hunting and Muhammad ibn 'Ali was standing silently by the side of the road where some children were playing. Ma'mun entourage came that way. Seeing Mamouns entourage the children ran away but Muhammad ibn 'Ali remained standing at his place. Noticing this Ma'mun stopped his carriage and asked "Young man why didn't you run away like the other children? Muhammad ibn 'Ali replied calmly "Neither had I committed a crime, nor was I blocking the way." Why should I run away or be afraid. I also know that you will not cause unnecessary trouble if your way is blocked. Ma'mun was surprised at this mature reply and asked him his name. Muhammad gave the reply. Whose son are you asked Ma'mun? Son of 'Ali ibn Musa. Ma'mun rode on. During his hunt his hawk returned to him with a fish in its beak. Ma'mun was surprised. He returned back to Baghdad where Muhammad ibn Ali was amongst the same group of kids who were playing near ibn 'Ali. Ma'mun hid the fish in his palm and asked Muhammad ibn 'Ali tell me what is there in my fists. Muhammad ibn Ali replied " Allah created clouds between sky and earth. The hawks of Kings sometime catch fish with its claws and bring it to the kings. They hid it in their fist and asked a member of Ahlul-Bayt "Tell me what is there in my fists? Ma'mun said truly you are the worthy son of 'Ali ibn Musa and took the young Muhammad ibn 'Ali with him and let him live in a nearby house next to the royal palace.

Ma'mun ibn Harun convened many conferences in which many intellectuals and scholars would attend to listen to the young Muhammad ibn 'Ali. There was anxiety to see this unequal match where a boy of 12 was to contest with the seasoned renowned Chief of Justice of the Abbasid Empire. Historians record that besides dignitaries and nobles, 900 seats were reserved for scholars alone. Ma'mun's reign is described as the golden age for learning in the Islamic world. This famous contest between the young Muhammad ibn 'Ali and Yahya ibn Akhtam the scholar and Chief Justice for Abbasids has been recorded by many historians who wrote how at the commencement of this contest Ma'mun said :

“Did I not tell you that the people of Ahlul-Bayt of Nabi Muhammad (saw) had been gifted with special knowledge, none could even cope with the children of this elevated house.”

The excitement of this gathering was so great, that everyone present unanimously exclaimed Ma'mun's guess was correct and that Muhammad ibn 'Ali was a matchless person. It was there and then Ma'mun would marry his own daughter Umm Fadl to Muhammad ibn 'Ali. It is reported that Muhammad ibn 'Ali recited the marriage Khutbah. This address became so famous that this Khutbah has been recited at weddings everywhere throughout the Islamic world ever since. Overjoyed at this occasion Ma'mun displayed full generosity, giving away millions to the poor.

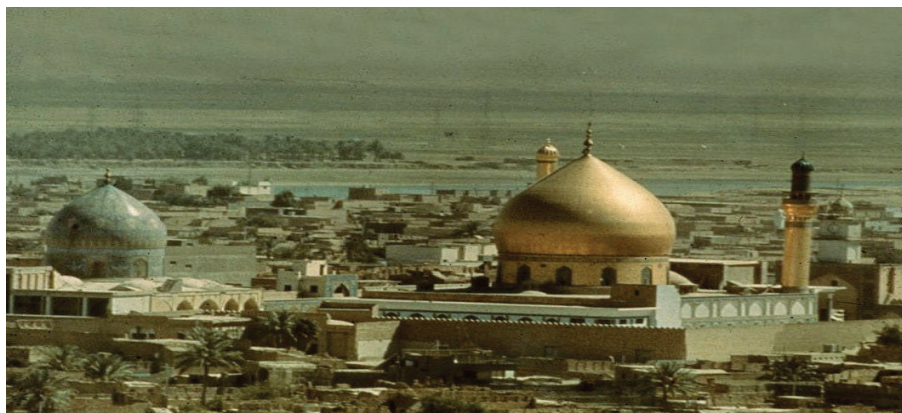
According to Yaqubi he states : “Ma'mun bestowed upon the bride and groom 1,000 dirham's and said “ Surely I would like to be a grandfather in the line of The Messenger of Allah (saw) and 'Ali ibn Abi Talib (RA).

Many thought that the new relationship i.e his becoming the son in

law to the most influential monarch of his time, must influence his pattern of life and change his manners altogether. It may be noted here and it has become quite clear that spiritualism which was the chief characteristic of the blessed household of Nabi Muhammad (saw) has always stood against worldly rulers. Neither Umayyads, Abbasids or any corrupt regime could escape this fact. These regimes and all other corrupt regimes past and present have always been at war with the moral standards set by this blessed house. Muhammad ibn 'Ali refused to stay in the royal palace and instead lived in a small house and continued the ethics of a simple and humble life-style. After a year Ma'mun realized that Muhammad ibn 'Ali was not happy with staying in Baghdad so he allowed the couple to live in Medina. On Muhammad ibn 'Ali's return to Medina he maintained his ancestral unimposing behavior, no body-guards, no pomp, no restrictions on who could meet him and no discrimination whatsoever. All those who visited Medina saw the successor of H. Ja'far Sadiq (RA) seated on the same mat, instructing gathering towards piety and patience. Muhammad ibn 'Ali imposed the same restrictions on Umm Fadl as his ancestors had done in the case of their wives. He did not care much about the fact that Umm Fadl was a princess. Although she lived with him, he married another lady who was a descendant of H. Ammar ibn Yasir (RA). Allah continued the line of Muhammad ibn 'Ali through this union and she gave birth to Ali Naqi. Ma'mun m. 218 AH, 833 AD as long as he lived no harm could come to Muhammad ibn 'Ali. Ma'mun ibn Harun was succeeded by his brother Mu'tasim ibn Harun. His niece began to write him complaining more than she did during the reign of her father because Ma'mun always rejected her complaints. But Mutasim ibn Harun was very jealous of Muhammad ibn 'Ali from the outset. He had before opposed the marriage of Umm Fadl to him. He took these complaints as a chance to finally settle his differences in this matter. Muhammad ibn 'Ali fame as a scholar and his fame for his

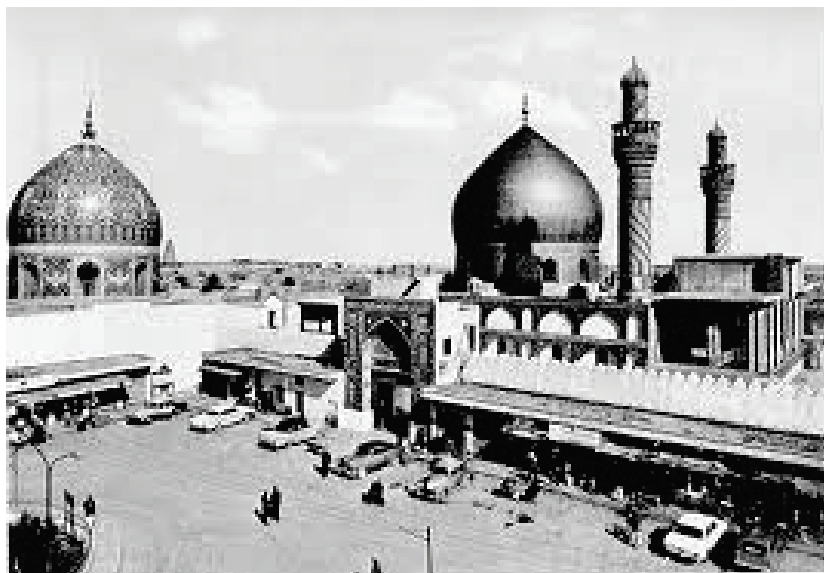
renown noble character annoyed Mutasim.

It is a well known fact that H. Muhammad ibn 'Ali gave all this money to the poor instead of spending it on himself. His wife Umm Fadl daughter of the Ma'mun did not like this at all and complained to her father this. Ma'mun was very familiar with the ways of Ahlul-Bayt rejected her complaints and ordered her to behave like the wife of an Imam from Ahlul-Bayt. The failure of his political tactics intensified his resentment. All these factors irritated him into enmity. It was in the 2nd year of his reign he summoned Muhammad ibn 'Ali from Medina to Baghdad ordering his governor in Medina expressly about it. Muhammad ibn 'Ali was compelled like his great ancestors were compelled to set out leaving his son 'Ali ibn Muhammad (Naqi) with his mother in Medina. The first year after Muhammad ibn 'Ali's arrival Mutasim ibn Harun didn't do anything. He was hoping Muhammad ibn 'Ali would conform to the royal way of living and this would be a source of embarrassment for Ahlul-Bayt. But when his popularity increased through mannerism and example, Mutasim had to act in order to stop this and resorted to the same silent weapon all his ancestors used, poison to eliminate this thorn in his heart. He was buried along side his grandfather Musa ibn Ja'far. Because these two Sayyid were known for their suppression of anger that their burial site is called Khazimain - two Khazims - the two enduring ones. His descendants today are called Razavi Sayyids.



CHAPTER 8

'ALI IBN MUHAMMAD (AL HADI AL NAQI)



Ali Ibn Muhammad was born 214 AH in Subra, a suburb of Medina which was built under the instructions of his great grandfather Musa ibn Ja'far. He was born when his father was 19 yrs. Old. Ali ibn Muhammad's lineage came from Ahlul-Bayt on one hand and from a righteous mother and blessed Lady. His Mother's name was H. Samaanah who was progeny of H. Ammar ibn Yasir the well known Sahaaba of Nabi Muhammad (saw) and Shaheed under the banner of H. 'Ali ibn Abi Talib in the battle of Siffeen. From 4-10 yrs old His father frequenting the Mosque of Nabi Muhammad (saw) for prayer and Ibadah (worship) left a deep impression on him. His father was assassinated when Ali ibn Muhammad was 10 yrs old. Mutasim then ordered Umar ibn Faraj al Rukhtani As-Sijistnai (One of the Abbasid official secretaries who had purchased land for the founding of Samarra) to find a teacher in Medina that would teach this young boy and mislead him. He found a man named al-Junaydi who immediately set to work. However he would often give reports of the young boys intelligence and give him perspectives on literature he hadn't thought of. Ali ibn Muhammad provided an comprehensive understanding and explanation of Holy Qur'an. al-Junaydi eventually concluded that Ali ibn Muhammad's intelligence at 10 yrs could only be from divine causes and dropped what ever animosity he had with the descendants of H. Fatimah Zahra bint Nabi Muhammad (saw).

Mu'tasim ibn Harun maut in 842 when Ali ibn Muhammad was in his 20's At Tabari reported:

“ His regular doctor had died the previous year and the new physician did not the normal treatment which was the cause of the Khalif illness and eventually his death.”

He was succeeded by his son Wathiq ibn Mu'tasim. During this period Ali ibn Muhammad continued in peace to utilized Masjidul Nabi (saw)

as the place to teach people about knowledge, principles and morals derived from Islam. Due to his adab people were loyal to him in Medina. Wathiq ibn Mu'tasim would maut from high fever after reigning for 5 yrs. His brother Mu'tawakkil ibn Mu'tasim would take the throne in 847 in Samarra. The wali of Medina Abdullah ibn Muhammad despised Ali ibn Muhammad and reported to Mu'tawakkil that Ali ibn Muhammad was plotting a revolt. When Ali ibn Muhammad learned of this he immediately sent a letter reassuring Mu'tawakkil that he had no such intentions and that in reality Abdullah ibn Muhammad harboring hatred for Ahlul Bayt. Mu'tawakkil responded with a letter of his own stating that he deposed of the wali and that he should come to Samarra so that the Khalif could protect him. Mu'tawakkil ordered Yahya ibn Harthama to go to Medina and investigate Abdullah's claims and bring Ali ibn Muhammad to Samarra. Ali ibn Muhammad knew that the meaning behind this letter was to banish him from Medina. He also knew if he rejected the invitation he would be forcibly removed, which was a situation he wished to avoid. Yahya searched the house and found only copies of Qur'an. Yahya forced Ali ibn Muhammad and his family to leave Medina towards Samarra. There caravan stopped in Baghdad, were Yahya visited the governor Ishaq ibn Ibrahim ad Dahiri. The two talked and the governor warned Yahya that if he were to say anything about Ali ibn Muhammad that was negative, Mu'tawakkil would have him killed and the blame would be on Yahya's shoulders for the maut of a member of Ahlul Bayt on the day of Judgment. After arriving in Samarra Yahya met Mu'tawakkil and only spoke good things about Ali ibn Muhammad and that he didn't find anything to support Abdullah's claims. Mu'tawakkil dropped his animosity towards Ali ibn Muhammad and even met with him. Even though he had no legitimate issue with Ali ibn Muhammad he still suggested he stay in Samarra and placed him under house arrest.

While under house arrest Mu'tawakkil maintained a peculiar relationship with Abdullah ibn Muhammad. Mu'tawakkil trusted and turned to Ali ibn Muhammad for jurisprudence and legal predicaments though he still held resentment toward Ali ibn Muhammad. On one occasion, Mu'tawakkil organized a conference to be held in his palace. He asked ibn Sakkit to ask Ali ibn Muhammad a question he thought he couldn't answer so Mu'tawakkil could embarrass and

defame Ali ibn Muhammad before the conference of 'Ulama and Fuqaha. Not only did Ali ibn Muhammad answer ibn Sakkit's questions but he also answer the question that Yahya ibn Akhtam had been told to prepare as back up. Despite ibn Sakkit being bold enough to take on this task he was killed by Mutawakkil when the latter asked him:

“ Are my sons more respectable than Hasan and Hussein?” to which ibn Sakkit replied “ Ameerul Mumineen Ali’s slave Qambar is more respectable than both your sons.!”

Mu'tawakkil had his tongue cut out on the spot causing his death. In addition to this attempt to humiliate Ali ibn Muhammad he began to implement severe penalties to anyone found to be giving Ali ibn Muhammad and his family gifts, money or even obtaining Islamic knowledge from them. Despite living under house arrest he was arrested on several occasions on suspicion of revolt. Each time he was cleared of the charges. Now Ali ibn Muhammad was in his 30's and Mu'tawakkil ibn Mu'tasim had been persecuting Ahlul Bayt and their supporters for many years. This Tyranny culminated with the order and destruction of the shrines of Karbala and Najaf, ploughed the area in order to flood it with the Euphrates water. Mu'tawakkil ibn Mu'tasim grew tired of how the masses preached about Ali ibn Muhammad sublime character and morals. Along with certain Shi'a

groups who constantly promulgated how Ali ibn Muhammad and previous descendants of H. Fatimah Zahra was more worthy of the Khalifate. Mutawakkil at this point ordered several non Muslims to murder Ali ibn Muhammad. After explaining what he wanted done, several palace guards arrive with Ali ibn Muhammad when Mu'tawakkil saw him he began to reflect on his order and became shaken and afraid for his afterlife. He immediately embraced Ali ibn Muhammad calling him Sayyidi i.e. my master, and kissed him on the forehead. Mu'tawakkil's actions confused the men and they refrained from killing Ali ibn Muhammad. He gave up killing Ali ibn Muhammad and resorted to humiliation again.

It has been recorded on one occasion Mu'tawakkil ordered Ali ibn Muhammad along with officials and notables (so it would look like the order wasn't only for him) to travel on foot during a very hot summer while he rode upon his horse. After almost suffering a heat stroke Ali ibn Muhammad recited the following Quranic ayah:

“ Enjoy yourself in your abode for three days, that is a promise not to be belied.”

This act of savagery provoked Ali ibn Muhammad to foretell his death because within three days of that event plotters (Turkish assassins) assassinated Mutawakkil in 250AH / 861, one of the assassins was actually his son Muntasir. Muntasir ibn Mu'tawakkil along with his Turkish faction came smoothly to the throne. He revoked the tyrannical rulings of his father which brought about a sigh of relief for the Muslim empire after having withstood 14 yrs of tyranny. He also favored the descendants of H. Ali by reinstating the Ziyarat i.e. the visitation to

Karbala and Najaf, returning the Awqaff (trust) to Bani Talib, he also

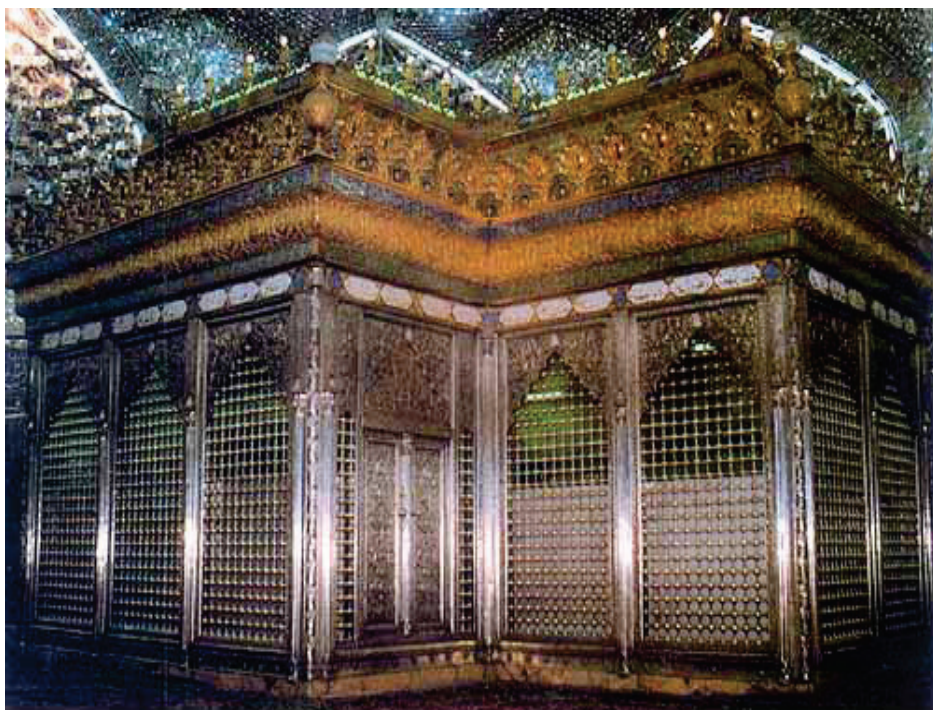
returned the Fadak to the progeny of Hasan and Hussein and stopped campaigns and harassment against Shi'a communities. It was at this period that Imam Bukhari and Imam Muslim al Nishaapuri was busy in their work verifying the authenticity of the circulating hadiths. It was also during this period that the As' Habul Hadith suppressed the Muta'zilite until their movement eventually died down. It was during this period i.e. the first half of his life his teachings was unhampered and continued at and high rate but Muntasirs' reign only lasted for less than half a year ending with his maut from unknown causes in 862. Many suspicion the Turks murdered him for fear he might end their domination over the Islamic Empire. Muntasir did not appoint any successor. The Turkish chiefs held a council to select a successor and they would have nothing to do with Mu'tazz ibn Mu'tasim or his children so they selected a grandchild of Mu'tasim from another son. The Arabs were displeased with the decision but would soon found out that the Khalifate no longer depended on the Arabian choice but had passed on to the Turkish power. Musta'een (a grandson of Mu'tasim from another son) was enthroned but within 4 yrs he was beheaded by his cousin Mu'tazz. However it would be worthy here to note that is was during his reign that the Abbasids' long pursuit of a blessed personality from Ahlul Bayt came to a bloody end.

In 850 CE Mutawakkil ibn Harun brought Yahy ibn Umar from one of the Abbasid provinces in order to punish him after he had allegedly conspired against Abbasid and arranged supporters. Umar ibn Faraj al Rukhkhaj al Sijistani flogged him 18 lashes and imprisoned him in Baghdad in the Matbaq prison before being released. Yahya ibn Umar was a great grandchild of H. Husayn of Karbala on his fathers side and from H. Ja'far ibn Abi Talib on his mothers side. He was virtually boycotted and treated as an conspirator which caused untold hardship on H. Yahya and his family. This left him hard

pressed by his creditors. It is recorded that he sought a grant from Umar ibn Faraj who harshly denied him Yahya ibn Umar then cursed Umar which got him imprisoned but was later set free. He then moved to Baghdad but was still suffering from hardship. He then moved to Samarra but found himself in the same situation and sought a grand again but was harshly denied. Then Yahya appeared in Kufa in 864 CE where he rebelled throngs of Bedouins including a contingent of Kufa rallied around Yahya. They encamped in Fallujah, Iraq in a village known as al Umud. He captured the treasury and openly declared his revolt. He liberated the prisons of Kufa. He then left Kufa for its agricultural land in Bustan where he was met with Zaydis (those who followed his great grandfather Zaid ibn Ali) and Bedouins living near by his following great proportionately. Yahya ibn Umar routed the first Abbasid force sent to kill him. In 864 CE his followers especially the people of Kufa urged him to go out of Kufa to fight which been avoided as much as possible up to this point. Yahya ibn Umar launched a fierce attack but in the heat of the battle his followers lost will and literally abandoned Yahya to a small contingent. His supporters were cut down, Yahya was beheaded and his head and body mutilated. His head was sent to Musta'in who displayed it at the public gate in Samarra, Baghdad.

