

Heroes
of
ISLAM



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Chapter 1

Publisher's Note

The Trustees of the Peer Mahomed Ebrahim Trust have undertaken to present to the general public good reading matter, suited to their physical, mental, moral and spiritual needs. The sensational pornographic reading material that goes by the name of literary production in the market has served to vitiate the whole social milieu, so that the restraints on social conduct are ever-more being relaxed, with resultant indiscipline in the home atmosphere, no less than in the wider fields of human activities outside the dome. If such a situation is allowed to go on flourishing unchecked a veritable hell on earth is the natural outcome, as we are witnessing in the waves of crime sweeping over some of the so-called civilised countries of the West which are already affecting us. 'Back To Religion' is now the watch-word of the saner elements among them. It is with this sense of perturbation that the trustees have embarked on the venture of publishing books, which are calculated to offset the baneful effect of low-grade, anti-social forms of reading material and to inculcate a taste for and appreciation of sound and healthful mental food.

No commercialisation is aimed at by this venture, as would be apparent to even the most superficial observer, from the standard of prices of the books, which are fixed below the actual cost and that too, because free distribution of books depreciates the worth of the same in the eyes of the general reading public and are also waste.

The Trustees, are conscious of the fact that in spite of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgement involuntarily for no one can be in a position to comprehend the entire field of knowledge on any subject. Of one thing they can assure the discreet readers, to wit, that the material for reading is being presented with the best of intentions for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts this objective, his observations in this behalf shall receive the maximum possible care to redress any remissness that may be pointed

out as having crept into the reading matter with the best of wishes for the reader, we remain.

Chapter 2

Preface

It is well-known that every movement for the reformation of mankind thrives and progresses with the help of the sacrifices of its leaders, followers and adherents. In fact its progress is, broadly speaking in proportion to the sacrifices offered for its cause, and the length of life of the movement is also dependent on the amount and quality of such sacrifices. Islam as a movement for the reformation of mankind is no exception to this general rule. Indeed, the importance of hard striving for the cause and the offer of sacrifices for it seems to be the very core of belief. Even salvation from Divine chastisement in the Hereafter depends on striving in this world for the cause of Islam. Says Quran:

O' you who believe! Shall I show you merchandise which will deliver you from a painful chastisement?

You should believe in Allah and His Prophet, and strive in the way of Allah with your possessions and your selves; that is better for you if you but knew?[1]

There are many other verses wherein emphasis has been laid upon striving in the way of Allah that is, for the sake and advantage of Islam, and the believers have been exhorted to come forward with their property as well as lives in favour of Islam. The most famous verse in which believers have been told to be faced with situations which would require them to offer sacrifices of life, property and children etc. is as follows:

We will surely test you with something of fear, and hunger and loss of wealth and lives and fruits and give glad tidings to the patient ones.[2]

History testifies eloquently to the fact that Islam has been made to stay, prosper and thrive through the sacrifices and selfless efforts of numerous individuals from among its leaders and adherents. The most notable among them was, of course the Holy Prophet (s.a.w.a.) himself as he said that he was harassed so much that no Prophet before him had been so harassed. The same applies equally to the members of his family and his holy progeny (a.s.). The great services, selfless striving and

unique sacrifices offered by this noble group of the leaders of Islam stand as inextinguishable torch of light for the entire mankind. They were leaders of a high order in the sense that they not only exhorted others to act in a manner conducive to the benefit of Islam but each one of them ever remained in the forefront to brace the difficulties, trials and tribulations that befell them in the way of supporting Islam.

Nevertheless, there were other individuals also who, after imbibing the true spirit of Islam, remained steadfast in working for its well-being and progress. The names of all such persons stand conspicuously high as torch bearers of Islam against all sorts of opposition, persecution and harassment.

The lives and biographies of all these luminaries of Islam deserve close study as they are apt to infuse the same spirit of fortitude and sacrifice for the cause of our great religion in our hearts also. The Peermahomed Ebrahim Trust has launched a programme for bringing out short life sketches of the Holy Prophet (s.a.w.a.) and the other infallibles in his holy progeny delineating their immortal services for the cause of Islam. As a necessary adjunct to that brilliant series it is also in the fitness of things to present to our interested readers the lives and biographies of other heroes of Islam who have rendered unforgettable services to the great religion in support of and under the guidance of the infallible leaders.

The general plan of the Trust is to publish a separate volume for each of the Fourteen Infallibles and they will be presented to the readers as and when ready. Here in this volume are presented brief services and sacrifice; of the other distinguished individuals who worked for Islam and its good despite unfavourable circumstances and in the face of all sorts of atrocities perpetrated upon them for supporting, following and preaching the true religion. Wherever separate books have already been brought out or are under print or under compilation of the life and services of an individual an indication of it has been given in appropriate places.