It is recorded that shortly after this event Musta'een was put to death his assassin carrying Musta'eens' head to the Khalif cried "Here, behold your cousins head", "Lay it aside answered the heartless Mu'tazz who was playing chess "till I have finished the game" After he was satisfied that it was indeed Musta'een head he ordered 500 gold pieces be given to the assassin as the reward. Mu'tazz ibn Mu'tasim had been placed on the throne by the Turks at 19 yrs old. Mutazz was literally surrounded by people who were ready for plot or treachery for or against the Khalif. After putting the former Khalif to death

Mu'tazz ibn Mu'tasim also put his two brothers to death, one of them was the heir to the throne. Throughout this entire period Ali ibn Muhammad was left to his work in Medina but was still kept under close observation. Soon Mutazz ibn Mu'tasim had Ali ibn Muhammad put on house arrest and had him brought from Medina to Samarra. Ali ibn Muhammad would build a house in Samarra and never returned to Medina. Due to his extended stay there and the lack of interference by the regime cause unhindered progress for Ahlul Bayt. It wouldn't be long before his popularity and character would cause scholars and seekers from all over the Islamic world to visit him and learn from him in Samarra. This alarmed Mutazz ibn Mu'tasim so much so that he decided to end Ali ibn Muhammad's life. He ordered his couriers to mix his food with poison in which they did. Ali ibn would soon maut after eating the poisonous food at 40 yrs old. It had been recorded that during his funeral was attended by his only son Hasan al Askari who led the funeral prayer arranged his burial, laying him to rest in his house. His direct descendants are called Naqavi. They primarily reside in Pakistan while a small minority live in India.

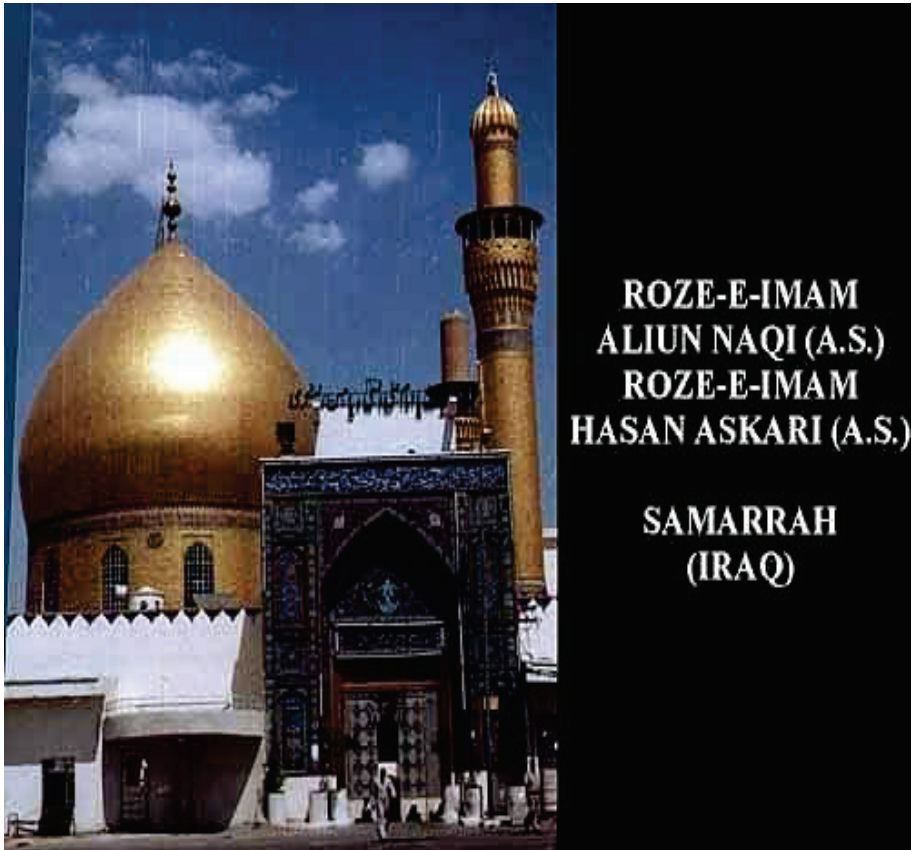


ZARI-E-IMAM ALIUN NAQI (A.S.)
ZARI-E-IMAM HASAN ASKARI (A.S.)
SAMARRAH (IRAQ)

CHAPTER 9

HASAN IBN ALI (AL ASKARI)

(Citizen of a garrison town or Man with a huge army)



Hasan ibn Ali (RA) was born in Medina 232 AH. Hasan ibn Ali was the second son born to Ali ibn Muhammad by the name Muhammad who had pre deceased him. His mother was a bondwoman from An Nawbah named H. Saleel. He had two other siblings Husayn and Aaliyah. Hasan and Husayn sons of Ali ibn Muhammad were given the Kunya ie nickname as Sibtayn named after their great grand parents H. Hasan and H. Hussein Sibtu Rasoolullah (saw). Hasan ibn Ali would spent almost his entire life under house arrest in Samarra in Baghdad. Hasan ibn Ali continued to live under house arrest under the reign of Mu'tazz, Muhtadi ibn Wathiq, Mu'tamid ibn Mutawakkil until his death. (note that though these Khalif were merely puppets for the

Turks and in business with the Khazari Turks Muhtadi ibn Wathiq was the most pious and in every way tried to mimic H. Umar Abdul Aziz.) As for the Askari name one narration states he was named such because he spent all his life in a garrison town. While another tradition states :

“ Once the Khalif called Hasan ibn Ali to his palace and ordered his army to march pass them in order to impress or dissuade him from revolt. When the march was over Hasan ibn Ali asked the Khalif to look between his two fingers. When the Khalif looked he saw a huge army of lancers and swordsmen who were much greater in number marching pass. He was astonished at this miracle and name him al Askari.

His life from childhood to adult hood was spent in the very house his father was buried in located in Samarra Baghdad. He was kept under house arrest but despite this close guard he still taught people and instructed his followers to the true teachings of Islam. He even wrote or virtually instructed a Tafsir of the Quran which has been mentioned by many historians not without controversy. However, even while living under house arrest he was taken to Baghdad from time to time, questioned and put in prison there. On one such occasion, Hasan ibn Ali was taken by the Turkish guard to Baghdad where he was kept in prison during the reign of Muhtadi ibn wathiq (who after a major conspiracy was assassinated by the Turkish guard in 250 AH at 38yrs old) and then Mu'tamid ibn Mutawakkil (his oldest surviving son) afterwards who ruled for 22 yrs. While he was prisoner in Baghdad there was severe drought. Rain had not fallen for some time and crops were drying up. People were facing famine. A Christian priest raised his hands in prayer and rain fell.

The Khalif became concerned that this would cause the people to

forsake Islam and become Christian. Hasan ibn Ali told the Khalif that when the people assembled for the so called miracle performed by the Christian priest, he would remove their doubts. Hasan ibn Ali was allowed to leave the prison to go were the crowd had assembled to see the miracle performed by the priest. Hasan ibn Ali stood there with the crowd and when the priest raised his hand rain began to fall Hasan ibn Ali told one of his companions to seize the hands of the priest and bring the peace of bone that was hidden in his hands. When this bone was brought before Hasan ibn Ali he said that it was the bone of a Nabi. It was in fact this very bone when raised in prayer that brought the rain to the land out of Allah's mercy. The doubts was removed. Hasan ibn Ali then spread his prayer mat and performed 2rakats of prayer then lifted his bare hands in prayer for rains to come to the land and wipe out the drought. Allah answered Hasan ibn Ali's prayer so much so that the land became fertile and crops began to grow. As a reward the Khalif allowed Hasan ibn Ali to leave the prison in Baghdad and return to his home in Samarra. He was still kept under house arrest and was not allowed to go to Medina.

Hasan ibn Ali lived a short life he only live 28 yrs and endured many hardships. In spite of the fact that Hasan ibn Ali had never given any cause for concern to the Khalifs of his time, The Abbasid envy and jealousy in this matter was so great that they couldn't leave these pious personalities in peace . If these regimes had no fear for the throne then they were afraid of the excellent knowledge and morals exemplified by Ahlul Bayt. In the case of Hasan ibn Ali the same type of jealousy led to the poisoning of Hasan ibn Ali to end his life. A life whose only activity was to teach Islam as Nabi Muhammad (saw) and his blessed ancestors did before him.

It was 280 AH when Mu'tamid ibn Mutawakkil ordered the poison to be mixed in his fruit and given to him. He was buried next to his father

in the same house located in Samarra. With the passage of time that blessed home became into a great mausoleum and pilgrims from all over the Islamic lands came to pay their homage to the two descendants of H. Fatimah Zahra bint Nabi Muhammad (saw).



Khalifa Al-Mamun Ibn Harun-Ur-Rashid



Al-Farghani

Friends of Iblis Khalif Al Mamun & Associate in Crime

AL FARGHANI, Chief Astrological and Astronomical

Advisor along & With So-Called

Sahih Bukhari Hadith Writer Imam Abu Abdullah Al-Bukhari

Brief Biography of Khalifa Al-Mamun:

In 802 Harun al-Rashid father of al-Ma'mun and al-Amin ordered that al-Amin succeed him and al-Ma'mun serve as governor of Khurasan and as caliph after the death of al-Amin. Al-Ma'mun was reportedly the older of the two brothers, but his mother was a Persian woman while al-Amin's mother was a member of the reigning Abbasid family. After al-Rashid's death in 809, the relationship between the two brothers deteriorated. In response to al-Ma'mun's moves toward independence, al-Amin declared his own son Musa to be his heir. This violation of al-Rashid's testament led to a civil war in which al-Ma'mun's newly recruited Khurasani troops, led by Tahir bin Husain, defeated al-Amin's armies and laid siege to Baghdad. In 813, al-Amin was beheaded and al-Ma'mun self proclaimed caliph throughout the empire.

Internal Strife When & How Al-Mamun Murdered Islam's Imams

There were disturbances in Iraq during the first several years of al-Ma'mun's reign, while the caliph was in Merv. On November 13, 815 **Muhammad Jafar** claimed the Caliphate for himself in Mecca. He was defeated and he quickly abdicated asserting that he'd only become caliph on news that al-Ma'mun had died. Lawless in Baghdad led to the formation of neighborhood watches. When in A.H. 201 (817 CE) al-Ma'mun named Imam Reza the Seventh descendent of Muhammad (SM) his heir, this was not accepted by people in Baghdad. This was a political move by al-Ma'mun since most of Persia was sympathetic to the Hashemites. Al-Ma'mun's opponents in Baghdad gave allegiance to Ibrahim ibn al-Mahdi. His forces fought Kharijites, al-Ma'mun's and arrested the neighborhood watch commander Sahl ibn Salamah.

Imam Reza informed al-Ma'mun of happenings in Baghdad and al-Ma'mun set out for the City of Peace on the day the fast ended, April 12, 818. At Tus he stopped to visit his father's grave. On the last day of Safar in 203 AH, al-Ma'mun poisoned Imam Reza through grapes in Toos. Imam Reza was buried beside the caliph's grave. Following the death of Imam Reza a great revolt took place in Khurasan, Persia. Al-Ma'mun wept and mourn for Imam Reza and tried to show himself innocent of the crime. But for all he did, he could not get himself acquitted and prove his innocence. Al-Ma'mun wrote to Hasan ibn Sahl, his governor in Iraq, the Hijaz, etc. informing him of his grief on the Imam's death. The governor fell ill and al-Ma'mun appointed Dinar ibn Abdallah to replace him. Some of Ibn al-Mahdi's commanders deserted him, and he died.

Wars with Byzantine Romans

Theophilus wrote to Al-Ma'mun. The Caliph replied that he carefully considered the Byzantine ruler's letter, noticed it blended suggestions of peace and trade with threats of war and offered Theophilus the options of acknowledging divine unity, paying tax or fighting. Al-Ma'mun made preparations for a major campaign

and died on the way while leading an expedition in Sardis.

Al-Ma'mun's relations with the Byzantine Romans is marked by his efforts in the translation of Greek philosophy and science. Al-Ma'mun gathered scholars of many religions at Baghdad, whom he treated magnificently and with tolerance. He sent an emissary to the Byzantine Empire to collect the most famous manuscripts there, and had them translated into Arabic. It is said that, victorious over the Byzantine Emperor, Al-Ma'mun made a condition of peace be that the emperor hand over of a copy of the "Almagest". Point should be noted that, this was the time when Al-Mamun gathered all the Hadith writer like Bukhari, Tirmidhi, Nesayee, Ibn Mazah, Muslim and Abu Dawuds etc.

Al-Ma'mun's Reign

Al-Ma'mun conducted, in the plains of Mesopotamia, two astronomical operations intended to determine the value of a terrestrial degree. Almanon crater, on the Moon, has been named in recognition of this caliph's contributions to astronomy.

The mihna, or 'ordeal,' is comparable to Medieval European inquisitions only in the sense that it involved imprisonment, a religious test, and a loyalty oath. The casualties of Abbasid inquisition would not approach a fraction of those executed in Europe under similar circumstances. In the effort to centralize power and test the loyalty of his subjects, al-Ma'mun required elites, scholars, judges and other government officials to undergo the test, which was a series of questions relating to his own theology and faith. The penalty for failing the mihna could include death.

The So called ulema that Al Mamun captured and appointed them as teachers at the major Islamic law schools became YAZIDI ISLAM (present day) as a religion of legalism from the view point of Al-Mamun. Doctrinal differences between Sunni and Shi'a Islam began to become more pronounced. Ibn Hanbal, the founder of the Hanbali legal school, became famous for his opposition to Al-Mamun. Al-Ma'mun's simultaneous opposition and patronage of intellectuals led to the emergence of important dialogues on both

secular and religious affairs, and the Bayt al-Hikma became an important center of translation for Greek and other ancient texts into Arabic. This Islamic renaissance spurred the rediscovery of Hellenism and ensured the survival of these texts into the European renaissance.

Al-Ma'mun, in an attempt to win over the Shi'a Muslims to his camp, named the eighth Imam, Ali ar-Rida, his successor, if he should outlive al-Ma'mun. Most Shi'ites realized, however, that ar-Rida was too old to survive him and saw al-Ma'mun's gesture as empty; indeed, ar-Rida died. The incident served to further alienate the Shi'ites from the Abbasids, who had already been promised and denied the Caliphate by al-'Abbas. Later Ma'mun, fearing an uprising, had Ali Ar-Rida poisoned.

The Abbasid empire grew somewhat during the reign of al-Ma'mun because of his ideology to ignore Holy Quran by inventing his own mythology of Islam by inventing Hadith by the active cooperation of Bukhari, Authentic Hadith, Abu-Dawud, Ibn Mazah and others.

Death

One Day Al-Ma'mun was sitting on the river bank telling those with him how splendid the water was. He asked what would go best with this water and was told a specific kind of fresh dates. Noticing supplies arriving, he asked someone check whether such dates were included. As they were, he invited those with him to enjoy the water with these dates. All who did this fell ill. Others recovered. He encouraged his successor to continue his policies. Al-Ma'mun died near Tarsus and the city's major mosque contains a tomb reported to be his. He was succeeded by his half-brother, al-Mu'tasim.

“So Called Imam, The Notorious Bukhari (194 -256) Hijri”

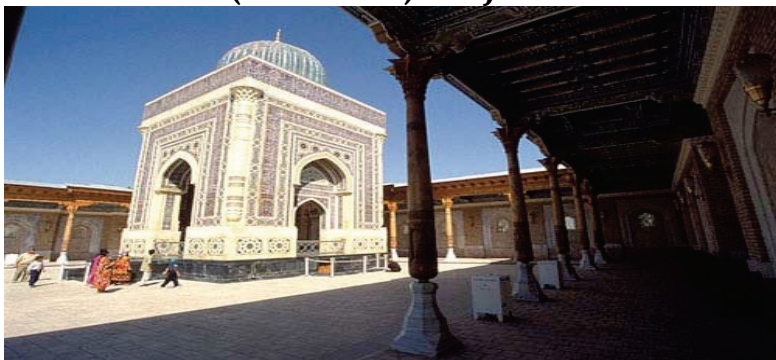


Figure 75: In 1996, His Eminency Dr. Alam Has visited the So-Called Hadith Writer, with the Religious Minister of Iraq, Iran, Libya, Kuwait, Jordan and Russian so-called Religious Leader Zia Uddin Baba Khan

His Eminency also Proclaimed Soviet Russia would be divided & All Muslims would be free

His Early Years

So-Called Imam Abû `Abdullâh Muhammad ibn Ismâ`il al-Bukhârî was born on the 13th of the Islâmic month of Shawwâl, 194AH, in the famous city of Bukhara, of the land "beyond the canal" - present day Uzbekistan -. The father of Bukhârî, Ismâ`il ibn Ibrâhîm ibn Mughîrah al-Ja`fî, During infancy his father passed away and his mother took on the entire responsibility of bringing him up. Bukhârî was by born blind. He had recourse to many famous and skilled doctors of his time but their treatments made no difference. His mother cried out for help in the court of Allâh the Almighty, for her child and begged for the restoration of his eyesight also security of her bastard child Bukhari. At last, "the river of mercy flowed over her," and Almighty Allâh accepted her invocation and restored the sight of her son because Every mother's prayer are accepted, even the Almighty accepts prayer, if the mother is a prostitute. This is the Will of God in accordance of Quran.

It is very painful to state that, the prophet Mohammad (SM) the

founder of Islam, when he started his new religion in Holy City Makkah by the order of Almighty God, God of Abraham, Moses and Jesus as well as the God of Devils, Prophet's family members, cousin brothers and close relative like Umayya, Abu Zahel, Abu Lahab, Abu-Sufiyan, Henda (Wife of Abu Sufiyan), Mughira Ibn Hesham, Moawaiya ibn Abu Sufiyan, Yazid Ibn Mowaiya as true follower of devil by the influence of fanatic Jews and Christians had been trying to destroy the back bone of new religion "Islam".(In Accordance of Holy Quran, Sura Kalam, those who criticize directly or Indirectly to Prophet Mohammad (SM), he is a Bastard in accordance of Holy Quran. (Sura Kalam, Chapter Mughira Verse 1-16).

Anybody criticizes the Holy prophet like Walid Ibn Mughira, The Almighty God declared in the Quran Surah Al-Qalam (Verse 1 to 16) that, "if anyone criticizes Prophet and his mission is a Bastard along with nine other bad characteristics", in accordance of Surah Al-Qalam. Mughira was one of the most influential leader of Holy City Mekkah. Mughira and his followers main function everyday was to loot and rob merchandise and properties also abuse women of pilgrims those who use to come to Mekkah for pilgrimiage in accordance of Quran Surah Quresh. There are two Surahs such as Surah Al-Qalam and Al-Quresh to explain about Mughira and his followers Punishment from Almighty Allah as well as to message to correct theirself. Resembling Walid Ibn Mughira the enemies of Islam and Prophet Mohammad (SM) are as follows: Abu Lahab, Abu Jahel, Ummaiya, Abu Sufiyan, Henda, Muawiya, Yazid Ibn Muawiya, Marwan, Abbasiya and Ummaiya Dynasty's so-called Islamic Rulers Al-Mamun EXCEPT Umar Ibn Abdul Aziz. It may be mentioned here, the cunning Jews and Christians had made a long term conspiracy to eliminate Islam after the battle of Jonge Ahzab in Madina and immediate after Prophet's expiration from Earth to Heaven.

Primary Education and Interest in Hadîth

When Bukhârî reached the age of ten and after acquiring his elementary education, Almighty Allâh inserted the interest in the

science of Ahadith into his heart and he obtained admission in the Hadith class of Bukhara. He obtained his educations after vigorous study. A year later, he had such a good retention of the text and chains of transmission of Ahâdith, that sometimes teachers got their corrections from him. Please note that these are false proclaimed and fabricated information to misguide the universal truth and literate/Knowledgeable/intellectuals. All the of the abovementioned proclamation of Bukhari as well as Abu Huraira are all false, fabricated cock and bull story.

How it is possible at ten years old blind bastard dare to teach their teacher, it is the camoflexing game of the Abbasiya ruler Al-Mamun to upgrade the Bukhari's status for his personal use to strengthen his position of self proclaimed Khelafath. Al- Mamun had killed several direct descendents of Prophet Mohammad (SM) such as Imam Muslim, Imam Reza and Imam Hanbal. He imported the bastard Bukhari, when he was exiled by the Government of Uzbeksitan Terretory.

Point to be noted here, Whom actually gave him his proclaimed knowledge? The author of this book stated that as follows, Bukhari was born in Uzbekstan as blind. His so called father died but he was a bustard child given birth by his Mother even she faced awkard situation with this child, she cried and cried every moment for safety and security of the child and open his eyes. Finally, almighty God accepted her prayer, at the age of sixteen, he was no more blind cured by his mother's prayer. People had asked this child, "who was your father?" again he falsely proclaimed his father's name and he created chaos and complexity around the city where he was born. Finally the Ruler of Uzjbekistan deported Bukhari along with his mother from Uzbekistan but he managed to reach Baghdad. Bukhari's cunningness and malpractice ideology again got him thrown out from Baghdad city. A Arabian robber bought him to Holy City Mekkah. When this was taking place the present day Abbasiya emperor was Al- Mamun (198 - 0218 A.H.). A marchent from Syria bought him from Mekkah in

exchange of 5 Dinar as a slave for personal use but later sold for 7 dinar to the Abbasiya Ruler's counsel members, whom later placed him to the self proclaimed Seventh Khalif Al-Mamun. By this time Abbasiya Khaliph Al-Mamun took the interest upon him by the influence of his astrological adviser Al-Farghani to write and compile hadith such as Bukhari, Abu Dawud, At-Authentic Hadith, An-Nasa'I, Ibn Majah in the name of so-called "Seha-Sitta". Among all few hadithes are bogus and non-authentic, false fabricated and groundless. Even though they have used some prominent ideal person like Imam Hanbal, Imam Malik, Prophet's second wife teen aged Aysha even though she didn't know the criminals have used her name for false hadith.

All the hadith written and compiled after 195 years of Prophet Mohammad (SM) expiration.

Another number one criminal Jews, Abu Huraira Munafek Muslim friend of Mowaiya and his associates. He had given thousands and thousands of False statement to prepare Bukhari's false Hadith book named "Shohi Bukhari"

His False Proclamation of Memory

The false proclamation made by the Abbassyia Rulers after 195 years of the holy departure of Hazrat Mohammad (SM) founder of Islam. Enemy of the Prophet family members made an long term conspiracy to compile and write the hadiths by the Non- Arab cunning pick-pocket like Bukhari, Abu Dawud, Tirmizi and other so called hadith compiler. The Imam Muslim was one the Prophet's direct discendent, When he became one the most renown scholar in Quran and Hadith, even at that time there was no Arab Scholar from Madina or Mekkah to compile the real Hadith. The Situation of Prophet's discendents were not allowed to peacefully live in Mekkah or Madina. Because He found out about the Abbasiya rulers conspiracy to compile many false Hadith book such as the compiler name, Bastard and blind Bukhari, Tirmizi

compiled by another cheater Sammael Tirmizi, Abu-Dawud compiled by Mr. Abu Dawud, Nassae by Ibn Nessae, Ibn Majah and Muslim compiled by Imam Muslim whom was mentally upset and angry at near Madina Mosque, he arranged one room and sat there with his writing tools, food for one month (dry dates) also water supply along with animal skin. At first He did not sleep for first seven days, by very hardship he examined the Bukhari's false Hadith book as well as the so-called real book which was named "Sohi Bukhari Sharif".

Imam Muslim, as Islamic Scholar an inhabitant of Madina studied in Egypt and Parsia to acquire vast knowledge of Quran and Hadith, He immediately rejected all the Bukhari's compilation of so called Bukhari Sharif and started compiling his own authentic Hadith book, but he did not succeed to write a single page. He was killed by the Abbassiya Ruler Al-Mamun. Please note that currently, the Muslim Sharif was not written compiled by Imam Muslim. All of the Prophet's descendents escaped from Madina and Mekka towards Indonesia, Malaysia, Syria, India, Pakistan, Burma, Sudan, China, Afghanistan, Shemarkand Bukhara, Uzbekistan, Taskan, Turkey, Iraq and other Muslim territories.

Bukhârî was a man of devil attitude also a friend of Iblis. Bukhari's false proclamation about his early period of acquired knowledge of memorised seventy thousand Ahâdîth and later in his life, this figure reached three hundred thousand. Of these, one hundred thousand were sahih (rigorously authenticated) and two hundred thousand were not sahih (hasan, da'if, etc).

Please note that, in accordance of Bukhari's proclamation at the age of 21, he was a slave of Al-Mamun Seventh Khalifah of Abbassiya Dynasty. He proclaimed that, when he was correctly compiling the hadith for the authentication "before starting to compile each hadith, at first he took full shower for his self purification,

secondly he took Odhu/ablution and than he prayed two Rakat Nofol prayer for his protection finally to establish connection with Prophet Mohammad (SM) spiritually his final step was to meditate 3 to 4 hours to compile each hadith by the approval of Prophet thru his spiritual connection. It should noted that, he authenticated on the abovementioned process app. 9,000 Hadith out of 600,000 Hadith.

We have a question now,

how many years did slave Bukhari was alive?

62 years

At which age did he start compiling?

At the age of 21

At which age did he finish his research, compilation and authentication of Hadith?

About 15 years from the time he started compiling the hadith at the age of 36.

Bukhari had presented the so-called "Shohi Bukhari" to Khalifa Al-Mamun with the direct influence of the devils and cooperation by the fanatic Jews and Christian authority concerns.

If you can think with Your general common sense, with mathematic knowledge please come forward and have your own theory of explanation. According to Bukhari from 600,000 false hadith, which was compiled by him and again corrected from them 240,000 correct hadith book name "Shohi Bukhari".

Suppose it takes 4 hours to correct ONE hadith, Now my concern is, how can he correct app. 9,000 hadith from 600,000 within 15 years or to till he lived? Even if he were an angel he could not have finished the compilation of the Hadith in 15 years or his lifetime of 62 years because he was thrown out by the half

brother Mutasim Billah the Eighth Khaliph of Abbasiya Dynasty. Mutassem Billah had understood Bukhari's camouflaging game and he recalled him to his court along with Al-Mamun's chief astrological adviser Al-Farghani also immediately ordered the chief justice to exile them to their own countries within seven days.

If they did not obey the Khalifh's order, they shall be killed if they were found anywhere in Baghdad. Accordingly, Bukhari at the age 36 escaped from Baghdad towards Mekkah secretly and he never gave his real identity to anyone. He was also attacked by many incurable diseases like Leprosia, kidney, heart again blindness. By this time his mother had passed away, now there were no one to pray for him, even no women had accepted him as husband because all the diseases. His face had become ugly even the devil was scared of him because his contribution is more than the Devil (Iblis)'s contribution against Islam.

Finally, a Uzbekistan group of Hajjis introduced and caught him and asked for his identification. There were literate middle age and old age pilgrims, some of them had known about Bukhari and they cordially invite him to return back to his home land Uzbekistan. He understood that the correct government will withdraw his detention order in exchange of big amount of money thru the pilgrims. Finally, at the age of 47 he returned back to his mother land with blindness and other incurable diseases. He spent last 15 years of his life with very hardship and sufferings of many diseases which led him to Jahannam at the age of 62. His grave is at Bukhara, Uzbekistan getting burnt day by day by the hell fire.

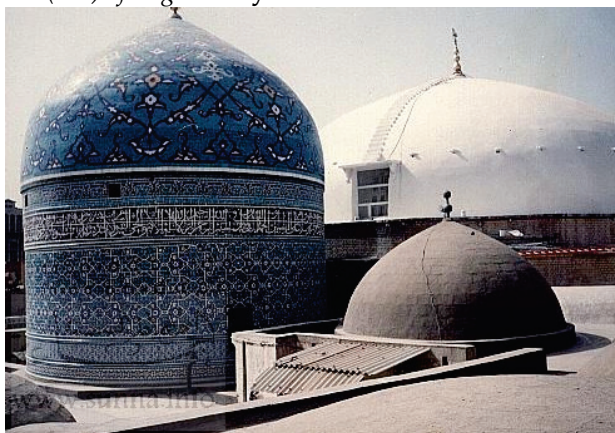
Al-Ma'mun's Ending

Politically the position was less rosy. Al-Ma'mun was unable to recruit sufficient forces to replace the old 'Abbasid army that had been destroyed in the civil war, and he became increasingly dependent on his younger brother, Abu Ishaq, who had gathered a small but highly efficient force of Turkish mercenaries, many of them slaves or ex-slaves from Central Asia. When al-Ma'mun died in 833, Abu Ishaq, under the title of al-Mu'tasim, succeeded him without difficulty. Al-Mu'tasim was no intellectual but rather an effective soldier and administrator. His reign marks the introduction into Iraq of an alien, usually Turkish, military class, which was to dominate the political life of the country for centuries to come. From this time Iraqi Arabs were rarely employed in military positions, though they continued to be influential in the civil administration.

GHAUTH-AL-A'ZAM MUHYUDDEN SHAIKH 'ABDUL QADIR JILANI

Radhy Allahu Anh

*The Holy Mazar Sharif of The Great Sufi Saint GaosePak MuhiUddeen Abdul Qadir
Jilani (RA) of Baghdad* **By Side Osman Noormuhammad**





The Great Sufi Saint Founder of Qaderia Sufi Order "Sheikh Abdul Qadir Jilani (R)"

He is Hasani and Husaini:

The most universally acclaimed saint of all times and the most celebrated, in all the aalameen (worlds), among jinn and men as well as among the *arwaah* (souls) and the *malaika* (angels), the beloved of *AllahTa'ala* who throughout history has been showered the titles of

muhyudeen (reviver of faith), *qutbRabbani* and *ghauth-al-a'zam* (the greatest helper), Sayyidi wa Imami **Shaykh-ul-Akbar Abu Muhammad Abdul Qadir Jilani, Radhu Allahu Anh** was born in Ramadan 470 A.H/1077 CE in Jilan, Persia. His father's name was Abu Salih, a man of *taqwa* (piety) and a direct descendant of **Hadrat Imam Hassan ibn Ali Rady Allahu Anh**. His mother **Ummul-Khair Fatima** was a saintly daughter of a saintly father *Shaykh Abdullah Sawma'ee* who was a direct descendant of **Hadrat Imam Husain ibn Ali Rady Allahu Anh**.

Thus **Muhyudeen Shaykh Abdul Qadir Jilani** was both **Hasani** and **Husaini**, a descendant of the Holy Prophet, *Sallallahu alaihi wa Sallam*. For this reason, the **Sindhis** for example, lovingly call him "*putarmithe mahboob jo*" (the blessed son of the sweet beloved Holy Prophet), *Sallallahu alaihi wa Sallam*.

Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum

He Reached the Status of Siddiqeen:

The *Holy Prophet Muhammad Mustafa Sallallahu alaihi wa Sallam* is the last Prophet, there is no prophet after him. But people can still aspire to spiritual progress, acquire *taqwa* (piety) and saintliness and become *Awliya Allah* (friends of Allah). And the highest spiritual state after *Ambiya* (prophets), belongs to the *Siddiqeen* (the truthful) that is why the Holy Prophet taught us to make the *dua: Allahummaj 'alna min-as-Siddiqeen* (O Allah make us among the truthful). Well, **Shaykh Abdul Qadir Jilani Rady Allahu Anh** manifested to the world that he ranked among the *siddiqeen* at the ripe age of 18. At that age, his thirst for knowledge and eagerness for the company of the *Awliya Allah* took him to the city of Baghdad.

It is related that as he was about to leave home on this momentous journey, his widowed mother sewed forty gold coins inside his coat as part of his inheritance, and as parting advice told him to be forever truthful. The caravan with whom he was travelling had gone as far as Hamadan when it was attacked by a gang of robbers. In the course of their loot, one of the robbers asked him whether he had anything with

him and he truthfully replied that he had forty gold coins sewn in his coat. The robber obviously thought he was joking and narrated this incident to his chief who decided to come and see this young man. When his coat was torn open, sure enough there were forty gold coins. The gang leader was astounded. He asked **Shaykh Abdul Qadir Jilani** as to why he revealed this when he could have very well kept it secret. **Shaykh Abdul Qadir Jilani** told him that his mother had advised him not to lie and he was duty bound to obey his mother, Hearing this, the gang leader was overpowered with remorse, repented, accepted **Shaykh Abdul Qadir Jilani** as his *Shaykh* and so did all his followers and they went on to acquire *awliayah* (sainthood) themselves. This is how **Shaykh Abdul Qadir Jilani** came to be ranked among the *Siddiqeen*. *Allahummaj 'alna min-as-Siddiqeen, Aameen Yaa Rabbal 'Aalameen*.

Sayyid Hajji Abdul Raheem Bin Sayyid Muhammad Ismail Shirazi has captured the essence of this incident most beautifully in the following verses of his Urdu poem on the *Gauth-al-A'zam*:

*Choron pay tum nay kar kay tawajjoh Abdaal banaaya 'aali shaan
Yaa Gauth-al-A'zam ajab tumhaaree shaan*

Focusing your spiritual glance at the thieves You turned them into great saints O, the great helper, and your stature is truly astounding (*Gulzare Tayyiba*, vol 3, p 18)

*Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum*

Sharia, Tariqa and Haqeeqi Ma'rifa

In matters of *Shariah* (sacred Muslim law), **Shaykh Abdul Qadir Jilani Rady Allahu Anh** followed the *Hanbal Madh-hab* (school of sacred Muslim law) but was an authority on the *Shafi-i-Madh-hab* as well, and a chief exponent of the *Ahl us-Sunnah wal Jama'ah* (the people who follow the *Sunnah* of the Holy Prophet and the *Jama'ah* of his blessed companions). The way to draw nearer to *Allah Ta'ala* is through additional voluntary prayers day and night, through constant remembrance (*Zikr*), unceasing *salawaat* (*Durood*) on the Holy

Prophet *Sallallahu alaihi wa Sallam*, *Sunnah* fasting, charity, *zuhd* (abstinence) and *juhd* (exertion in the way of *Allah Ta'ala*) as exemplified by the Holy Prophet himself. This then is the *tariqa* (spiritual path leading to *Allah Ta'ala*) which is rooted in *sharia* (sacred Muslim Law).

A *Shaykh*, musk-scented in *shariah*, *tariqa* and *haqeeqi-ma'rifa* (knowledge of *Allah Ta'ala*) is able to ascertain the spiritual level of a *mureed* (disciple) and can assign additional *awraad* and *azkaar* (voluntary prayers) to be performed to attain spiritual progress. *Shaykh* Abdul Qadir Jilani learned *tariqa* at the hands of *Shaykh Hammad Bin Muslim al-Dabbas, Rahmatullahi alaih*. Traditionally when someone is appointed a *khalifa* of a *Shaykh* in *tariqa*, he is given a *khirqah*. *Shaykh* Abdul Qadir Jilani was bestowed the *khirqah* by *Shaykh Qadi Abi Said al-Mukhrami, Rahmatullahi alaih*.

The *tariqa* followed by *Shaykh Abdul Qadir Jilani Rady Allahu Anh* came to be called after him the *Qadiriyya tariqa* and it came to be universally accepted as a divinely-guided path to spiritual progress through *zikr* of Allah to polish one's heart of all evil, to lead a virtuous life, to attain the love of the Holy Prophet, *Sallallahu alaihi wa Sallam*, the love of the *sahaba* (companions) and the *Ahle Bayt* (the Prophet's blessed household), the love of the *awliya* (saints), and to follow the *sharia* (sacred Muslim law) according to the teachings of any one of the four *Imams of madh-hab*, that is *Imam Abu Hanifa, Imam Shafi-i, Imam Malik* and *Imam Ahmad bin Hanbal*, may *Allah Ta'ala* be pleased with them all.

Any *tariqa* has a *silsila* or spiritual chain linking the teachings of the *Shaykh* to the teachings of *Rasulullah Sallallahu aliahi wa Sallam*. The spiritual genealogy of *Shaykh* Abdul Qadir Jilani *RadyAllahu Anh* is traced back to the Holy Prophet as follows:

Shaykh Abdul Qadir Jilani, disciple of
Shaykh Qadi Abi Said Ali Mubarak al-Mukhrami, disciple of
Shaykh Abul Hasan Ali Ahmad Qareshi al-Hankari, disciple of
Shaykh Abu Farah Muhammad Yusuf Tartusi, disciple of
Shaykh Raziuddin Abul Fazl Abdul Wahid Abdul Aziz, disciple of

Shaykh Abu Bakr Abdullah Shibli, disciple of
Shaykh Abul Qasim Junaid of Bagdad, disciple of
Shaykh Abul Hasan Siri Saqti, disciple of
Shaykh Maroof Al-Karkhi, disciple of
Shaykh Sulaiman Dawood Tai, disciple of
Shaykh Habib ul Ajami, disciple of
Shaykh Hasan al-Basri, disciple of
Sayyidina Ali ibn Abi Talib, *Khalifa* of
Sayyidina Muhammad ibn Abdillah, *Nurin-min-Nurillah*,

Allahumma Salli wa Sallim wa baarik alaih.

The names in this *silsila* (spiritual chain) are given in the *Tawassul* of *Qadiriyya* in the *kitab Abdul Qadir Fee Eedahittasawwuf* compiled by **Nuriddeen ibn Shaykh Husain Mahmud al-Ghasani** as well as in the biography of the *Shaykh* by **Dr. Zahurul Hasan Sharib**.

Yaa Hayyu Yaa Hayyu Yaa Qayyum.
Yaa Hayyu Yaa Hayyu Yaa Qayyum

Nasiha

Shaykh Abdul Qadir Jilani Rady Allahu Anh taught Muslims and preached to non-Muslims in Baghdad. His *Khutbas* (sermons) and *Nasiha* (advice) have been compiled and handed down through centuries as classics of Muslim spirituality.

His major spiritual works in the field are:

1. *Sirr al-asrar* (The secret of secrets).
2. *Futuh al-ghayb* (Revelations of the Unseen).
3. *Ghunyat al-talibeen* (Wealth for Seekers).
4. *Al-Fat'hu Rabbani* (The Endowment of Divine Grace).

Besides the *Qur'an Kareem* and *Hadith Shareef*, these are required minimum reading for someone who aspires to be an *aalim* (learned). As we read his masterpieces, we are struck by the fact that his style of expression is different from that of any other *Shaykh*, *aalim* or *wali*. He is so much saturated with the spiritual power of *Tawheed* that his exposition and its flow has a spiritually confident personality all its

own so that anyone who reads his *khutbas* spontaneously admits that he is the *qutb-al-aqtaab*, the *Shaykh-ul-Mashaaikh*, the *Gauth-al-A'zam* and much more.... a *Shaykh* who epitomized *mujaddidiyya* (faith revival) and *Awliyah* (sainthood).

Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum

Azkaar, Salawaat and Qasida

The *Qadiriyya tariqa* is a *tariqa* of *Zikrullah*, remembrance of Allah. The plural of *Zikr* is *azkaar*. The *azkaar* and *awraad* (daily voluntary prayers) of *Shaykh Abdul Qadir JilaniRady Allahu Anh* have been compiled in many *kitaabs* (religious books), one of which is *Fuyudhaatur-Rabbaniyya*, compiled by **al-Hajj Ismail Ibn Sayyid Muhammad Sa'eed Al-Qadiri**. It gives the *awraad* and *azkaar* of *Shaykh Abdul Qadir Jilani* for each day of the week as well as for various special occasions.

Then we have the *salawaat (durood)* on the Holy Prophet *Sallallahu alaihi wa Sallam* recited by the *Gauth-al-A'zam* and we have to read *Fuyudhaatur-Rabbaniyya* as well as his major classics to appreciate how profuse *Shaykh Abdul Qadir Jilani* was in sending *salawaat* and *salaam* on the Holy Prophet, *Allahumma salli wa sallim alaih*. His most famous *salaat* is called *As-Salatu Gauthiya* after him while he also recited *As-Salatul Kubra* (The big *salaat*) and *kibritil ahmar* (the philosopher's stone). *Kibritil ahmar* is given in both *Fuyudhaatur-Rabbaniyya* as well as in *Miskaatus-Salawaat* of **Mawlana Muhammad Elias Burney**. "The pholosopher's stone" means something very rare to find.

His emphasis in immersing yourself in the *Asma Allah-ul-Husna* (the most Beautiful Names of *Allah Ta'ala*) until they run through your veins is breathtaking. He has woven a *qasida* (hymn) of 63 verses around this *Asma-ul-Husna* whose opening verses are:

Shara'tu Bi Tawheedil Ilahi Mubasmilaa
Sa Akhtimu Bi-dh-dhikril Hameedi Mujammila
Wa Ash-Hadu Annallah Laa Rabba Ghairuhu

Tanazzaha 'an Hasril Uquli Takammulaa

(Transliteration from *Fuyudhaatur-Rabbaniyya*, p 52)

I start the *Tawheed* of Allah with *Bismillah*.
I will finish with the *Zikr* of Allah, the Most Beautiful.
And I bear witness that there is no Lord other than Allah.
Glorified is He, beyond human understanding, Most Perfect.