The opening Chapter of the volume seeks to show that the Shias existed from the days of the Holy Prophet (s.a.w.a.) and are not a product of any later period as is sometimes alleged. The subsequent chapters contain very brief accounts of the services of the Early Heroes of Islam, that is, those of the lifetime of the Holy Prophet (s.a.w.a.), followed by similar accounts of his distinguished companions and the distinguished companions of the various Imams (a.s.), and grouped under the name of the Holy Imam with whom each was associated.

It seems pertinent to clarify who the companions of Imam Hasan (a.s.) and Imam Zainul Aabedeen (a.s.) have not been separately mentioned as in the case of the other Imams (a.s.). The reason for it is that the companions of these two Holy Imams are those who have been mentioned either as companions of the preceding Imam or of the following Imam. For example, the companions of Imam Hasan (a.s.) are either those who were the companions of Ameerul Momineen Ali (a.s.) and have been mentioned in the list of his companions or they are those who remained steadfast on the path of the true religion and acquired the honour of becoming the companions of Imam Husain (a.s.) and find mention as such. The same applies to the companions of Imam Zainul Aabedeen (a.s.) as most of his distinguished companions had also the honour of being companions of Imam Muhammad Baqir (a.s.) and have been mentioned as such.

It must be added here that the heroes included in the volume do not at all exhaust the list of all the selfless devotees who have contributed in the growth, development and stay of Islam in its true colours, as there is certainly a far larger galaxy of shining heroes who could be included herein, but had to be left out for brevity sake. Nevertheless the list is illustrative enough to give an indication of the noble services rendered and sacrifices offered by those who remained steadfast in their adherence to the true religion and were instrumental in keeping it pure and also in conveying its principles and commandments from one generation to the other in successive order by narrating authentic traditions from the Holy Imams of the time.

It is hoped that this volume would give the readers a vivid idea of how our predecessors have striven hard, in some cases, even by offering their very lives for the sake of religion, in order to keep the torch that was lit by the Holy Prophet (s.a.w.a.) burning as commanded by Allah. Peace be upon them all.

Trustees,
Peermahomed Ebrahim Trust,
Karachi - 5.

Dated:
17th Rabi Awwal 1395
31st March 1975

- [1] Surah Saff (61), Verses 10-11
- [2] Surah Baqarah (2), Verse 155

Chapter 3

The Existence of the Shias in the Light of History

Did the Shias exist during the life time of the Holy Prophet (s.a.w.a.) of Islam? Before throwing light on the mishaps and calamities that befell the Shia Sect, it is incumbent on us to find out, whether or not, there were Shias during the time of the Holy Prophet of Islam (s.a.w.a.) and afterwards.

‘Construct the wall first and then decorate it’ is a famous Saying:

If it is proved that the Shias did exist, during the life of the Holy Prophet (s.a.w.a.), and afterwards, then we can very well discuss whether they lived a happy life or were subjected to trials and sufferings. But if the Shias came into existence after 40 A.H., then it is meaningless to discuss their tribulations commencing from 11 A.H.

Dr. Taha Husain's Wrong View Refuted

We are forced to take up the issue because a, famous scholar claiming to be Shia, hereby Dr. Taha Husain, renowned author and writer of Egypt believes that the Shia and Sunni discrimination emerged after 40 A.H.

Taha Husain's book 'Ali and Nubuwwat' was translated by Abdul Hamid Khan Nomani, (page 342 to 346 contain bitter and poisonous remarks about the Shias).

To refute the above statement, we shall throw light on the historical facts, based on the traditions of the Holy Prophet of Islam (s.a.w.a.) that the Shias did exist, during his life time.

Existence of the Shias During the Time of the Holy Prophet (s.a.w.a.)

The Prophet (s.a.w.a.) is reported to have said:

O Ali! Give the good news to your Shias that I will be their intercessor on the day of Resurrection when neither wealth nor their offspring shall be of any avail.[1]

The above tradition proves that there were Shias during the life of the Holy Prophet (s.a.w.a.) otherwise how could he have passed on the tid-ing to Ameerul Momineen Ali (a.s.).

This also refutes the saying of Taha Husain:

‘As far as I understand, the (religious) Jurists the Polemics and the His-torians deduce by the word ‘Shias’ a certain group (of persons) which did not exist during the life time of Ali (a.s.) but it emerged, after Ms martyrdom.