And his *qasida Gauthiya* is universally popular. It is chanted from Rabat to Lahor and from Mombasa to Toronto. *Shaykh Abdul Qadir Jilani Rady Allahu Anh* passed away on 11 *Rabi-ul-Akhir* 561 A.H/1166 C.E, at the age of 91. Those in the *Qadiriyya tariqa* recite Qur'an *Kareem* and do *Zikr* on that night. In the Indian sub-continent, it is called *Gyaarween shareef*, or the blessed eleventh night of the month. *Qasida Gauthiya* is also recited. In it, *Shaykh Abdul Qadir Jilani* gives us some of the secrets of his own spiritual stature. Consider the spiritual force with which the opening lines burst upon you:

Saqaanil hubbu kaasaatil wisaalee
Faqltu likhamratee nahwee ta'aalee

When we read the classics of *Shaykh Abdul Qadir Jilani Rady Allahu Anh* like *Sirr al-asrar*, *Futuh al-ghayb*, *Ghunyat al-talibin*, *Al-Fat'hu Rabbani*, and *qasida Gauthiya* and recite the *awraad* and *salawaat* that he recited, we begin to understand why he is considered to be the *Gauthul A'zam* (greatest saint). But the initiate sometimes wonders why he revealed so many spiritual secrets when most other *Shaykhs* are reticent. To answer that question, we will need to turn to *Sayyidi wa Imami Mawlana Abdullah ibn Alawi al-Haddad, Rady Allahu Anh*. In *Gifts for the Seeker*, he explains that *Shaykh Abdul Qadir Jilani, Rady Allahu Anh* had received permission to divulge these spiritual secrets-"for the man who receives such permission is under an order which he can but obey-and the secret of the permission granted in such matters is itself one that cannot be divulged." (*Gifts for the Seeker*, translation by **Dr. Mostafa al-Badawi**, p.11).

Yaa Hayyu Yaa Hayyu Yaa Qayyum.

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Spread of Islam through Sufi Saints

Shaykh Abdul Qadir Jilani, Rady Allahu Anh as the model of a Sufi saint, through his *nasiha*, *azkaar* and *salawaat*, through giving a living reality to Islam, in his complete surrender to the Will of Allah and in his showing of *tawakkul* (trust in Allah) and through his teachings and preaching converted more than five thousand Jews and Christians to Islam while more than a hundred thousand ruffians, outlaws, murderers, thieves and bandits repented and became devout Muslims and gentle dervishes, explains *Shaykh Tosun Bayrak al-Jerrahi al-Halveti* in his Introduction to *Sirr al-asrar*, p xxxi. And the *halaqa* of *Zikr* (*Zikr* congregations) which he instituted have continued to attract millions of people to Islam through centuries and will continue to do so, *Insha-Allah*, till the Day of Judgement, *Aameen*.

A few examples suffice to illustrate this. The first example is that of *Mawlana Mu'eenuddin ChishtiRahmatullahi alaih* who acknowledged *Shaykh Abdul Qadir Jilani* as his *Shaykh* and spread Islam in India among the Hindus. He achieved such a high spiritual stature that he is called *Sultanul Hind* (the sultan of saints in the Indian sub-continent) and all the saints in that region are under his banner while he is under the banner of the *Gauth-al-A'zam*. In the same way *Shaykh Uways ibn Muhammad Rahmatullahi alaih* of Somalia became a *khalifa* in *Tariqatul Qadiriyya* at the shrine of *Shaykh Abdul Qadir Jilani* in Baghdad and spread Islam in the whole of Eastern Africa through congregations of *Zikr*. And *Shaykh Hamzah Fansuri*, considered to be the greatest saint in Indonesia and Malaysia proudly proclaimed that he learned Islam from *Shaykh Abdul Qadir Jilani*.

It can truly be said that the *mureedeen* and *muhibbeen* (loving disciples) of *Shaykh barakaat Abdul Qadir Jilani Rady Allahu Anh* have spread Islam throughout the world through *Zikr*. The (blessings) of *zikr* are truly unending. May *Allah Ta'ala* make us among the *Zaakireen*, *Aameen*.

And the granting of *awliyah* (the stature of a saint) by *Allah Ta'ala* to the *Zaakireen* (those who remember Him), *aabideen* (those who worship Him) and *muhibbeen* (those who love the Holy Prophet) is in all instances mediated by the Holy Prophet *Sallallahu alaihi wa Sallam*, Shaykh Abdul Qadir Jilani and one's own *Shaykh*. After all the *awliya* and the *ulama* (learned) are the *Khalifatullah*, vicegerents of Allah. And one must always aspire to *awliayah* so that one becomes '*Aarif Billah* (knower of Allah). *Allahummaj 'alna minal 'aarifeen, Aameen Yaa Rabbal Aalameen*.

Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum

His Aqeeda:

His *aqeeda* (beliefs) was that of the *Ahl us-Sunnah wal Jam'ah* based on the Qur'an, and the *Sunnah* of the Holy Prophet *Sallallahu alaihi wa Sallam*. All the Sufi Saints through centuries have expounded on and lived by this *aqeeda*. Its cornerstone is *Tawheed* (Unity of Allah), its nurturing is with *Asma ul Husna* and *Ishq* (love) of the Holy Prophet; its daily life is governed by *shariah* (sacred Muslim law); its growth and spread is through *nasihah* (good advice), *zikr* of *Allah Ta'ala* and *salawaat* and *salaam* on the Holy Prophet, *Sallallahu alaihi wa Sallam*, its peak is *jihad* and its ultimate is *Fana Fillah* (annihilation of oneself in the Love of *Allah Ta'ala*) after which *Allah Ta'ala* showers you with *Baqa Billah* (spiritual life everlasting) in His *Ridha* (pleasure).

So you start with *Ridhal Waalidain* (in the pleasure of your parents) and end with *Ridhallah* (pleasure of Allah *Subhanahu WA Ta'ala*). And the *sahaba* (companions) of the Holy Prophet are referred to as *Rady Allahu Anhum WA Radhu Anh* (Allah is well pleased with them and they are pleased with Him). And according to *Shaykh Abdul Qadir Jilani*, his own position is equal to the dust under the feet of the *sahaba*. If that is the case, what of the stature of the blessed *sahaba* of the Holy Prophet *Sallallahu alaihi WA Sallam*? Their spiritual stature derives from the fact that they were blessed with the opportunity of beholding the Holy Prophet with the eyes of *imaan* (faith). That being the case how can anyone be capable enough to explain in full the *sifat*

(attributes) of **Mohammad-e-Arabi, Rasule-Rabbil Aalameen, and Rahmatullil Aalameen**. Only **Allah Rabbul Izzat** is well aware of what he bestowed on His beloved Prophet, **Allahumma Salli WA sallim alaih**.

Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum.

His Daily Life and Teachings

Imam Shihabuddeen Umar Bin Muhammad Suhrawardi Rahmatullahi alaih in his universally acclaimed classic *Awariful Ma'arif* refers to **Shaykh Abdul Qadir Jilani** as "Our *Shaykh*". He writes that according to **Shaykh Abdul Qadir Jilani**, the *Shaykh* has to cultivate these qualities:

Of Allah **Rabbul Izzat** (to cover up and forgive)

Of **Sayyidina Mohammad Mustafa Sallallahu alaihi wa Sallam** (to intercede and to accompany)

Of **Sayyidina Abu Bakr Siddiq Rady Allahu Anh** (truthfulness and benevolence)

Of **Sayyidina Umar Rady Allahu Anh** (to command and to forbid)

Of **Sayyidina Uthman Rady Allahu Anh** (to feed the poor and to pray when others sleep)

Of **Sayyidina Ali Rady Allahu Anh** (to be knowing and brave).

(*Awariful Ma'arif*, translated by Wilberforce Clarke, p 162)

Imam Ibn Kathir Rahmatullahi alaih described the admonitions of **Shaykh Abdul Qadir Jilani** saying: "He enjoined the people to do what is good and abstain from what is evil. His admonitions addressed caliphs, ministers, and people in authority, judges, companions and the masses. Standing on the pulpits of the mosques, he reprimanded them in the presence of witnesses as well as during his public addresses. He disavowed the civil appointment of any unjust person, chose Allah's blessings over anyone else's wrath, and was not affected by any reproach."

In his book *Zail Tabaqat Al-Hanabila*, **Ibn Rajab** quoted **Shaykh Muwaffaq Al-Deen**, author of the book *Al-Maghni*, saying: "I have

never heard of anyone having as many noble deeds and miraculous blessings (*Karamat*) as those attributed to **Shaykh Abdul Qadir Jilani**".

Dr. Muhammad Haroon of the Raza Academy has described this in detail in "*The World Importance of Ghaus al Azam Hadrat Sheikh Muhyiddin Abdul Qadir Jilani*". To gain *baraka* (blessings), let us at this juncture recall one of these miracles. It is related that as it was cloudy, the new moon of Ramadan had not been sighted and people were confused whether or not to fast the next day. They came to *Ummal-Khayr* and asked if the child had taken food that day. As he had not, they surmised that the fast had begun. His mother relates; "My son '**Abdul Qadir** was born in the month of Ramadan. No matter how hard I tried he refused to suckle in the daytime. Throughout his infancy he would never take food during the month of fasting." (*Sirr al-asrar*, Introduction by *Shaykh Tosun al-Jerrahi al-Halveti*, p xiii)

Shaykh Abdul Qadir Jilani, Rady Allahu Anh had four wives, each a model of virtue and devoted to him. He had forty-nine children, twenty-seven sons and twenty-two daughters. Four of his sons, *Shaykh Abdul Wahhab*, *Shaykh Isa*, *Shaykh Abdul Razzaq* and *Shaykh Musa* became famous for their education and learning. This is how *Sheikh Tosun al-Halveti* explains about the daily life of *Shaykh Abdul Qadir Jilani, Rady Allahu Anh*: "He himself had given all of himself to Allah. His nights passed with little or no sleep in secluded prayer and meditation. He spent his days like a true follower of the Prophet in the service of humanity. Three times a week he would deliver public sermons to thousands of people. Every day in the morning and the afternoon he gave lessons in Quranic commentary, Prophetic traditions, theology, religious law and Sufism. He spent the time after the midday prayer giving advice and consultation to people, whether beggars or kings, who would come from all parts of the world. Before sunset prayers, rain or shine, he took to the streets to distribute bread among the poor. As he spent all his days in fasting he would eat only once a day, after sunset prayer, and never alone. His servants would stand at his door asking passers-by if they were hungry, so that they could share his table." (*Sirr al-Asrar*, p XLIV)

Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum

Qasaid on the Shaykh :

Given these realities of history, is it any wonder then to find that more *qasaid* (poems) have been written in praise of *Shaykh Abdul Qadir Jilani Rady Allahu Anh* than on any other saint? *Gulzare Tayyiba* in Urdu for example contains 17 poems in his honour while the *Diwan* (in Arabic) in *Taraqatul Qadiriyya* has 27. In a short article like this, it is not possible to do full justice to all the poetry in honour of the *Shaykh*. It suffices to give a sprinkling from *Champay Dhee Bootee* of Sultan *Arifeen Shaykh Sultan Bahu in Punjabi*, from the poetry of *Shaykh Hamzah Fanzuri* of Indonesia in Malay, from the *salaam* of Imam Ahmed Raza Khan in Urdu and from the *Diwan* in *Tariqatul Qadiriyya* in Arabic, in that order.

We begin with the translations of the *abyaat* (couplets) of Sultan Bahu in *Champay Dhee Bootee*, a classic in *Kalaame Ma'rifat*:

Talib Gauthul A'zam waalay
Shale kadhe na howan pandhe hoo
Jendhe andhar ishq dheeratte
Rayn sadha kur landhe hoo
Jenun shawq dha howay
Lay khushyan nit andhe hoo
Dhono jahan naseeb tunhande Bahu
Jere zati alam kamadhe hoo

Followers of the *Gauthul A'zam*:
 Would God, they are never ill
 Those who have one grain of loving,
 Ever are in pang and chill.
 Lured by chances of a meeting,
 Hopeful in their joyous drill

Lucky in both worlds are *Bahu!*
 Lover's who gain Allah's Will.

(Sultan Bahu, *Champay Dhee Bootee*, (The Jasmine Plant), p 33)

(Translation by Maqbool Elahi, *The Abyat of Sultan Bahu*, p 103)

Next, let us savour the following four lines in Malay form *Shaykh* Hamzah Fansuri as given in Syed Naguib al-Attas' *Some Aspects of Sufism as Understood and Practiced Among the Malays*, p 22

*Hamzah nin asalnya Fansuri
Mendapat wujud ditanah Shahar Nawwi
Beroleh Khilafat ilmu yang ali
Daripada Abdul Qadir Sayyid Jilani*

I Hamzah who am of Fansur a son
At *Shahar Nawwi* my being have won
The knowledge sublime I acquired from one
Called Abdul Qadir Sayyid of Jilan.

A'la Hadrat Imam Ahmed Raza Khan wrote *Salaams* on the Holy Prophet *Sallallahu alaihi wa Sallam* in which after profuse salutations on the Holy Prophet, he also sent *salaams* on the *Ahle-Bayt* and the *sahabaRady Allahu Anhum*, as well as on the Imams of *madh-hab*, the *awliya* and the *saleheen*, *Rahmatullahi alaihim ajma'een*.

Consider just two verses from *A'la Hadrat* on the *Gauth-ul-A'zam* to appreciate his love for the Shaykh.

*Gauthul A'zam Imam-ut-tuqaa wan-nuqaa
Jalwae Shaane Qudrat pe lakhon salaam
Jis ke mimbar bane gardane awliya
Us qadam ki karamat pe lakhon salaam
(Hadaiq-i-Bakhsheesh, p 149)*

Gauthul A'zam Imam of saints and the pious
A million salutations on him who was pure by nature
The one for whom the necks of saints became a pulpit
A million salutations on the miracle of his feet

It is fitting to the end with the chorus of the *Qasida* in Arabic in the *Diwan* of *Qadiriyya*.

***Bi Rasulillahi wal Jilan
Wa Rijaalin Min Bani Adnaan
Salaku Fee Manhajjir-Rahmaan
Bi Rasulillahi Wal Jilan.***

For the sake of the Holy Prophet and ***Shaykh Jilani***
And those in the tribe of ***Adnaan***
They have treaded the Path of the Merciful Lord
For the sake of the Holy Prophet and ***Shaykh Jilani***.

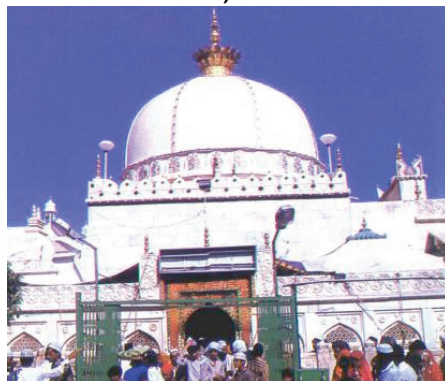
(O Allah hear our prayers)

Tazkiratul Awliya (the ***Zikr*** of the friends of Allah) is truly unending. May Allah ***Subhanahu wa Ta'ala*** forgive us and give us the ***hidaya*** (guidance) to live Islam according to the Qur'an and the ***Sunnah*** of ***Rasulullah, Sallallahu alaihi wa Sallam*** as explained and exemplified by ***Gauth-ul-A'zam Shaykh Abdul Qadir Jilani, Rady Allahu Anh, Aameen Yaa Rabbal Aalameen.***

***Yaa Hayyu Yaa Hayyu Yaa Qayyum.
Yaa Hayyu Yaa Hayyu Yaa Qayyum.***

Abdul Qadir Jilani (R) is a direct descendant of Prophet Mohammad (SAW) and 17th Direct Spiritual Successor of Prophet Mohammad (SAW). Seven Hundred years old Sufi Dynesty, Azimpur Dayera Sharif's 43rd Spiritual Successor His Eminency Sheikh Shah Sufi Dr. Mohammad Nurul Alam is maintaining the Qaderia Sufi orders (Tariqa). If you want to know lot more about this Qaderia (tariqa) orders, please go to www.scribd.com/alam786a and search for His Eminency's biography, Millennium Prophecy, Authentic History of the World along with other relevant historical researched information as well as documentation.

**Sultan-ul-Hind Garib-e-Newaz The Great Sufi Saint of the Asian
Continent Hazrat Khawaja Mainuddin Chisty (RA) of Azmir
Sharif, India**



Dhorgha-e-Azmir Sharif, India

Current religious leader Sayed Golam Kibria, Hossein Manzil, Azmir Sharif,
India

On the illustrious list of these great Sufi Saints who preserved the spirit and promoted the cause of Islam by their strict religious devotion and amazing spiritual powers under all sorts of cruel persecution like the holy Prophet himself, the name of Hazrat Khawaja Muinuddin Chishti of Ajmer stands high in perpetual glory. For the spiritual salvation and moral uplift of the people of Hindustan by peaceful means and universal love. In fact, this lonely saint actually changed both the map and the course of Indian history at a crucial period of her destiny not by sword or cannon but by the sweet and melodious spell of his spiritual sway plus unparalleled moral and religious character, a revolution which ushered in quite a new era of peace and prosperity for millions of Indians, and a revolution which the march of history and the present civilization cannot afford to forget in the interests of mutual love and peace for which the people of the world are so intensely thirsting today.

Because mutual goodwill and confidence between man and man and nation and nation are once more rapidly deteriorating, and because the world is searching for a lasting peace against the forces of Satan

that have once again raised their monstrous head under the intoxication of new kind of scientific materialism, the teachings of Hazarat Khwaja Munnuiddin and Islam must, therefore, be revived in the interests of world peace, as much as other recognised religions.

We are sure, these lessons will prove of immense value in easing the political and religious tensions and restoring the waning faith of man in God and Religion without which there can be no lasting peace in the world.

Life of Sufi

The life of a Sufi is the "life of the spirit " regulated strictly in accordance with Islamic theology and traditions. To attain this his first lesson is unshakable belief in the existence of God and unconditional surrender to His will. This entails a strenuous life attended by rigid austerity and self-denial. He has to undergo a course of training in regular prayers and meditation to attain the Divine Knowledge and realisation of Truth. This particular knowledge is passed on 'in secret' by one Sufi to another having the requisite qualifications i.e. one who does not think evil does not see evil, does not hear evil and does not speak evil. Without this Divine Knowledge, one cannot fathom the hidden mysteries of the Nature and those of the soul. To sum up the whole object of Sufism is to attain the highest spiritual perfection.

A Sufi will be distinguishable from others on account of his detachment from his parents, children, wealth, power, position and comforts. His ignorance vanishes in the effulgence of the 'Divine Light' of the most High, the Lord of the entire Universe. In such an ecstatically devotion there is neither pain nor sorrow for him as he is overwhelmingly dedicated to the will of the Almighty God. Thus a Sufi saint is the Spiritual King, far above all temporal kings, disguised in the patched robes of a humble dervish.

Hazrat Khawaja Muinuddin Chisty (May peace of God be upon his soul) was one of the greatest Sufi saints the world has ever known. His spiritual influence and benedictions have been, and are still a

perpetually source of inspiration courage and guidance to the afflicted humanity, irrespective of caste creed or religion.

Sufi Silsilas

The Sufis are classified into four prominent silsilas (categories) or lines, viz. Qadaria, Chishtia Suhraward and Naqshbandia.

Hazrat Khawaja Muinuddin Chishty belonged to the second 'silsila'. There is no fundamental difference between these silsilas except in matters of minor details. They are all within the framework of the Islamic law as laid down by the Holy Quran and expounded by Hadith but the rituals applied for obtaining the communion or 'raza' of God are different just like the modern Universities where student take different courses for obtaining a particular class of degree. The Chishtia 'silsila' does not enjoin any indifferent belief from that of the other Hanafi Sunni Mussalmans. Their belief is based upon the Holy Quran. A study of the lives of Chishty saints, including Hazrat Khawaja Muinuddin and his spiritual preceptor Hazrat Khwaja Usman Harooni reveals that they preached and held purely Quranic beliefs. According to Shariat, every Chishty saint has to follow the Quranic laws strictly.

The Sufi 'silsilas' however, are not sects. They grew up because people went to Sheikhs or 'murshids' (religious masters) for spiritual guidance and training who invested those of their disciples whom they regarded as spiritually fit to cater for the spiritual and moral needs of others. Traditions, no doubt, grew up differently in different 'silsilas'. What is common between the various Sufi 'silsilas' is confined to few spiritual practices like *auraad* (verses from Quran) '*sama*' (audition) certain festivals, institutions like veneration of the shrines, the etiquette of visiting them and the devotion to certain leading personalities of the order. One special feature of the Chishtia order, which is particularly observable among the early Chishty saints of India, is their love for all humanity. They sought to inculcate among their followers an attitude of broad sympathy for the common man irrespective of caste, creed or nationality. They stressed more on humanitarian obligations of Muslims than on any other point. And

that is why Khawaja Muinuddin Chishty attracted lakhs of people to the vast circle of his devotees in India in a very short time.

Regulation and Practices

There are certain regulations of Sufism which are called 'Adraak' and 'Ehsas' in Sufi parlance. They are also known as 'Arkaan Tasawwuf' or 'Arkaan-Baatani' i.e. the rules and discipline for the acquirement of the hidden wisdom or knowledge. They are divided into the "hidden wisdom" or knowledge. They are divided into the following three categories:

- (1) "Knowledge" i.e. the 'divine Knowledge' attainable through the rigid discipline of 'Shariat'.
- (2) "Amal" i.e. action under the above discipline with unflinching faith and devotion.
- (3) "Haal" i.e. the resulting reaction from 'Amal' or the action.

A Sufi aspirant's first important step to act upon the above course is to seek a religious preceptor or 'murshid' who should be a practical master of the said Divine Knowledge and its training experience. His preliminary lessons start with

- (i) Liturgical practices and exercises with unswerving devotion to certain Quranic verses which are pregnant with the Divine Knowledge in order to grasp their spiritual interpretation and values.
- (ii) A rigid control over his soul called 'Nafs' which starts which renunciation and self-mortification.

Training In Sufism

When a person decided to become a mystic or Sufi, he was expected to go to a Sheikh or Murshid (master) and spend with him as much time as was deemed necessary by the Sheikh for his spiritual development. During this period of apprenticeship which, in most cases, lasted a lifetime the Sheikh used to instruct the disciple to perform mortification (Mujahedas) so as to gain control over his appetitive soul, i.e. 'Nafs'. This was done by performing service like hewing of wood, drawing of water from the wells and so many other menial services in the Khanqah (the monastery or chapel). Even Hazrat Khawaja Muinuddin Chishty himself had to pass through this hard and rigorous course of probation when he was under training for a period of 20 years with his Pir-o-Murshid (master) Hazrat Khawaja

Usman Harooni. Every Sufi saint had to perform these hard services for his 'Pir' before achieving the robe of Khilafat (succession).

Stages Of Mysticism

According to the Islamic standard of judgment, the seeker after Truth, as stated above has to pass through many stages before he can actually feel himself in communion with the Truth being the ultimate object. The elementary condition is to have an unshakable faith and a firm resolve in doing or not doing a thing that is termed 'niyyat' (intention) in Muslim theology which is followed by repentance and penitence. The next stage is called "Mujaheda" (probation of striving). When it reaches its zenith then the revelation process begins which is known as "Mukashfa" (the uplifting of veil). At this stage the attainments of the saint (or Sufi) are so exquisite that he emerges his identify in the will of God, the creator, and the reactions are visible and affect the code and conduct of human beings. The effort by which each stage is gained is called 'haal' (state). It is a state of joy or desire and when the seeker is in this condition he falls into 'wajd' (ecstasy).

Basis Of Sufism

Early history of Sufism reveals that this particular branch of Divine knowledge originated and developed under conditions of strict discipline of quietism, seclusion, renunciation and incessant devotion to prayers under the guidance of a 'Murshid' or spiritual preceptor. In the popular sense, Sufism is known as mysticism in the West but it is not at par with the conception which the word 'Sufism' actually carries in Islamic parlance. One of the advantages of this cult is that its follower speedily discovers all the mysteries of Nature for the benefit of mankind. Its greatest gospel is to 'Live and Let live' and to bestow indiscriminating affection upon all mankind. It caters for the real peace and spiritual needs of the people who are generally sick of the material world and seek a spiritual asylum. To be brief, unless one is a God's chosen man endowed with the inherent natural spark of Divine love, pity and religious devotion, and is also fit for the necessary hard Mujahedas (probation and strivings) one cannot become a perfect Sufi.

Brief History Of Sufism

The origin of the term Sufi is rather complex, but in general it signifies one who wears the garment of "suf" i.e. wool. In the beginning it was a mark of personal penitence though some early Muslims, like Ibn Sirin (died 729 AD) criticised the ascetics for wearing Suf in imitation of Jesus Christ. He said, "I prefer to follow the example of the Prophet who dressed in cotton." In the second century of Islam a particular group of ascetics of Kufa were generally called al-Sufiyya due to their dress. But, by 4th century wearing of woolen garments became the recognised badge of the Sufis of Iraq and hence the term was commonly applied to all Muslim mystics. In the same century, groups of these sites used to assemble to recite aloud the holy Quran and other religious pieces which practice gradually took on a liturgical character called Zikr evolving into spiritual concerts named Sama (now popularly called Qawwali in India) with their attendant perils of extreme ecstatic nervous.

Gradually a change was coming over the general character of Sufism. Its basis was "fear of God and His wrath to come" with the mystical element of love and adoration. According to a woman saint, Rabia al-Adawiyya (died 891 AD) The mainspring of mysticism is Love. She said, "Love of God had so absorbed me that neither love nor hate for any other things remains in my heart."

Sufism In 12th Century

While Imam Ghazali (died 1111) and Abul Qasim Al Qashari (died 1072) laid the basic foundation of Sufism, it was Ghos-ul-Azam, Mahboob Subhani Hazrat Sheikh Abdul Qadar Gilani (died 1166) who helped to give it a real practical shape by instituting the famous "Qadaria" silsila of Sufis in Baghdad in the 12th Christian century which did wonders in raising the cult of Sufism to a glorious pitch in the succeeding generations. Sufism under Hazrat Gilani's spiritual and moral spell created a marvelous revolution which brought the whole of Afghanistan and its adjoining parts in Islamic fold in a very short time. This was one of the greatest miracles of Sufism in the history of Islam at a very crucial period. The number of converts after Hazrat Gilani's every preaching meeting, often exceeded 70,000 necessitating the employment of as many as 400 writers for the registration of these converts. Other Sufi saints of this century were Sheikh Najeebuddin

Abul Qahir Suhrawardy, Sheikh Akbar mohiuddin Ibn Arabi (1156-1240) and Hazrat Sheikh Shahabuddin Suhrawardy (1144-1234), the last named being the founder of another famous "Suhrawardia" silsila which Sheikh Saadi embraced in his later years of life. Their services to the cause of Islam proved exceedingly invaluable and their innumerable writings and speeches helped to rejuvenate the waning spirit of Islam, serving the cause of Sufism itself as a guiding star for all future generations.

Doctrine Of Sufism And Its Need

After the death of the Prophet the overpowering influence of his religion and sacred traditions dominated the lives of his succeeding descendants and the Caliphs. During the early period of Islam there was no necessity of any new cult like Sufism. But, as time passed on a revival of the Islamic influence was deemed necessary and Sufism took it up in right earnest. The term Sufism denotes nothing but a direct interpretation of the cardinal principles of Islam and certain spiritual practices to be observed in this process. Its originator Abu Ishaq Shami was the first Sufi who preached this cult which was in conformity with all the basic principles of Islam.

Wealth Despised

One of the cardinal principles of the followers of Sufism is the hate of all wealth pomp and show. All great Sufis have always therefore refused to accept any money or presents from any quarters whatever, and they never went to the glittering courts of any monarch which made them bold, selfless and independent of all secularism, thus distinguishing them from the class of the Ulama, who so often succumbed to these temptations. On the contrary, if any ruler or rich person sought an interview with them they either refused it flatly or gave them illuminating sermons, bluntly reminding them of their misdeeds and instructing them to realise and follow their duties and responsibilities to the cause of Islam and the Holy Prophet's Shariat. Once Khalifa Abu Muzaffar Yusuf of Baghdad approached Hazrat Gilani for a blissful advice with a present of 10 bags of gold mohurs. This great Sufi saint contemptuously refused to accept the money but when the Khalifa insisted upon its acceptance he picked up two of the bags one in each hand, and squeezed them. And as he did so human blood flowed out of them! The great saint said: "Abu Muzaffar, don't

you feel shame in offering me this blood of the poor people?" The Khalifa was dumbfounded and went away in a shameful disgust.

During the 13th century AD Sufism had gained greater popularity among the masses as the result of the persistent efforts of the above named Sufi saint. Under the rule of the Ommayyads and the Abbassides, secularism had usurped the real spirit of Islam and had economic, political and social fabric of Islam to pieces resulting in the ultimate downfall of their power itself. Baghdad, once a flourishing capital, was in the grip of debasing frivolities and revelry. Unbalanced secularism had caused unprecedented pillage, arson, murder and all round destruction at the hands of Mongols and Tartars. Although this condition was generally attributed to the intruders' invasions but as a matter of fact it was primarily due to the deterioration of the spiritual and moral character of the Muslims from top to bottom.

Attendance At Shrine

When these Sufi saints left this world their devotees put up impressive buildings over their tombs (Mazaars) most of which are attractive monuments of architectural beauty and subdued oriental splendour where Muslims, Hindus, Parsis, Sikhs, and their beneficiaries pay loving homage to their immortal glory all the year round, and receive all sorts of benedictions even to this day. On the occasions of their death anniversaries, which are called Urs, the gatherings in many cases run from thousands to lakhs, according to the popularity of the saint. Religious ceremonies are performed on these occasions and the poor and the needy are fed liberally. Of the numerous Sufi saints of India, Hazrat Khawaja Muinuddin Chisty of Ajmer, (the founder of Sufism in this country) Hazrat Makhdoom Allauddin Saabir of Kalyar and Hazrat Baba Fariduddin Ganj Shakar of Pak Patan are the most celebrated. But each Indian province from North to South and East to West has one or more monumental shrines of its own Sufi saints whose benedictions have left an impressive mark upon the people of those parts and whose blessings they still enjoy year after year.

Divine Love

The next important feature of Sufi belief was divine love. From the time of Rabia Al-Adawiya (died 801 AD). It had become the

mainstream of Sufism while in India it had become the dominant feature of the popular Bhakti movement. Love they said was both the cause as well as the effect of gnosis. A person was likely to achieve gnosis as a result of divine blessing only when he had devotion for God. While a person who had achieved gnosis could not help being overwhelmed and overpowered by cosmic emotion (jazba) and divine love. Love, according to them was emotive force of life in fact *raison d'être*. This powerful emotion dominated every thought or sentiment, contemplative life, theology, ritual thought of heaven and hell and all else. "The heart of a mystic is a blazing furnace of love which burns and destroys everything that comes into it because no fire is stronger than the fire of love", says Khawaja Muinuddin Chishty. Love implied an illuminative life a state of continued communion with Reality (haal). The object of life was indifferently described as apologetic vision (sometimes used in spiritual sense at others in a physical sense), nearness to God, annihilation (fana), everlasting life in God (baqa) and ultimately absorption or union (wassail). It was only on the achieves tranquillity by falling into the sea? Thus when the lover finds the beloved he no longer wails."

The natural outcome of such an outlook was a religion of ecstatic fervour and intoxication (Sukr). Such an attitude of mind could best be produced by and then find satisfaction in liturgical practices (Azkaar-Zikr-e-khafi, zikr-e-jail), spiritual concerts or audition (sama), and other forms of auto hypnosis. Because of the efforts of Khawaja Qutubuddin Bakhtiyar Kaki, Sufi Hameeduddin Nagauri and Sheikh Nizamuddin Auliya of Delhi, 'sama' became a cranial feature of the Chishty silsila and brought it in occasional conflicts with the orthodox Ulama.

The mystic belief in gnosis and love is usually accompanied by characteristic ethics. The Sufis had fully followed and systematised certain ethical concepts before Islam came to India. The Indian Sufism merely reiterated these beliefs although there was difference in the degree of emphasis. The basis of the Sufi attitude is that the Veil which hides Reality from mankind is that of Bashariyat, (creature hood). The nature of man consists of sensual, intellectual and spiritual features. Intellect, according to them performed a restricted function. The

central pivot of spiritual life was the Qalb (heart) or the Rooh (soul). They were regarded as ethereal in nature and hence capable of communion with God. This function however could never be performed until the heart was purified of the dirt of sensual or lower self called in Sufi terminology the nafs (appetitive soul). The struggle against nafs regarded as wholly evil, therefore, became one of the main concerns of the Sufis. This implied an outlook of renunciation, penitence, asceticism, poverty, self-mortification and quietism-in short, other worldliness. This other worldliness was never interpreted strictly and the Chishti product recommended more an outlook of another-worldliness than actually going away from society.

The idea among the nobler minds in the world of Islam, that there is a deeper and more inward sense in the words of the Quran arose not from the wish to escape from the rigour of ' texts and dogmas', but from a profound conviction that those words mean more, not less than the popular expounders supposed them to convey. This conviction combined with a deep feeling of Divine pervasion, a feeling originating from and in perfect accordance with the teachings of the Quran and the instruction of the Prophet led to the development among the Muslims of that contemplative idealistic philosophy which has received the name of Sufism. The appeal of which among the Mohammedans was probably assisted by the prevalence of Neo-Platonic ideas. Imam-al-Ghazzali in the East and Ibn Tufail in the West were the two great representatives of mysticism among the Muslims.

Ulema - Sufi Clash

At first the leaders of mysticism were supposed to be the Ulema or orthodox religious teachers but by the end of 3rd century they were replaced mostly by middle classes, specially from the mixed half Persian and half Arabian population of Baghdad, who followed Sufism. Against the political revolutionary aims of Shia'ite propagandists the Ulema protested vehemently. Their programme of reform included the awakening of religious conscience of individuals and the spiritual revival of the social organisation of the community. These social implications were reinforced by the labours of Sufis in preaching and converting, firstly members of their own class or followers and secondly carrying on their missionary work for Islam in

other distant lands. For all times and in all countries these Sufi ascetics were the most active and powerful propagandists of Islam and it was none but Hazrat Khawaja Muinuddin Chishty of Sanjar who introduced the Chishtia silsila (order) of Sufis in India and did such a wonderful service to the cause of Islam.

For the above reasons the orthodox Ulema began to suspect the new social implications of the Sufi movement in Islam and a rift seemed to be widening between Sufism and orthodoxy. Serious attempts were made to silence the Sufis and on failure an example of punishment was set of one prominent Sufi Mansur al-Hallaj, who was charged with heresy in having identified himself with God and was cruelly executed in the beginning of the 4th century. This punishment was not inflicted by any violent fanatics but by pious upholders of the ancient Faith like the Good Wazir' Ale-ibn-Isa. Repression however proved futile and the Sufi movement continued firmly based as it was on both the open and 'secret' teachings of Quran and the moral standards of Islam. Despite the adverse views of the learned layers, the tendency towards the neglect of the ritual prescriptions and the outside influence clashing with the traditional outlook of Islam the strength of Sufism lay in the satisfaction which it gave to the religious instincts of the people, instincts which were chilled or starved by the rigid and impersonal teachings of orthodox Ulema but which found more relief in the directly personal and emotional approach of Sufism.

It must be remembered that this popular character and appeal of Sufism arose out of the ranks of the people themselves and appealed to the people whose main reading matter was furnished by short lives of the saints often replete with their miraculous deeds. It was the unceasing labours of the mystics ascetic or Sufis that gave to Islam its widespread permanent hold upon the masses and that played such a conspicuous part in spreading the Divine Message among new and fertile lands rather than the slow work of purely orthodox Ulema or their system of propagation.

During the 4th and 5th centuries, Sufism grew in strength in spite of the frowning Ulema it was in this period that the Zikr and Sama from their simple congregational recitation and meditation over the Quran

began to show more definite liturgical tendency marked specially by the recitation of chants and litanies. But it was not this difference alone that marked off Sufism from the orthodox services as similar liturgical ceremonies were commonly performed in the mosques as well. The hostility of the theologians was however due partly to their fear that the Sufi Zikr might replace the mosque as the center of religious life. There was also a more deeper and selfish reason for the conflict, the traditional exclusive claim of the possession of sciences of theology and law and their position as the sole authoritative exponents of the Islamic doctrine-sciences which they had built up by infinite trouble and whose acquisition involved long and arduous study. They maintained that it was by their means that the substances of Faith had been preserved against both heretical innovations in doctrine and the attempts of the secular arm to override its privileges and obligations.

Naturally the theologians were proud of their system and jealous for the maintenance of their authority. They held that it was by this method alone that they were able to propagate Islam and promote its cause and that any relaxation would open the way to heresy and corruption both spiritual and material. But the Sufis rejected these claims bluntly and even derisively. According to them there was only one way to knowledge which lay through the direct and personal experience called "Marifat" culminating in momentary union with or absorption into the Godhead and not through the rational and second hand knowledge or ilm of the scholastic type. They thought, theology instead of assisting their process. Actually hindered it. The conflict between the doctrinaire and the seeker or follower of the Inner Light therefore seemed irreconcilable.

Sufism Triumphed

The outside influences and doctrines implied in Sufism in these formative centuries, were also suspected by the Ulema. Apart from the various orthodox rules and concepts of Islam the exaltation which the holy Prophet Mohammed enjoyed also appeared to be eclipsing against the overwhelming veneration accorded to Sufi sheikhs in their lifetime and their elevation to sainthood after death. Nothing could, therefore be more intolerable and repugnant to the primitive ideas of Islam and the system of their maintenance by the Ulema but in the

teeth of Quran. Tradition, rationalism and orthodox theology the worship of Sufi saints irresistibly crept into the Islamic fold, and eventually swept everything before it. As time went on popular elements of Sufism established themselves more and more firmly in the Islamic fold. More and more religious minded people also joined the ranks of Sufi mystics who sought not metaphysical knowledge of religion but living experience of God. During the 5th century there was a marked drift towards Sufism of some of the ablest thinkers of Islam. Ultimately principle of compromise between orthodoxy and Sufism was inevitably sought with the result that a celebrated theologian Al-Qushari (died 1072 AD) wrote a treatise urging the cause of the higher Sufism and the acceptance of the doctrine of ecstatic communion with God. The actual revolution is however linked with the name of Imam al-Ghazale (died 1111 AD) who stands high in his religious insight and intellectual ability and who dived deep into mystics sciences and philosophies. He changed his convictions again and again in his long religious experiments and research. First, he revolted against the casuistry of the theologians and incessantly sought ultimate reality through all the Muslim religious systems and philosophies of his time.

After a prolonged bodily mental and intellectual struggle he finally fell from sheer philosophic agnosticism upon his personal experience of God which he found only in the Sufi path. To his school of thought belonged such Sufi giants as Maulana Rum the author of the celebrated Masnavi (one of the most authentic works on Sufism) Hazrat Junaid Baghdadi, Maulana Shibli, Maulana Fariduddin Attaar, Khaqani, Shamsuddin Haafiz Shirazi (one of the greatest Persian Sufi poets in the East) Sheikh Sa'adi and others. Both Imam al-Ghazali and the stalwart Al-Qushari forged a synthesis that ultimately accommodated the essential principles of Islam between orthodoxy and Sufism which were thus tied to one and the other forever though their paths remained different.

Sufism In India

From Iraq and Persia, Sufism perpetrated into India with Hazarat Khawaja Muinuddin Chishty where it found a very congenial soil to prosper after some stubborn opposition. With its advent a large

number of Sufi saints sprang up all over the land, doing invaluable service by their solacing influence to the afflicted humanity irrespective of caste or creed. It was this indiscriminating service to the cause of the suffering humanity and peace that won the hearts of the people of India and made the Sufis highly popular among all classes of people from a peasant to the prince. Not only this but even after their death, they are still held in high reverence, a thing which is unknown in other countries. This unflinching devotion is of course not without any reason; there must be "something" very real and serious to come and end it?

Meritorious Contribution

Sufism in spite of its loftiness in religious ideals has been less fastidious and more ready to accept alien practices and ideas provided they produced good results. Blended with Sufism the orthodox couch was undoubtedly refreshed and strengthened and in fact acquired a more popular character and attraction in Islam. Sufism in Western Asia, North Africa, won over large multitudes to Islam. Central Asia, India and Indonesia. In the wake of Sufism, Shia'ism also suffered an eclipse and lost much of its original influence. On the whole Sufism has made a meritorious and invaluable contribution to the promotion and prosperity of Islam in the world.

Sufism Defined

Sufism implies "Iqtida" i.e. to adhere strictly to the laws of Shariat. It means highly pious and enlightened way of life which may be expressed in conformity with thought and action as explained below:

- (a) 'Qualan' i.e. expression through 'Shariat' or the Divine Law (ordained for the harmonious conduct of man in this world with promise of his salvation in the next.)
- (b) 'Failan' or 'Tariqat' i.e. expression through human activity and discipline under the said Divine Law or 'Shariat.
- (c) "Haalan" or Haqiqat i.e. the 'state' acquired by acting upon and passing through Qualan and Failan stages reaching the zenith of the spiritual perfection.

While the Qualan and Failan stages can be analysed or expressed through the human faculties, the expression of Haalan 'Haqiqat' or 'Reality' is beyond the scope of all human conception and is therefore

inexpressible and indescribable because human intellect or faculties are restricted to a 'limit and transcend no more. This is the highest and final stage of Sufism in which the aspirant is face to face with the 'Divine Light ' and ultimately merges his identity with God Supreme. It is therefore a state, the secrets of which have never been divulged to the humanity at large without Sufism entitles. A Persian couplet describes this 'state' as follows "Aan raa ke Khabar shud Khabarash baaz nayamad." i.e. nobody ever heard of them who dived deep into the secrets of God or the mysteries of Nature.