As per authoritative sources, mentioned in Bashaerul Mustafa; one day the Holy Prophet (s.a.w.a.) entered the house of Ali (a.s.) with a smile on his face and said,

I have come to deliver good tidings to you. Just now Angel Gabriel re-vealed to me that your friends, whether they obey Allah’s command, or otherwise, (i.e. even if they are sinners shall be the denizens of Paradise after their sins have been absolved.

Ali (a.s.) prostrated, out of gratitude and said,

O my Sustainer! Be a witness that I give half of my good deeds to my followers.

Janab-e-Sayyeda (a.s.) also said,

I also give half of my virtuous deeds to the Shias.

Imam Hasan (a.s.) and Imam Husain (a.s.) uttered the same words. The Holy Prophet (s.a.w.a.) said,

You are not more generous than myself; I also bestow my virtuous deeds to the lovers of Ali (a.s.).

At that moment, Angel Gabriel came and said, O Prophet of Allah! Almighty says,

You are not more gracious than Myself. I have pardoned the sins of Ali’s lovers and will bestow Paradise and its blessing on them.[2]

The statement of the Jurists, the polemics and the historians holds good that the Shias form the group as followers of Ali (a.s.). This has been refuted only by those who are carried away by their impulses and whims. Had they studied the traditions, they would not have gone astray. O Dr. Taha! You were blind. You could not possibly study the

books. Without study, how did you dare refute the existence of the Shias during the time of the Holy Prophet (s.a.w.a.), is it not astounding?

Had you asked some one to read out to you the *Manaqib*, the book of traditions on history and commentaries, and even then if the existence of the Shias during the life of Ali (a.s.) could not have been proved, then you were justified in your denial of the fact. We shall refer to the books of traditions in support of our statement that the Shias did exist during the life-time of the Holy Prophet (s.a.w.a.) and Ali (a.s.).

Allama Shaikh Husain Sumeri in the manuscript of *Kitabul Ilzam*, quoted the following twelve learned men from the Sunni Sect:

1. Tafseer-e-Abi Musa Yaqoob bin Sufia,
2. Tafseer-e-Ibn-e-Jareeh,
3. Tafseer-e-Maqatil bin Sulaiman,
4. Tafseer-e-Vakil bin Jarrah,
5. Tafseer-e-Yaqoob Yusuf bin Musal Qatan,
6. Tafseer-e-Qatadah,
7. Tafseer-e-Abi Obaidah al-Qasim bin Salam,
8. Tafseer-e-Ali bin Harb,
9. Tafseer-e-S. Soda,
10. Tafseer-e-Mujahid,
11. Tafseer-e-Moqatil bin Hammam bin Salam,
12. Tafseer-e-Abi Saleh.

All the above-mentioned narrate, on the authority of Anas bin Malik; 'We were all sitting in the company of the Holy Prophet (s.a.w.a.). We mentioned to him about a person who offers prayers, observes fast, gives alms and pays zakat. The Holy Prophet (s.a.w.a.) said, 'I do not know him. We said, 'O Holy Prophet (s.a.w.a.)! He worships and praises Allah, and also believes in the oneness of Allah.' The Holy Prophet (s.a.w.a.) said, 'I can't make him out.' Meanwhile Abu Bakr entered and that person also made his appearance. We pointed out that person to the Holy Prophet (s.a.w.a.). He looked at him and said to Abu Bakr,

Take my sword and kill him, because he will be the first person to participate in the devilish gang (against the Muslims).

Abu Bakr entered the mosque and saw him in Ruku i.e. bowing posture in prayer. He returned and said, 'I swear by Almighty I won't kill him because I have been prohibited to kill one who prays.' The Holy Prophet (s.a.w.a.) said to him, 'Take your seat, because you are not the killer of that person.' The Holy Prophet (s.a.w.a.) turned towards Omar and said, 'Take my sword from Abu Bakr, go to the mosque and behead that person.' Omar went to the mosque, along with the sword but that

person was prostrating. He said, 'I swear, I won't kill him, because a person better than myself did not behead him.' He also returned to the Holy Prophet (s.a.w.a.) and said, 'Since that person was prostrating, I did not kill him'. The Holy Prophet (s.a.w.a.) said: 'Sit down Omar. You are also not the killer of that person.' Then the Holy Prophet (s.a.w.a.) said, Ali (a.s.)! Get up; kill him if you find him. If you kill him there won't be discord and dissension among my adherents.' Ali (a.s.) entered the mosque, with sword in his hand, but that person had left the mosque, by that time. He returned to the Holy Prophet (s.a.w.a.) and informed him accordingly.'