Ma'Arifat (Spirituality)

The Sufis emphasised that ultimate Reality could be grasped only intuitively (Ma'arifat or gnosis). It was veiled from the human eye and intellect, and constituted a mystery which could be apprehended by none but the advanced spirits. Although they described in vivid details how Ma'arifat could be achieved they never concerned themselves with the nature of the Reality. There are clear traces of belief of pantheism and of monism, although in general they believed in a transcendental omnipotent God as the Creator of the universe.

The intuitive or esoteric experience or Reality implied that parallel to the orthodoxy or "external" theology, there was also an "internal" or spiritual interpretation of the Holy Quran and of the actions prescribed by the Law. This spiritual interpretation was necessity subjective, intuitive and esoteric. But this is a very delicate point to be discussed by a layman. Only the advanced Sufis or Saints, who are now rare, can interpret them satisfactorily in the light of their own practical experience. No one in the present scientific civilisation can either understand or convince easily the average man on these delicate points.

Philosophy Of Sufism "The Practice"

According to Islamic conception a Sufi is one who is fired with Divine live and who as a true devotee of God and is constantly impatient to seek nearness to HIM. The quest of a Sufi centers round the exploration or probe into the mysteries of the nature. He is wholeheartedly engrossed in seeking out the myriad truths of the TRUTH,

and concentrates on the hard task of reconciling his action to his thoughts. This is an extremely difficult process. He has, first of all to suppress or subdue his worldly desires inherent in the soul of man called Nafs in order to attain purity and steadfastness in his character. After attaining this stage, he enters the second phase of building up his external and internal character through mental exercises as the result of which the knowledge of the hidden mysteries of Nature or God is revealed unto him. To summarize the whole process of Sufism, the true path of a Sufi's salvation lies through the thorny wilderness of renunciation, self-mortification on and annihilation of the Nafs by incessant devotion to God. Thus a Sufi aspirant has to under go a rigid test in morals and by acquiring a perfect knowledge of the Quran and Islamic theology. Also strict adherence to the Muslim law of jurisprudence called 'Fiqah' and 'Hadith' which deal with the moral, social, economic, and political aspects of Muslim life, he reaches his goal ultimately.

Shariat And Tariqat

The basis of the teachings of the early Sufis was a clear distinction between the real and the apparent, between the external and the internal, between the formal and the spiritual. The codes of beliefs and behavior prescribed in the two were the Shariat which they called 'external science' and the Tariqat (the path or way) or the 'internal' or "spiritual science". The starting point of the spiritual progress, they argued was the Shariat but their distinctive contribution to the religious life of the Muslims was the emphasis which they laid on Tariqat. They bypassed the abstract and colorless scholastic discussions of faith and ritual, and supplemented the inspiring orthodox attitude of commands and prohibitions with an "emotive principal and a living religious experience." In orthodox Islam, these features had become subordinated. By emphasizing them the Sufis sought to restore the religious balance and brought Islam into greater harmony with the prevailing Indian traditions.

Hazrat Shah Sufi Bahauddin Naqshband (RA) Founder of Naqshabandi Sufi Order



Mazar Mubarak, Shaikh-ul-Islam Hazrat Bahauddin Naqshband (May Allah's
blessings upon him) in Bukhara

The designation of the Naqshbandi Golden Chain has changed from century to century. From the time of Abu Bakr as-Siddiq (r) to the time of Bayazid al-Bistami (r) it was called as-Siddiqiyya. From the time of Bayazid to the time of Sayyidina Abdul Khaliq al-Ghujdawani it was called at-Tayfuriyya. From the time of Sayyidina 'Abdul Khaliq al-Ghujdawan to the time of Shah Naqshband it was called the Khwajaganiyya. From the time of Shah Naqshband through the time of Sayyidina Ubaidullah al-Ahrar and Sayyidina Ahmad Faruqi, it was called Naqshbandiyya.

Naqshbandiyya means to "tie the Naqsh very well." The Naqsh is the perfect engraving of Allah's Name in the heart of the murid. From the time of Sayyidina Ahmad al-Faruqi to the time of Shaikh Khalid al-Baghdadi it was called Naqshbandi-Mujaddidiyya. From the time of Sayyidina Khalid al-Baghdadi until the time of Sayiddina Shaikh Ismail Shirwani it was called the Naqshbandiyya-Khalidiyya. From the time of Sayyidina Isma'il Shirwani until the time of Sayyidina Shaikh 'Abdullah ad-Daghestani, it was called Naqshbandi-Daghestaniyya. And today it is known by the name Naqshbandiyya-Haqqaniyya.

The Spiritual Inheritors of the Prophet

Historically speaking, the Naqshbandi tariqat can be traced back to the first of the Rightly-Guided Caliphs, Abu Bakr as-Siddiq (r), who succeeds the Prophet (s) in his knowledge and in his role of guiding the Muslim community. Allah said in the Holy Qur'an "He was the second of two in the cave, and he said to his friend: 'do not be sad, for God is with us'" [9:40]. Of him the Prophet (s) said, "If I had taken to myself a beloved friend, I would have taken Abu Bakr as my beloved friend; but he is my brother and my companion."

What distinguishes the Naqshbandi school from other Sufi orders was the fact that it took its foundations and principles from the teachings and example of six bright stars in the firmament of the Prophet (s). These great figures were: Abu Bakr as-Siddiq, Salman al-Farisi, Ja'far as-Sadiq, Bayazid Tayfur al-Bistami, Abdul Khaliq al-Ghujdawani, and Muhammad Baha'uddin Uwaysi al-Bukhari, known as Shah Naqshband--the eponymous Imam of the tariqat.

Behind the word "Naqshband" stand two ideas: *naqsh* which means "engraving" and suggests engraving the name of Allah in the heart, and *band* which means "bond" and indicates the link between the individual and his Creator. This means that the Naqshbandi follower has to practice his prayers and obligations according to the Holy Qur'an and the Sunnah of the Prophet (s) and to keep the presence and love of Allah alive in his heart through a personal experience of the link between himself and his Lord.

Besides Abu Bakr as-Siddiq, who are these stars in the firmament of the Prophet (s)? One of them was Salman al-Farisi (r). His origin was Isfahan in Persia and he was the one who advised the Muslims to dig a trench in the battle of Ahzab. After the Muslims seized al-Mada'in, the capital city of Persia, he was made Prince and governor of that city and remained there until his death.

Another star was Ja'far as-Sadiq. A descendant of the Prophet (s) on his father's side and of Abu Bakr (r) on his mother's, he rejected all positions of honor in favor of retreat and spiritual learning and

practice. He was called "The Inheritor of the Prophetic Station (*Maqam an-Nubuwwa*) and the Inheritor of the Truthful Station (*Maqam as-Siddiqiyya*).

The oldest recorded occurrence of the term *safa* was in reference to his student, Jabir ibn ayyan, in the middle of the second Hijri century. He was a *mufassir al-Qur'an* or master in exegesis, a scholar of hadith, and one of the greatest *mujtahids* (qualified to give legal decisions) in Madinah. His Tafsir is partially preserved in Sulami's *haqa'iq at-tafsir*. Layth ibn Sa'd, one of the most reliable transmitters of prophetic traditions, witnessed Ja'far's miraculous powers as the latter was able to ask for anything, and God would grant it to him on the spot.

Another star was Bayazid Tayfur al-Bistami whose grandfather was a Zoroastrian. Bayazid made a detailed study of the statutes of Islamic law (*shari'a*) and practiced a strict regimen of self-denial. All his life he was assiduous in the practice of his religious obligations. He urged his students (*murids*) to put their efforts in the hands of God and he encouraged them to accept a sincere and pure doctrine of *tawhid*, knowledge of the Oneness of God. This doctrine, he said, imposes five obligations on the sincere:

- To keep obligations according to the Qur'an and Sunnah;
- To always speak the truth;
- To keep the heart free from hatred;
- To avoid forbidden food (*haram*);
- To shun innovation (*bid'a*).

Bayazid said that the ultimate goal of the Sufis is to know God in this world, to reach His Divine Presence, and to see Him in the Hereafter. To that effect he added: "There are special servants of Allah who, if Allah veiled them from His vision in Paradise, would have implored Him to bring them out of Paradise as the inhabitants of the Fire implore Him to escape from Hell."

Yet another star in the firmament of the Prophet (s), was ^cAbdul Khaliq al-Ghujdawani, who was born in the village of Ghujdawan, near Bukhara in present-day Uzbekistan. He was raised and buried there. He studied Qur'an and the Islamic sciences of both external and

internal knowledge until he reached a high station of purity. He then traveled to Damascus where he established a school from which many students graduated and went on to become masters of *fiqh* and *hadith* as well as spirituality in their time, both in the regions of Central Asia and in the Middle East.

Abdul Khaliq continued the work of his predecessors by formulating the *dhikr* (remembrance of God) passed down from the Prophet (s) according to the Sunnah. In his letters he set down the code of conduct (*adab*) that the students of the Naqshbandiyya were expected to follow.

Brief details of the Imam of the Tariqat Hazrat

Shah Baha'uddin Naqshband (RA)

In this constellation, we come finally to Muhammad Baha'uddin Uways al-Bukhari, known as Shah Naqshband, the Imam of the Naqshbandi Tariqat without peer. He was born in the year 1317 C.E. in the village of Qasr al-*arifan*, near Bukhara. After he mastered the *shari'ah* sciences at the tender age of 18, he kept company with the Shaikh Muhammad Baba as-Samasi, who was an authority in *hadith* in Central Asia. After the latter's death, he followed Shaikh Amir Kulal who continued and perfected his training in the external and the internal knowledge.

The students of Shaikh Amir Kulal used to make *dhikr* aloud when sitting together in association, and silent *dhikr* when alone. Shah Naqshband, however, although he never criticized nor objected to the loud *dhikr*, preferred the silent *dhikr*. Concerning this he says, "There are two methods of *dhikr*; one is silent and one is loud. I chose the silent one because it is stronger and therefore more preferable." The silent *dhikr* thus became the distinguishing feature of the Naqshbandiyya among other tariqats.

Shah Naqshband performed Hajj (Pilgrimage) three times, after which he resided in Merv and Bukhara. Towards the end of his life he went back to settle in his native city of Qasr al-*Arifan*. His teachings became quoted everywhere and his name was on every tongue. Visitors from far and wide came to see him and to seek his advice. They received teaching in his school and mosque, a complex which at

one time accommodated more than five thousand people. This school is the largest Islamic center of learning in Central Asia and still exists in our day. It was recently renovated and reopened after surviving seventy years of Communist rule.

Shah Naqshband's teachings changed the hearts of seekers from darkness to light. He continued to teach his students the knowledge of the Oneness of God in which his predecessors had specialized, emphasizing the realization of the state of *ihsan* (excellence) for his followers according to the hadith of the Prophet (s), "*Ihsan* is to worship God as if you see Him."

When Shah Naqshband died he was buried in his garden as he requested. The succeeding Kings of Bukhara took care of his school and mosque, expanding them and increasing their religious endowments (*awqaf*).

Succeeding shaikhs of the Naqshbandi Tariqat wrote many biographies of Shah Naqshband. Among them are Mas'ud al-Bukhari and Sharif al-Jarjani, who composed the *Awrad Baha'uddan* which describes him and his life's works including his *fatawa* (legal decisions). Shaikh Muhammad Parsa, who died in Madina in 822 H. (1419 C.E.) wrote *Risala Qudsiyya* in which he talks of Shah Naqshband's life, his virtues, and his teachings.

Shah Naqshband's literary legacy included many books. Among them are *Awrad an-Naqshbandiyyah*, the Devotions of Shah Naqshband. Another book is *Tanbih al-Ghafilin*. A third book is *Maslakul Anwar*. A fourth is *Hadiyyatu-s-Salikan wa Tuhfat at-Talibin*. He left many noble expressions praising the Prophet (s) and he wrote many legal rulings. One of his opinions was that all the different acts and kinds of worship, whether obligatory or voluntary, were permitted for the seeker in order to reach reality. Prayer, fasting, *zakat* (paying the poor-tax), *mujahadat* (striving) and *zuhd* (self-denial) were emphasized as ways to reach Allah Almighty.

Shah Naqshband built his school on the renewal of the teachings of the Islamic religion. He insisted on the necessity of keeping the Qur'an and the teachings of the Sunnah. When they asked him, "What are the

requirements of one who follows your way?" he said, "To follow the Sunnah of the Prophet (s)." He continued saying: "Our way is a rare one. It keeps the *Urwat ul-Wuthqa*, the Unbreakable Bond, and it asks nothing else of its followers but to take hold of the Pure Sunnah of the Prophet (s) and follow the way of the *Sahaba* (Companions of the Prophet (s)) in their *ijtihad* (efforts for Allah).

"The Naqshbandi School is the easiest and simplest way for the student to understand *tawhid*. It urges its followers to seek a state of complete worship of Allah both publicly and privately by keeping the complete code of conduct of the Prophetic Sunnah. It encourages people to keep to the strictest modes of worship (*azima*) and to abandon exemptions (*rukhsa*). It is also free from all innovations and deviations. It does not demand of its followers perpetual hunger or wakefulness. That is how the Naqshbandiyya has managed to remain free from the excesses of the ignorant and the charlatans (*mushawazan*). In sum we say that our way is the mother of all tariqats and the guardian of all spiritual trusts. It is the safest, wisest, and clearest way. It is the purest drinking-station, the most distilled essence. The Naqshbandiyya is innocent from any attack because it keeps the sunnah of the beloved Prophet (s)."

We are presenting to the general public, by order of our Sheikh, Sheikh Muhammad Nazim al-Haqqani, fortieth in that Golden Chain of the Naqshbandi Masters, an all-too-brief book filled with the light of these Pure Masters, their aphorisms, their teachings, their way of life, and their exemplary saintliness. We hope that it will bring the reader a taste of the lives of these Shaikhs, who light our way to the knowledge of Reality and Truth, to the Love of the Beloved Prophet (s), and to the ultimate goal of all, which is to reach the Divine Presence of our Creator.

"My work is to weep at night in remembering my Beloved;
my sleep is to remain absorbed in thoughts of my Beloved."

"In vain do eyes stay awake if not to behold You.

In vain do tears flow for another than You."

"The lovers die at every moment,
for their dying is not of one kind.

The lover has received two hundred spirits
 from the Spirit of Guidance,
 and he sacrifices them all at every instant.
 For every spirit he receives ten in return
 --read the Qur'an: *Ten the like of it* [6:160]."

Hazrat Mujjaddid Alf Sani (Q)



Founder of Mujjaddedia Sufi Order, Sar-Hind, India

Khwaja Imam-e-Rabbani Mujadid Alf Sani Shaikh Ahmad Sirhindi (Q), Imam-e-Rabbani Mujadid Alf Sani Shaikh Ahmad Sirhindi is commonly known as the Revivalist of the Second Millennium. He was direct descendent of Caliph Umar the Great, Second Caliph of Islam and a staunch companion of Prophet Muhammad (PBUH). His pedigree is following:

Ash-Shaikh Ahmad Farooqi Sirhindi (Q), Ibn ash-Shaikh Abdul Ahad son of Zainul Abidin son of Abdul Hayee, son of Muhammad son of Habibullah, son of Rafiuddin, son of Naseeruddin, son of Sulayman, son of Yusoof, son of Ishaq, son of Abdullah, son of Shoab, son of Ahmad, son of Yusoof, son of Shaikh Shihabuddin, known as Farukh Shah , son of Nasiruddin, son of Mehmood, son of Sulayman, son of Shaikh Masood, son of Shaikh Abdullah Waizul Asghar, son of Abdullah Waizul Akbar, son of Abul Fatteh, son of Ishaq, son of Ibrahim, son of Nasir, son of Syedna Abdullah (R), the son of Amir-ul-Mo'mnin Caliph of the Prophet (PBUH), Syedna Umar Farooq (R).

Shaikh Ahmad (Q) was born on Shawwal 14, 971 AH., or May 25, 1564 A.D., in Sirhind, India. He received his early education from his father and later learned from a many Shaikhs of his time. He conned Holy Qur'an under the able guidance of his father. Then he went to Sialkot and got education of Islamic sciences from Molana Yaqoob Kashmiri. In the meantime he was also benefited from spiritual guidance of his father. In his prime youth, he became a spiritual leader himself and was allowed to train followers in all three Orders -- Suhrwardia, Qadiria, and Chishtia.

His father passed away in Jumadi-al-Thani, 1007 AH., or January 1599 A.D., at the age of 80. Next year, he proceeded for pilgrimage to Mecca. He came to Delhi en route to Mecca. Here he heard the praise of Khwaja Baqibillah (Q) who had been sent from Samarqand to India by Shaikh Muhammad Umkanki with fore tiding that "A man from India is going to appear. He will be the Imam of his century. He will be trained by you." Hazrat Imam-e-Rabbani (Q) subordinated in allegiance to Hazrat Baqibillah (Q) and in mere seven days, he rose as the Imam of Naqshbandia Order. He then proceeded for Hajj. After returning, he settled in Sirhind. He often used to visit Delhi to get more beneficence from Hazrat Baqibillah (Q).

Those were the heydays of Mughal empire. King Jehangir was on the throne with the legacy of his father's innovative Deen-e-Akbari. Poor Muslims were unable to resist the tyrant might of Mughal rulers. It was the time Shaikh Ahmad (Q) dared them and tried to stop the forced implementation of that false cult. He had to suffer prison for

four years in Gwalior Jail for not prostrating before king Jehangir but did not budge. He not only struggled to bring an end to Deen-e-Akbari but also undertook a gigantic reform movement to purge Muslim society from the traces of Hindu rites prevailed among Muslims.

On Friday, 10 Rabi-al-Awal 10,1010 AH., Allah Exalted rises him to the status of the Revivalist of the Religion. It is related to him that once he was in meditation, he visioned Prophet Muhammad (PBUH) arrived and congratulated him on his new status and put the turns of turban on his head. Next year Shah Sikandar Qadri, who was direct descendant of Hazrat Abdul Qadir Jilani (Q) came to him and put the cloak of Hazrat Jilani on him saying that Hazrat Jilani had revealed him in a vision to do so.

He had numerous followers in India and elsewhere with whom he made constant contacts through letters. These letters are called 'Maktoobat-e-Mujadadia' and form the most authentic reference on Sufism.

He passed away on Safar 28, 1034 AH., or December 12, 1624 A.D., at the age of 63 and 63 days. His funeral prayers was led by his successor on the seat of The Naqshbandia order and his elder son Hazrat Khwaja Muhammad Saeed (Q). He was laid to rest in Sirhind. Later on his son Hazrat Muhammad Sadiq built a shrine over his august grave.

Imam Rabbani (Q) was the Shaikh in all the four prominent orders of Sufism: Naqshbandia, Qadria, Chishtia and Suhrwardia. He preferred Naqshbandia, because of its supremacy among other orders.

He was succeeded by his elder son Hazrat Shaikh Muhammad Saeed (Q).

CHAPTER 10

(MUHAMMAD IBN ABDULLAH) (IMAM MAHDI)

Nabi Muhammad (saw) said of him the following: **“The world will not come to an end until the Arabs are ruled by a man from my family whose name is the same as mine and whose fathers name is the same as my father’s name.”**

“The world will not come to and end until a man from my family and of my name shall be the one who brings justice to the world. When you see a green sign coming from Khurasan join him because the Mahdi will be amongst them.”

“The Mahdi will be a descendant of me, he will be a man of open countenance and a face with a distinguished nose. He will fill the world with equity and justice, just as it had been filled with tyranny and oppression. (Biharul Anwar)

H. Ja’far Sadiq (RA) said when explaining S. 3 ayah 83: **“When the Qa’im appears there will be no land on earth where the kalima is not said.”** Meaning all continents will have Muslim populations.

Ibn Khaldun in his Muqqadamah pg 269 reads **“narrated from Ibn Abbas from Nabi Muhammad (saw) “Ali is my wasee and in his offspring is the awaited Qa’im who will fill the world with justice and equity after it had been will tyranny and oppression. Nabi Muhammad (saw) further elaborated “beware of doubting for doubting the order of Allah, The Mighty, The sublime, is apostasy (kufir).”**

The Mahdi is alluded to in the Qur'an 2 ayah 114 **"They will have disgrace in this world and in the Next World they will have a terrible punishment."**

Tabari said regarding the words **"They will have disgrace in this world"** that as Suddi said that their disgrace in this world will come about when the Mahdi comes and Constantinople is conquered and he kills them. The punishment is of course Hellfire which will never be lightened for its inhabitants, nor will they be killed in it and die.

Qurtubi related from Qatada and as Suddi that **"Disgrace in this world"** refers to the advent of the Mahdi and the conquest of various great cities of the unbelievers."

Ibn Kathir, as Suddi, Ikrima and Wa'il ibn Da'ud explained **"Disgrace in this world"** as the emergence of the Mahdi.

Ash Shawkani indicates **"Disgrace in this world has more significance than that. In his Tafsir their disgrace in this world shall be when the Mahdi emerges and conquers and slays them."**

Imam Jalal as Suyuti said in his Jalal - Uyun vol. 6 pg 50 **" The Hour shall not take place until Al Mahdi takes charge on earth on my behalf."**

Imam Suyuti also quotes Imam Ahmad ibn Hanbal who quoted H. Abu Sa'id al Khudri (RA) from Nabi Muhammad (saw) **" I bring you glad tidings of al Mahdi, Allah shall send him to my nation, in a time different from your own, after a series of earthquakes. He shall fill the earth with justice and equity after it was filled with injustice and oppression. He shall distribute the wealth equitably among the inhabitants of the earth."**

H. Hussein ibn Ali ibn Abi Talib (RA) is quoted saying **“ The 9th of my descendants is the Mahdi who will rise with truth. Allah will grant life to the earth through him after its death. True faith will supersede all religions through him. His absence shall be lengthy during which many people will go astray. Only a few will remain on the right path. They shall suffer pains, those who bear the pains and denial patiently will get the same reward as those companions who out on expedition with Nabi Muhammad (saw).”**

H. Umm Salama (RA) said **“I heard Rasoolullah say “the Mahdi will be of my family and lineage...”**

H. Umm Salama (RA) also reported **“His aim is to establish a moral system which all superstitious beliefs will be eliminated. In the same way students enter Islam, So unbelievers will come to believe.”**

H. Umm Salama (RA) is also recorded saying **“When the Mahdi appears, Allah will cause such the power of vision and hearing to be manifested that al Mahdi will call to the whole world from where he is, with no postman involved, and they will hear and even see him.”**

“The Mahdi will be of my stock, and will have a broad forehead, a prominent nose. He will fill the earth with equity and justice just as it was filled with tyranny and oppression and he will rule for 7yrs.”

Ali ibn Aibn Talib (RA) narrated Nabi Muhammad (saw) said **“ The promised Mahdi will be from among my family. Allah will make provision for his emergence in one night.”**

H. Umm Salamah (RA) narrated Nabi Muhammad (saw) said **“The promised Mahdi will be from among my progeny, among the descendants of Fatimah.”**

“Mahdi is one of us, the members of Ahlul Bayt.”

H. Umm Salama (RA) said Nabi Muhammad (saw) said **“After the death of a ruler there will be some dispute between the people. At that time a citizen of Medina will flee from Medina to Mecca. While in Mecca, certain people will approach him between Hajrul Aswad and Maqaam Ibrahim, and forcibly pledge their allegiance to him. Thereafter a huge army will proceed from Syria to attack him but when they will be at Baida, (which is between Mecca and Medina), they will be swallowed into the ground. On seeing this the people of Shaam (Sham in those days consisted of Damascus, Palestine and Syria) as well as a large group of people of Iraq will pay their allegiance to him. Then a person from Quraiysh whose uncle will be of the Bani Kalb tribe will try to attack him, only to be overpowered by the will of Allah. The army itself will be of the Bani Kalb. Unfortunate indeed is the person who does not receive the booty of the Bani Kalb. This person (al Mahdi) will distribute the spoils of war after the battle. He will lead people according to my sunnah and during his reign Islam will spread throughout the world. He will remain for 7 yrs. He will pass away and the Muslims will perform his janaazah salaah.”** (sunan Abu Da’ud)

“A group of my ummah will fight the truth until near the day of judgment when ‘Isa ibn Mary will descend, and leader of them will ask him to lead the prayer, but ‘Isa ibn Mary will decline saying “ No, Verily among you Allah has made leaders for others and He has bestowed his bounty upon them.”

“Say, (Oh Muhammad (saw) I do not ask you of any reward (guiding you to the right path, delivering the message of H. Qur’an while being Compassionate and Merciful to His bitterest enemies) except for the kinship of my family (which at the same time is your family

because The Holy Last Messenger (saw) had ties of kinship with all of the subdivisions of Quraysh) except that you respect and love my family” S 42:23

H. Abdullah ibn Abbas (RA) said **“When The Messenger of Allah migrated to Medina, he went through a time when he faced needs and rights which he had to address but didn’t have the means to do so. The Helpers i.e. Ansar of Medina said Allah (swt) has guided you through this man who is the son of your sister (ie H. Aminah Umm Nabi Muhammad (saw) because she was from Medina). He faces life’s vicissitudes and has right but does not have the means to fulfill them. Collect for him your wealth that which may not hurt you and give it to him so that he may help himself with the ups and down in life. They collected some wealth and took it to him. They said “O Prophet of Allah (saw) you are the son of our sister, Allah (swt) has guided us through you. Sometimes you go through the ups and downs in life and you also have rights to address. But you don’t have the means to face up with all of this. We thought to collect for you some wealth so that you can use it when you need it Here it is.”** This ayah was then revealed.

Abu Ja’far ibn Ali al Baqir (RA) said, **“Imam Ali (RA) was asked about the physical appearance of the Mahdi and said, He is A well built youth with a handsome face whose hair reaches his shoulders. The light of his face is contrasted by the darkness of his hair and beard.”**

In Tabarani Nabi Muhammad (saw) said **“ A man of the Umayyads will take power in Egypt and then his power will be taken from him, or wrested from him, and he will flee to Byzantium and enlist them against the people of Islam and that will be the first of the battles.”**

Abu Nu’aym and Isfahani records from Hudhayfah ibn al Yamani (RA)

that he heard the Messenger of Allah (saw) say “ **Woe to this community from tyrannical rulers! How they will kill and terrorize god-fearing people, except for those who appear to obey them! Some god-fearing believers will pretend to co-operate with them with their tongues but flee from them in their hearts. When Allah (swt) wants to restore the power of Islam, he will crush every stubborn tyrant. He has the power to do whatever He wishes to put the community right after its corruption.**”

Ali ibn Abi Talib (RA) said, “**The Sufyani will be one of the descendants of Khalid ibn Yazid ibn Abi Sufyan: a man with a large head, a pockmarked face, and white spots in his eyes. He will emerge from part of Damascus and most of those who follow him will be from the tribe of Kalb. He will kill to the point of slicing open the bellies of women and slaying their unborn children. A man from the people of my House will come out against him in the Haram. The Sufyani will hear of this and send one of his armies to fight him which he will defeat. Then the Sufyani himself will come against him with his people until he crosses some land in the desert which swallows them up. Only those who are among them under compulsion will be saved.**”

Al Hakim, Nu’aym ibn Hammad and as Suyuti **have all narrated from Thawban (RA) who reported that the Messenger of Allah (saw) said, “ When you see the black banners coming from Khurasan, then go to them even if that means crawling over the snow. The DEPUTY OF Allah, the Mahdi, will be among them.”**

Al Hakim, at Tabarani, Ahmad ibn Hanbal, ibn Hibban al related The Holy Prophet (saw) said “**This affair will reach everything reached by night and day and there will not remain a single house of mud or hair which Allah will not cause this deen to enter, whether by the might**

by which Allah will exalt Islam and a humility by which He will humiliate disbelief.”

Tyrants live in perpetual fear at the thought of the Mahdi and they will tremble and will suffer a swift and sudden defeat when he suddenly appears, especially because today’s civilization (Muslim and non Muslim alike) is expecting him to arrive at any moment. The Masianic leaders of today’s world are very keen to the major events of the world today because their soothsayers and jinn have warned them of his imminent arrival. He is the precursor of the victory of Truth and the fall of all tyrants. The Mahdi will come to confront the Dajjal (The false Messiah, after the Jews final ascendancy) along side him will be H. Isa ibn Mary (AS) The true Messiah.

The Events to Take Place Before and after The Birth of Imam Mahdi (pbuh) as Foretold by Hazrat Mohammad (pbuh)

1. The occupation of the Holy land of the Arabs by Israel, the defeat of the enormous Arab forces to the small State of Israel, with the help of other strong powers. The reasons of the defeat have been mentioned as follows:

- a. Greed toward Earthly luxuries and attraction for liquor and women.
- b. They shall be nonchalant towards a religion and shall opt for communism.
- c. The Muslim brethren (who preach of Islam) shall be tortured.
- d. They shall be afraid of war and death for the good.

The above-mentioned predictions have been proven true by the aggression of the sacred land of the Arabs and Jerusalem by Israel in the Israeli War of 1967.

2. Jerusalem will be out of the Muslims control. The foretelling of Prophet Muhammad (pbuh) after the birth of Imam Madhi (pbuh) said that Jerusalem and all other Muslim oriented areas would be out of control. This premonition proved to be true in 1967.

3. Syria and its allied powers were defeated. Hazrat Ali (pbuh) has foretold that Syria and its allied powers (Iraq, Egypt and other states) shall be defeated by Euro-Americans (Russians). The 1967 war also proved this.
4. A non-Muslim state in Asia shall be converted into a Muslim state. The majority shall oppress a Muslim minority nation on the Asian continent.
5. A non-Muslim ruler shall suddenly convert to Islam.
6. After the Cultural Revolution in the Chinese Communist Party, it shall declare itself an Islamic Republic after a serious internal blood-battle. The Islamic spiritual leader Azimpur Dayera Sharif claims the Third World War, the arrival of Imam Mahdi (pbuh) and ultimately the Qiyamat (Day of Judgment) are in the light of the Holy Al-Quran.

A Discussion On Imam Mahdi (pbuh) in Light of The Holy Quran & Authentic Hadith by Hazrat Sheikh Shah Sufi Dr. MOHAMMAD NURUL ALAM (Islamic Researcher and Scholar)

Apart from the Holy Book of Torah and the old testimonial of the Bible, the last great Prophet of Islam, Prophet Mohammad (pbuh), predicted the arrival of this great leader. He has said that the second civilization of mankind will not come to an end until Imam Mahdi (SM) (the demonstrator to will-way) will be born in the midst of his descendants. Imam Uzzaman-Ki Amad and Imam Mahdi (pbuh) will be born before the death of Turkey's second president (page 21, Imam-Uz-Zama-Ki Amad). We know that the name of Turkey's second president was Ismat Enuns, who lived until 1972. Therefore, it can be said that Imam Mahdi (pbuh) was born around this time. Prophet Mohammad (pbuh) foretold that Imam Mahdi (pbuh) would be born in a section of Fatima, known as Sayed. He would resemble our Prophet Mohammad (pbuh) and even the name of the parents would be similar to those of The Prophet (pbuh). His physique, manners and behavior will resemble those of Prophet Mohammad (pbuh), and he will be born from a peasant family in Holy Medina Sharif on Monday

at dawn. It was said that he would be born before the end of Hijrah 1400, which corresponds to the year 1980. His education will include Gods teachings (Elme-Luduni) and he will start preaching to people at the age of forty years.

Eight hundred years ago Sheikh Nyamatullah (may God bless Him) of Mokhara foretold that Imam Mahdi (pbuh) would be born some time near Hijrah 1380.

Hazrat Abdul Qadir Jilani (R), the Head Pastor of Baghdad, foretold that the birth of Mozaddet Al-Fasani (may God bless Him) would occur four hundred years after his death. In fact this event occurred exactly four hundred years as prophesized. He predicted that once Hazrat Mozaddet Al-Fasani (mAbH) had reached maturity, a world leader and reformer named Ahmed would come, also four hundred years after his death, which happens to be the beginning of the 17th Hijrah (2002 AD). Therefore, it can be expected that Imam Mahdi's arrival will inevitably be after the year 2002 AD.

Hazrat Shah Sufi Abu Bakar Siddique, a religious leader and inhabitant of the Holy Furfura Sharif, has told the young people of Medinipur, Noakhali and Laxmipur that the next reformer (Mujadded) would be Hazrat Mahdi (pbuh).

The Hindi book Chetabani declares doomsday to be imminent, at two thirds of the 15th Hijrah, when Imam Mahdi (pbuh) will arrive. The famous Indian Sadhu Rishi Arobindo Ghosh also stated that ancient knowledge and civilization will be removed, leaving nothing but the "will" to improve. We must prepare ourselves for the New Age.

The Chetabani further states that when global war will come, a "great being" will emerge destroying all firearms, carrying nothing but a sword. All creatures of God, The Almighty, will respect and obey his leadership, as He will make the universe a heaven through constant victories and one greatest international military force.

A famous London astrologer, Sheror cited that between 1960 and 1988 the situation of the world would be chaotic. In the spring (Baisakh) of 1998, Imam Mahdi (pbuh) will be born as a new age begins and falsehood halts (after 2002 A.D).

Four hundred years ago the renowned French astrologer and prophet Nostradamus, predicted the arrival of a world spiritual leader at the end of the current century. Through his leadership, the ideology of only one creator will be spread out, removing the Christian religion. It is also stated that this leader would be a follower of Prophet Mohammad (pbuh).

It must be noted here, that Nostradamus had not mentioned the name of this leader, but from his description he resembles Imam Mahdi (pbuh).

Finally, we will learn of the birth and arrival of Imam Mahdi (pbuh) through the prediction of a person, who has foretold the assassination of Mahatma Gandhi, John F. Kennedy and other incidents in China, Russia, Pakistan, India and Bangladesh. She is an internationally renowned psychic, Jean Dixon. The innumerable predictions given by Hazrat Shah Sufi Dayemullah, a famous spiritual leader, greatly resemble those of Jean Dixon. She has foretold the future by computer and has written, "The Phenomenal, Jean Dixon" (1965) and "My Life and Prophecies" (1970). In her book "A Gift of Prophecy", on pages 162-173 she writes that a child has been born on 5th February, 1962, in a peasant family. When the child reaches maturity he will use his religious and spiritual power to unite all people in the belief of one God. At the end of the present century, he will oversee the whole world. In 1980, Jean Dixon writes that the people of the world will have a hint as to his presence and near 1991 he will be the holder of the greatest power. Dixon does not mention the name of this child, but from her description it resembles Imam Mahdi (pbuh). From Jean Dixon's word, this child of the East will possess spiritual powers to

change people's beliefs. This could only be Imam Mahdi of Prophet Abraham's descendent (pbuh).

On page 172 of her book, Dixon reveals the ancestry of the child as, "...the child born in a humble peasant family is a descendant from an Egyptian Pharaoh and his queen...". She herself, questioned, who this pharaoh was, describing him as Joseph the Great, grandson Prophet Abraham (pbuh). It appears that the Pharaoh and this "child savior" have some connection with a prophet of God from the family of Abraham (pbuh).

Abrahams (pbuh) descendant was Ismail and then Prophet Mohammad (pbuh), whose descendants were Fatima, Hassan and Hossain. All of which, are Imam Mahdi's (pbuh) ancestors. There is a strong similarity between Hazrat Mohammad's (pbuh) prophecy and Jean Dixon's prediction.



The Conspiracies against Islam & Great Prophet Hazrat Mohammad (SM) and his Direct Descendants

When it really began:

By the order of Almighty Allah great Prophet Mohammad (SM) had started his Journey towards the Holy City Madina, which was occupied by the Jewish community. At that present time, Madina was the only place for those Jewish inhabitants. After great Prophet's migration from Mecca to Madinah Prophet Mohammad (SM) (PBUH) had performed the five times towards the Holy city Jerusalem of Masjidul Al-Aqsa, Al-Qus, Al-Sharif, Rock of the Dome (Qubba-Tus-Sakhara) as Kiblah (Islam's First Kiblah). He had continued this for 16 straight months from the day of migration from Mecca to Holy city Madinah.

Once a day of Salatul Johr (Noon Prayer) The Almighty Allah had directed the Prophet Mohammad (SM) to change his Kiblah in place of Jerusalem Bytul-Moqaddes to Holy Kabah of Holy city Mecca. Please note that, during that very day's Night time those "Jewish community" were very angry at Prophet because of his change of Kiblah from Jerusalem to Mecca. It should also be noted that, from that very night those immoral Jewish inhabitants of Madinah had started their conspiracy, chaos and complexities against the great Prophet Hazrat Mohammad (SM) through Muslim community of Madinah.

The Great enemy of Islam Abu Sufiyan, greatest leader of the rival group of Qureish also near and dearest family member of Prophet Mohammad (SM) accompanied by those fanatic Jews from Madina made several conspiracies to kill the Greatest Prophet (SM) and his associates step by step to destroy the newborn faith towards Almighty Allah of Islam.

Finally those Jaheli Jewish inhabitants of Madinah had joined with Hazrat Mohammad (SM)'s greatest enemy and Prophet's nearest family relative Abu Jahel, Abu Lahab, Ummayya, Abu Sufiyan and other who had the motive to kill Prophet Mohammad (SM) and destroy his new message of Islam from Almighty Allah.

Those fanatic Jews lost their only homeland Madinah (Yazraf). So, those inhabitants of Madinah compelled to migrate to European countries especially Germany and Russia. It's a good point to be noted that, those fanatic Jews for their own characteristics, their close relative Christian leader Adolf Hitler had an extreme theme to eliminate them all from this planet Earth. Adolf Hitler had killed over more than 100,000 innocent Jewish

residents of Homburg, Germany during the time of Second World War II.

Those fanatic Jews of Madinah had invited this type of destruction of genocide among them because of their ill motive to kill greatest Prophet of Mankind Hazrat Mohammad (SM) as well as his message of Islam. In accordance of the Author of this book His Eminency Dr. Alam States that, if those descendant of fanatic Jewish community does not correct themselves as Prophet Abraham's ideology then they will be completely eliminated from this Planet Earth on the Era of Twelfth Imam Hazrat Imam Mahdi (A.) (PBUH) and establish peace & justice for all Mankind. His Eminency also pointed that, as he is the US citizen, he has been very carefully monitoring the Jews communities who are engaged in Medical profession, Judicial Profession and legal practice like attorney at Law, CPA are still now very honest, sincere dedicated and best human beings in the world. They are also considerably the best follower of Prophet Abraham and Prophet Moses Ideology. But unfortunately those fanatic Jews are directly engaged themselves in the International Politics and they are misusing their religious ideology to misinterpreting the religion **Islam** to the World by their media channels. His Eminency assures that, if those fanatic groups of Jews and Christians will be punished if they do not change their attitude, gratitude as well as their mentality towards the Crowned Creations of Almighty God that Jewish, Christians & Muslims are direct descendants of Abraham (A.) in accordance of Holy Quran.

The Great Enemy of Islam Abu Sufiyan the great leader of Qureish tribe and his bastard son Moabia and Yazid by force broken several treaties from the time of Fourth Khaliph Hazrat Ali (A.), Imam Hasan (A.), Imam Hussein (A.) and Imam Joinul Abdeen (A.) as well as their descendants were killed one by one during the Era of Moabia so-called Muslim leader, and they also had continued with their same ill motive to destroy the backbone of Islam also to kill Prophet Mohammad (SM)'s family by the active cooperation of fanatic Jews and fanatic Christians of that present time. They have killed all eleven Imams and the leaders of the Mazhabs, Imam Abu Hanifa (R.A.), Imam Ahmad Ibn Hanbal (R.A.), Imam Shafi (R.A) and Imam Malek (R.A).

Please note that, Islam's so-called proclaimed Khalifa, bastard son of Abu Sufiyan, Moabia ibn Henda (son of bitch) accompanied with fanatic Jews as well as the fanatic Christians had formed into two groups Ummaiya Dynasty and Abbasya Dynasty. The only correct and righteous Khalifa was from Ummaiya Dynasty and his name was Umar bin Abdul Aziz. This

Khalifa was only in charge for two years. During his era he had tried to clean up many immoral activities had done by the previous so-called Khalifa of Ummaiya dynasty. But his era to fix all the nonsense activities of Moabia and his followers ended very quickly by the active cooperation of fanatic Jews and fanatic Christians.

A Small Description of the Rulers of the Monarchy in Saudi Arabia According to His Eminency Dr. M N Alam:

Hazrat Mohammad (SAW) has said, "...my disciples shall be divided in 73 divisions." The followers, who were present asked, "Oh! Prophet (SAW), who is that group that shall proceed to Janna (heaven)?" "That group that will follow the Glorious Quran & have love towards me as well as my family members (Ahle-Bayet)."

The capital of Saudi Arabia is Riyadh, the previous name of which is Najad. Prophet Mohammad's (SAW) birth place and work place are respectively Holy Mecca and Holy Medina. The name Saudi Arabia was given in the name of the leader of the Tanaiza sect, of the Daria areas in Najad. King Abdul Aziz Ibn Saud is the founder of the country. Najad is situated in the centre of Saudi Arabia, east of Holy Medina tul Monwara surrounded by date tree fields. Najad is famous in the Arab world from political and economical aspects. The inhabitants of this province are religious and consider themselves as learned. That is why according to them, the leader of the Arab world must be from them.

Let's see what Holy Prophet Mohammad (SAW) says about Najad. *"I give our Syria and Yemen prosperity and success."* The inhabitants of Najad present their request, Oh Prophet of Allah, mention about the prosperity and success of our Najad area. Prophet Mohammad (SAW) prayed a few more times without mentioning Najad and told the inhabitants, *"Chaos and trouble will be created in Najad and evil will strengthen from here."*

Prophet Mohammad (SAW) has stated in a Authentic Hadith that, *"Evil forces will come out of Najad. Oh Muslims! Don't you fall into their traps and always be careful from their attempt of deceit. They will talk like*

the prophets and in the name of Islam they will harm your faith and religion. Always try to protect yourselves from their attitude of deceiving."