[1] Yanaabeeul Mawaddah, page 2S7

[2] Manaqib-e-Murtazavi, page 306

The Sect on the Right Path

The Holy Prophet (s.a.w.a.) said,

The Israelis' were divided in 71 Sect – only one sect was on the Right Path and the rest were doomed and their chastisement was Hell. The Christians were divided in 72 sects. Only one sect was saved from Hell and the rest were sent to Hell.

In the near future, my people shall be divided in 73 sects. Only one Sect shall be on the Right Path, while the rest shall go to Hell.

Ali (a.s.) said to him, 'O Prophet of Allah! Which is that Sect?' The Holy Prophet (s.a.w.a.) said: 'Those people who adhere to your views and follow you.' At that moment the following verse was revealed pertaining to the (vicious) person, 'For no rhyme or reason he volunteers to fight. There is disgrace for him in this world, and his requital shall be Fire of Hell, in the next world.'

About such a person the Holy Prophet (s.a.w.a.) said,

He shall be the first person to lend support to the innovators in religion and apostates.

Ibne Abbas confirmed on oath that Ali (a.s.) killed him in the battle of Naharwan. Almighty Allah has already promised that the person shall be disgraced in this world that he shall be chastised with the evil of Hell is envisaged by the fact that he was killed by Ali (a.s.), and because he had audacity to fight Ali (a.s.) he shall be punished by Allah. The above-mentioned tradition is also stated by Abu Bakr Muhammad bin Momin Shirazi in his book, on the authority of the above twelve Tafseers.

Allama Sayed Muhammad bin Yusuf Taunsi popularly known by the name of Kafi has recorded the above tradition in his book Saiful Yamani al-Maslool (on page 169) and also the following question put by Ali (a.s.) to the Holy Prophet (s.a.w.a.), 'Which is that group which shall be afforded protection from the fire of Hell.' The Holy Prophet (s.a.w.a.) said,

The group which adheres to your views as well as those of your followers.

This is further vouchsafed by the following traditions:

Obaidullah Amratsari has mentioned on page 33 of his book (Arjahul Mataalib) that

Salmaan-e-Farsi (a.r.) said: 'Whenever I would be in the august company of the Holy Prophet (s.a.w.a.) he would place his hands between the shoulders of Ali (a.s.) and say, 'Ali (a.s.) and his followers shall attain salvation.'"

The above tradition is also quoted by Natanzee in 'Khasaaes-e-Alviya'. It is further supported by the tradition, mentioned by the Khateeb Khwarazmi in Kitab-e-Manaqib (page 229). He quoted an-Nasir Bil Haq writing on authoritative sources that the Holy Prophet (s.a.w.a.) said, 'Seventy thousand persons from my ummat (adherents) shall enter paradise, unquestioned.' Ali (a.s.) said: 'O Prophet of Allah! Who are those people?' The Holy Prophet (s.a.w.a.) said, 'O Ali! They are your Shias and you are their leader.'

The above-mentioned tradition proves the existence of the Shias as a group during the life time of the Holy Prophet (s.a.w.a.). It sounds strange for any one to deny the existence of the Shias even in early days of Islam while the Holy Prophet (s.a.w.a.) termed them as 'Naji-Sect' and mentioned Ali (a.s.) as its spiritual leader!

Hypocrites and Non-Hypocrites

Looking coarsely, no one can deny the fact of existence of very many hypocrites during the time of the Holy Prophet (s.a.w.a.) and it too cannot be denied that the Holy Prophet (s.a.w.a.) declared enmity towards Ali (a.s.) as a sign of hypocrisy.

Therefore, the companions of the Holy Prophet (s.a.w.a.) are divided into two group viz. Hypocrites and Non-Hypocrites. The persons who were not hypocrites were the Shias of Ali (a.s.), i.e., his followers and lovers.

Enmity towards Ali (a.s.) has been termed as 'hypocrisy'. Some traditions to this effect are related from the companions: First tradition is on the authority of Ummul Momineen Umme Salma – one of the wives of the Prophet (s.a.w.a.) quoted by the following erudite and traditions.

Imam Ahmad bin Hanbal relates on page 296 of his Musnad on the authority of Musavir Humaini, who quoted the authority of his mother:

Ummul Momimeen Umm-e-Salma said, 'I heard the Holy Prophet (s.a.w.a.) telling Ali (a.s.), 'O Ali! A believer cannot possibly be your enemy and a hypocrite cannot be your friend''

Allama Sheikh Ibrahim Baihaqi has related on page 41 of Kitabul Mahasin wal Masavi on the authority of Ummul Momineen Umme Salma that the Holy Prophet (s.a.w.a.) said,

A hypocrite won't be friendly to Ali (a.s.) and a believer won't be hostile towards him.