In another Hadith He has said, *"Oh Muslims! Always protect yourselves from ill motives and the deceit of deceitful dwellers in Najad. The moment they get the opportunity they will deceive you from the well protection of Islam."*

Another Hadith stated that once, when our Prophet Hazrat Mohammad (SAW) was distributing the goods of relief (Ganimat) among the people, a man named Abdullah of Bani Tamil Tribe said *"Oh prophet of Allah, the almighty, distribute it equitably."* The prophet said he should be destroyed. *"If I am not fair, then who will be?"* Hazrat Omar (pbuh) at once said excitedly, *"Oh prophet permit me, I will chop off the head of this betrayer (Monafique)."* The prophet said, *"Let him go, a group will emerge from him. The external appearance of the people will be so pious that their way of prayer will seem insignificant."* (Authentic Hadith).

Muhammad Bin Abdul Wahab Nazdi was born in the Bani Sinan genealogy of the Bani Tamim community in 1703 A.D. at the Noyeina area of this cursed Najad province. After having primary education at his father's place, he went to Holy Medina. He had his higher education in Baghdad. In Holy Medina he had his teachings under the auspices of two teachers, named - Hazrat Sindhi and Soleman Al Qui. Ibne Wahab Najdi once being sentimental over the attitude of the teachers towards the prophet uttered: *"Prophet Muhammad (pbuh) was merely a favorite prophet. His duty was to bring the Holy Quran, and he did that. His duties have been performed. Why will there be any reason for respecting him so much?"*

With regard to this comment, he was forbidden to say anything about the prophet. This insolent attitude toward the teachers is testimony of how ill tempered Ibne Wahab was. According to Hadith, the insolent are deprived of Allah's blessings.

In 1749, Ibne Wahab Najdi appeared at 47 years of age as a learned (Aleem) of the Kharajee group to misdirect Muslim society. First a little brief information on the Kharajee:

After the battle of Sifine between Hazrat Ali and Ameer Muabia in Hijran 36, a group of people separated from Ali's group and assembled at Harwa. They claimed to be pious and declared Hazrat Ali (pbuh) a Kafeer. But Hazrat Ali was one of the Ashraee Mubashere (ten scholars, who are entitled to enter into heaven without facing anything). They declared that it was valid to kill Him (Ali) and rob his property. Afterwards, they assassinated Hazrat Ali. They are known as Kharajee in history. Their doctrine states, that it is not permitted to obey anybody except Allah, the almighty. One cannot even obey the prophet (SAW). It is known to everyone that the basic two subjects of Islam are, first, Tawhid of Allah and second Resalat of the Prophet (SAW). They are determined to establish Tawhid ignoring Resalat. And this is the fundamental difference between the pure Muslims and Kharajees. Musailama Kazzab Najad, the ascendant of Abdul Wahab Najdi, claimed to be the Prophet after the death of Prophet Mohammad (pbuh) and consequently was killed by the Muslims. Cunning Wahab, not repeating the mistake of his ascendants, involved himself in the so-called *reformation of Islam* in order to misguide Muslim society. According to Holy Al-Quran and Hadith, Prophet Muhammad (SAW) is the nur (splendor) of Allah. But Wahab said that the Prophet was an ordinary man like other men, who died after his office, was decomposed and mixed with soil. Prestige and honor were confined to his life. It is not necessary to show respect toward him, since he is now dead. He also said that, since Muslims worship saints and graves, all the Muslims except Wahab and his followers are Kafeer and Mushriq; it is accepted to kill them and to loot their dead Mohammad properties. In this plea he started a movement to reform the religion of Islam in the whole Najad area, which was later known as the Wahabi Movement. The followers of his doctrine are called Wahabi. According to the very words of

Holy Quran and Hadith, Mohammad (SAW) is alive in his grave. Hence, he is called Haiyatunnabi. He is just as alive as he always was. Wahab Najdi has said as a contrast, that Mohammad (SAW) is a dead Prophet (may Allah excuse us).

Allah says in his Holy Quran - *"... those, who become baiyat - that is keeping their hands on your (Prophet Mohammad's (SAW) hands, become baiyat keeping their hands on my hands."* Hence, Muslims consider it valid and essential to become baiyat to the Aulia (saints), who acquired baiyat, but Wahab Najdi declared it illegal.

The prophet himself used to visit graves respectfully and pray near them. He told the Muslims to do the same as he did, *"... those, who will visit my grave and pray there, my recommendation for him in the hereafter would be Wajib (mandatory)."* Hence, every Muslim desired to visit the holy Prophets grave, but Ibne Wahab declared it illegal (vicious) and uttered it *"the big idol of Islam."* He claimed that a stick in his hand was better than the dead Mohammad (pbuh). Wahab said, he could kill a snake with the stick, but the dead Mohammad (SAW) could not help you. According to the Holy Quran and Hadith, if anyone dishonors or neglects the Prophet ... (SAW) he becomes Mordud. Therefore, Ibne Wahab Najdi and his followers are Mordud (according to Hadith). By the interpretation of the Holy Quran, Hadith and the support of Ijma and Qiyas, it is established that Milad-Mahfils (praying adjacent to the Prophet (SAW)) was virtuous. Wahabi still prohibited it in Islam.

The misguided reformation of Islam by Wahab was protested by the then Muslim society. Consequently, cunning Wahab changed his technique. He invited the luxurious leader of the Taniza group of the Daria region. He made Ibne Saud his disciple, who later married the daughter of Wahab Najdi. Ibne Saud and Ibne Wahab combined their armies to fight the ferocious Bedouins. This force played an important role in manipulating Muslim society into accepting this reformation. Muslims who denied the reformation were killed.

“Before being Wahabi (misguided Muslim), I was Kafeer (non-Muslim). My parents and ascendants were Kafeer now I have become a Muslim.” ----- Abdul Wahab Najdi

In 1765, after the death of the first Ibne Saud, his son, Abdul Aziz, expanded the Wahabi (misguided Muslim group) state from Najad to Kuwait. He accepted the doctrine of Wahabi like his father.

After establishing Wahabism in Najdi and Kuwait the Wahabis kept eyes on the Muslims of Holy Mecca. In 1791, they attacked Holy Mecca, but by strong resistance of the Muslims they could not enter the city.

Consequently, the Wahabis changed their technique. A deceitful Wahabi entered the Mosque of the city in disguise of Muballeg and preacher. Until 1802 the Wahabis again attacked Holy Mecca. Because of help from the inside of the city they were successful. In 1803 they captured Holy Mecca.

Soon after the capture, the Wahabis started killing Sufis and Prophets Descendants, contending that they were grave and saint worshippers. In 1804 Holy Medina had also been captured by the Wahabis. The fate of the Sufis and Prophets descendants of Holy Medina was the same as Holy Mecca’s inhabitants. All the graves of the Sahabi’s were broken and mixed with the soil. But at the protest by the Muslims of the world, including Egypt and Syria, they repaired the graves. The Muslims fled to Yemen, Syria and Iraq in order to be safe from the Wahabis.

Though the Muslims captured Holy Mecca and Holy Medina in 1812, the two cities went under the control of the Wahabi’s and in 1924 the Wahabis administered them. At the end of the 19th Century, Prince Abdur Rahman, the son of King Faisal, was exiled in Kuwait for internal conflict in the royal family. During the exile, he wanted to re-establish the Saud Dynasty and Wahabi concept. Although he could not materialize his desire, his son, Abdul Aziz Ibne Saud (with the

help of the British) took the state power of all of Saudi Arabia. He then established the concept of Wahabism across the kingdom he ruled. Subsequently, with the blessings of the petrodollar in the Middle East, the economic condition of the Wahabis prospered, as did the international assimilation of their concept.

In the Holy Quran, Allah, the almighty says, "A group of people will say they believe in Allah but Allah says no. They are non Momins (without Imam)." The Prophet Mohammad (pbuh) foretold that a group of apparently Muslim people would appear and severely harm Muslim society and the religion of Islam. They will have two methods for their evils: Spread false Hadith and make it a skill to tell lies.

This is a brief history of Saudi Monarchy and how they destroyed the Islamic Ideology in accordance of Holy Quran and established their Ideology of "Wahabism, (i.e. Abdul Wahab Najdi's ideology)" throughout the world.

His Eminency Dr. Sheikh Shah Sufi Mohammad Nurul Alam warns the current Saudi Arabian King Abdullah bin Abdul Aziz along with all the descendants of Abdul Aziz to be careful about their future. Since 1924 the descendants of Abdul Aziz follower of Wahabi/Najdi Ideology (Satanic) destroyed the backbone of Islam in Arabian Territory; especially they destroyed the backbone of Holy City Makkah-tul-Mokarrama & Madina-tul-Monwara. This is the final warning to them to rectify their self to come to the reality to give proper respect towards the Holy Prophet Hazrat Mohammad (SM) and Ahle-Bayet. They are also advised to do "Touba" and become a correct Muslim. Otherwise no one shall dominate from the action and reality of truth from the Peace Mission of Imam Mahdi (SM) with reemergence of Nabi Isa (A) (Jesus Christ) from any moment from now.

Time line of the Caliphates of Islamic Rulers of the World

Year	Caliphs	Significance
11–13H 632-634CE	Hazrat Abu Bakr (RA)	Rashidun Caliph
13-23H 634-644CE	Hazrat Omar Ibn Al-Khattab (RA)	Rashidun Caliph
23-35H 644-656CE	Hazrat Osman Ibn Affan (RA)	Rashidun Caliph
35-40H 656-661CE	Hazrat Ali Ibn Abi Talib (RA) Ahle-Bayt	Rashidun Caliph
	From 632 A.D to 661 A.D, the Muslims under the leaderships of Khulafaey Rashedin Caliphs, conquered and occupied Al-Hirah, Damask, Hims, Balabakk, Basra, Jordan, Syria, Iraq, Al Ahwaz, Al Madain, Jerusalem, Egypt, Iran, Ajarbaijan, Tripoli, Hamajan, Asbahan, many roman territories, Sapur, Tripolitania, Andalus of Spain, Cyprus, Khurasan and Nisapur.	
40-41H 661-661CE	Hazrat Hasan Ibn Ali (RA) (Ahle-Bayt)	Compelled to sign peace treaty with Muawiya ibn Sufiyan for better interest of Islam
41-60H 661-680CE	Sufyani Ummayad Empire Muawiyah Ibn Abu-Sufyan	Bustard Son of Abu Sufiyan So-called Hadith Writer, Major Contributor of Fitna in Islam Destroyed the Reality of Islam
60-64H 661-680CE	Yazid Ibn Muawiyah	Murdered Ahlul-Bayt Hazrat Hussein (AS) at the battle of Karbala
64-73H 683-692CE	Marwanid Ummayad Empire Marwan Ibn Al-Hakam	Got the title of "Thread of Evil" from the People of Madina-tul-Monwara because he use to curse Hazrat Ali (AS) from the pulpit

73-86H 692-705CE	Abdul Malik Ibn Marwan		
86-96H 705-715CE	Walid Ibn Abdul Malik		
96-99H 715-717CE	Sulayman Ibn Abdul-Malik		
99-101H 717-720CE	Omar Bin Abdul Aziz	He finally stopped the cursing of Ahlul-Bayt from Damascus Mosque, Syria. Then he was compelled to leave Damascus to Jerusalem but murdered by followers of Yazid ibn Muawaiya	
101-105H 724-773CE	Hisham Ibn Abdul Malik		
126-126H 744-744CE	Yazid Bin Al-Walid (An Nakis)		
126-127H 744-744CE	Ibrahim Bin Al-Walid		
127-132H 744-750CE	Marwan Bin Mohammad (Al Himar)		
	Abbasid Empire	During the reign of Umayyah Dynasty (Khilafat) Libya, Sudan, Many Territories in Asia, North Africa, roman territories, Tazakhstan, Bukhara and other Regions, Sindh and Panjab, the entire Andalus, parts of France, Khawarizim and Samarkhand, Kabul and Tas Territory came under Muslim Rules.	

132-136H 750-754CE	Abu Abbas Al-Saffah		
137-158H 754-775CE	Abu Ja'far Al-Mansur		
158-169H 775-785CE	Al Mahdi		
169-170H 785-786CE	Al Hadi		
170-193H 786-809CE	Harun Ar Rashid	Tortured and misbehaved with the Ahlul-Bayt Family members by the conspiracy of his fanatic groups	
193-198H 809-813CE	Al Amin	Murdered by his Elder Step Brother Al-Mamun for the power of the throne	
198-218H 813-833CE	Al Ma'mun	Murdered Many Ahlul-Bayt Family Members and compiled many fabricated Hadiths in cooperation of Al-Farghani & Bukhari, Tirmidhi, Abu-Dawud	
218-227H 833-842CE	Mutasim Billah		
227-232H 842-847CE	Wathik Billah		
232-247H 847-861CE	Mutawakkil Aalallah		

247-248H 861-862CE	Muntasir Billah		
248-252H 862-866CE	Mustayeen Billah		
252-255H 866-869CE	Mutaz Billah		
255-256H 869-870CE	Muhtadi Billah		
256-279H 870-892CE	Mutamid Aalallah		
	The above Khalifs founded the City of Baghdad and the City of Samirra. They also reconstructed Masjid Al Haram. During rule of Khalif Mutasim Billah, in the War to rescue a Muslim Women, 30,000 Roman soldiers were killed by Muslim Force and other 30,000 were arrested. Also, the Amuriah Territory came under Muslim Rule.		
279-289H 892-902CE	Muaddid Billah		
289-295H 902-908CE	Muktafi Billah		
295-320H 908-933CE	Muktadir Billah		
320-322H 933-934CE	Al Quahir Billah		

322-329H 934-940CE	Ar Radhi Billah		
329-333H 940-944CE	Muttakki Billah		
333-334H 944-945CE	Mustakfi Billah		
334-363H 945-974CE	Al Muti Lillah		
363-381H 974-991CE	Quadir Billah		
422-467H 1031-1074CE	Quayeem Bi Amrillah		
476-487H 1074-1094CE	Muktadi Bi Amrillah		
487-512H 1094-1118CE	Mustazhir Billah		
512-529H 1118-1135CE	Mustarashid Billah		
529-530H 1135-1136CE	Ar Rashid Billah		

530-555H 1136-1160CE	Muqqtafi Li Amrillah		
555-566H 1160-1170CE	Mustanjid Billah		
566-575H 1170-1179CE	Mustadhi Bi Amrillah	General (Commander-in-Charge) Al Ayubi constructed the Wall of Cairo, defeated the crusaders in the Battle Field of Hittin in Palestine. He also made Al Quds and Syria free for Muslims.	
575-622H 1179-1225CE	Nasir Li Dinillah		
622-623H 1225-1226CE	Az Zahir Bi Amrillah		
623-640H 1226-1242CE	Muntansir Billah		
640-656H 1242-1258CE	Mustasim Billah	A dinar coined under his rule	
656-659H 1258-1261CE	From 1258 to 1261, there was no Caliph. That time Halaku Khan (Tatar Force) occupied Baghdad and killed 01.60 Millions of Muslims along with the Caliph. At length, Al Muzaffar Quds defeated Tatar Force in present Palestine. Verily Al Mustansir Billah was the last Caliph of Baghdad.		
659-660H 1261-1263CE	Mustansir Billah		
661-701H 1263-1301CE	Hakim Bi Amrillah	From 1262 to 1301, many Tatar Groups were converted into Muslims. Ibne Al Ahmar re-occupied 32 Cities in Andalus of	

		Spain. Malik Al Mansur defeated Tatar Force in Syria & rescued Tripoli from occupations of the crusaders.	
701-740H 1301-1339CE	Wasik Billah		
742-753H 1341-1352CE	Hakim Bi Amrillah		
753-763H 1352-1362CE	Moutadid Billah		
763-785H 1362-1383CE	Mutawakkil Aalallah		
785-788H 1383-1386CE	Wasik Billah		
788-791H 1386-1389CE	Mustasim Billah		
791-808H 1389-1406CE	Mutawakkil Aalallah	That time Bulgaria came under Muslim Rule, France & Germany were defeated by Muslims.	
808-833H 1406-1430CE	Mustayeen Billah		
833-845H 1430-1441CE	Muotadhid Billah		

845-854H 1441-1450CE	Mustakfi Billah		
854-863H 1450-1459CE	Quayeem Bi Amrillah		
863-884H 1459-1479CE	Mustanjid Billah		
884-903H 1479-1497CE	Mutawakkil Billah		
903-923H 1497-1517CE	Mustamsik Billah		
923-923H 1517-1517CE	Mutawakkil Aalallah		
	<i>Starting of Usmania Dynasty</i>		
923-926H 1517-1520CE	Selim (The First)		
926-973H 1520-1566	Solayman (The Second)	<p>Muslims occupied Belgrade in Yugoslavia, Rudis, Budapest in Hungary, Algeria, Tabriz, Tunisia, Crete Island, South France. Vienna & Malta Island were surrounded by Muslims. Austrian & Spanish Soldiers were defeated by Muslims. Austria paid Zizia (Non Muslim) Revenue. The largest Church was converted into Mosque where Caliph Solayman prayed Jumma Salat or Weekly Friday Prayer.</p>	

973-981H 1566-1574CE	Selim (The Second)		
981-1003H 1574-1595	Murad (The Third)	From this period, due to non-joining of Caliph himself directly in the battles, the Islamic State gradually became weak.	
1003-1013H 1595-1603CE	Mohammad (The Third)		
1013-1027H 1603-1617CE	Ahmed (The First)		
1027-1028H 1617-1618CE	Mostafa (The First)	War between Russia & Muslim State. War against entire Europe by Muslims.	
1028-1032H 1618-1622CE	Osman (The Second)		
1032-1033H 1622-1623CE	Mostafa (The First) 2 nd term		
1033-1050H 1623-1640CE	Murad (The Fourth)		
1050-1560H 1640-1650CE	Ibrahim (The First)		
1060-1098H 1650-1687CE	Mohammad (The First)		

1098-1102H 1687-1691CE	Solayman		
1102-1107H 1691-1695CE	Ahmed (The Second)		
1107-1115H 1695-1703CE	Mostafa (The Second)		
1115-1142H 1703-1730CE	Ahmed (The Third)		
1142-1168H 1730-1754CE	Mahmood (The First)	Russia and Austria were defeated by Muslims. Belgrade & many other Territories were returned to the Muslims.	
1168-1171H 1754-1757CE	Osman (The Third)		
1171-1187H 1757-1773CE	Mostafa (The Third)		
1187-1203H 1773-1789CE	Abdul Hamid (The Third)		
1203-1222H 1789-1807CE	Selim (The Third)	Napoleon Bonaparte occupied Egypt in 1798. In 1799 Napoleon was defeated in Akka of Palestine. In 1801, Napoleon again was defeated in Alexandria. Britain & Russia attacked Muslim State. Muslims surrounded Bosphorus defeated British & British left Egypt. In 1807, France & Russia signed on Peace Treaty against Muslims.	

1222-1223H 1807-1808CE	Mostafa (The Fourth)		
1223-1255H 1808-1839CE	Abdul Majid		
1277-1293H 1861-1876CE	Abdul Aziz		
1293-1327H 1876-1909CE	Abdul Hamid		
1327-1336H 1909-1918CE	Mohammad Rashad	War between Muslims and Italians in Tripoli. In the war of Bolkan between Muslims and Greece, Bulgaria & Sarbia, Muslims lost all Bolkan Territories. In the First World war Muslims were defeated and the Islamic State were reduced. Belpore Promised the undertaking to establish Jewish State for Jews in Palestine.	
1336-1341H 1918-1924CE	Mohammad Wahid Uddin (The Sixth)		
1341-1343H 1922-1924CE	Abdul Majid Wahid Uddin	Last Caliph destroyed by the Saudi Monarchy in cooperation of British Empire	

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Khatamallahu Ala-Rasulihil-Karim

Ameen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, MOST GRACIOUS & MOST MERCIFUL

وَلَا نَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أحيَاءٌ وَلَكِنْ لَا

تَشْعُرُونَ ﴿١٥٤﴾

“Those who dies or pass away in the path of Almighty God, nobody shall think about them as they are dead, Indeed they are alive, But You cannot understand them” Surah Baqarah 2:154

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمُوتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ

يُرْزَقُونَ ﴿١٣١﴾

“Those who dies in the path of Almighty, Nobody shall have the doubt to think that they are dead but in fact they are not Dead but Alive and very close to Almighty, Even their every needs even food are being fulfilled by Almighty, but people among you will not understand” Surah Al-Imran 3:169

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

“Be careful of the Friends of Almighty, they do not worry about anything or anybody” Surah-Yunus 10:62

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي
بَدَأَ خَلْقَ الْإِنسَانِ مِنْ طِينٍ
ثُمَّ عَلَّمَهُ الْقُرْآنَ
وَجَعَلَ مِنْهُ أَقْسَامًا
لِقَوْمٍ يَعْلَمُونَ

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