The following erudite related this tradition:

1. Hafiz Razeen bin Moawiya Abdwari from Spain in Jam-e-Bain us-Sehah.

2. Allama Khwaja Mir having the poetic name of the Andalib-e-Muhammadi in Ilmul Kitab on page 255.

A similar tradition is mentioned on page 564 of Mishkatul Masabeeh also collaborated by Ahmad and Tirmizi:

Second tradition is related by Abdullah bin Hasan Tab, on the authority of his father:

The Holy Prophet (s.a.w.a.) said in his sermon,

It is my will that you befriend my cousin Ali (a.s.) son of Abu Talib from amongst my kith and kin. Believer only would be his friend while a hypocrite would be hostile towards him.

This tradition is mentioned in the following books:

1. Tazkera Khawasul Ummah, page 34
2. Sharh-e-Nahjul Balagha, vol. 2, page 451

3. Mohibuddin Tabari in Zakhaaerul Uqba, page 91
4. Riyazun Nazarah, page 214
5. Allama Qandoozi in Yanabeeul Mawaddah, page 213 & 274
6. Obaidullah Amratsari in Arjahul Matalib on page 428 & 513

Third tradition is related on the authority of Ali (a.s.).

Allama Abdul Wahab Sherani is quoted al-Tabaqatul Kubra, Ali (a.s.) would say;

I swear by Allah that a believer would be friendly towards me and hypocrite only shall be my foe.

This is a clear cut tradition that the hypocrites are Ali (a.s.)'s foes. This also proves the existence of the hypocrites during the time of the Holy Prophet (s.a.w.a.). These hypocrites were amongst the companions of the Holy Prophet (s.a.w.a.).

Fourth tradition is related on the authority of Imran bin Haseen: The Holy Prophet (s.a.w.a.) said to Ali (a.s.),

Believer shall only be your friend and hypocrite hostile towards you.

The narrator of Fifth tradition is not mentioned. A group of the companions of the Holy Prophet (s.a.w.a.) stated: Allama Hafiz Nooruddin Hateemee has mentioned this tradition in his book 'Majmauz Zawaaed', vol. 5, page 133. Tabarani also quoted this tradition in 'Ausat', on page 48 of Shaklul-Asrar it is stated, the Holy Prophet (s.a.w.a.) said,

O Ali (a.s.)! Your enemy would be none but a hypocrite. A believer is bound to be your friend and hypocrite destined to be your enemy.

Hafiz Abdul Bir also included this, tradition in Isteeaab in Vol. 2 on page 460.

This tradition is also mentioned in the following books, with minor verbal changes:

1. Qazi Musa bin Ayaz Yahsabi in his book 'Ash Shifa Bata'reefe Huqooqul Mustafa' in Vol. 2 on page 41.
2. Ibne Abil Hadid Mo'tazili's book 'Sharh Nahjul Balagha', Vol. 4, on page 52.
3. Tazkeratul Huffaz, Vol. 1, page 10.
4. Allama Mohaqqiq Karki on page 17 of Nafahaatul Ahwat
5. Allama Kirkis book al-Fathul Kabeer, vol. 1, page 446.
6. Sheikh Muhammad Bahjat of Damascus – his book Naql-e-Ainul Meezan on page 14.
7. Allama Sayed Muhammad bin Yusuf Taunsi known as Koti in Ausatul Yamani al-Maslool, page 42.

Sixth tradition is from Abu Zar quoted by Allama Badakhshi on page 55 (of the M.S.S.) of Miftahun Naja Fi Manaqeb-e-Aalil Ebaa: -

Dailami narrated on the authority of Abu Zar that the Holy Prophet (s.a.w.a.) said:

Ali (a.s.) is the gate to my knowledge and after my death he shall preach my 'mission' to my Ummat. Love towards Ali (a.s.) is the fundamental of Faith, enmity towards him is hypocrisy and looking at his countenance is benevolence.

Seventh Tradition is on the authority of Abu Rafi' the slave of the Holy Prophet (a.s.), who said that the Prophet (s.a.w.a.) said:

Any one who fails to comprehend the rights of Ali (a.s.) shall be under one of the three categories;

1. Either his mother would have been an adulteress.
2. She must have conceived him during the menses.
3. He may be a hypocrite.[1]

In the light of this traditions there can be little doubt about the existence of the enemies of Ali (a.s.) during the life of the Holy Prophet (s.a.w.a.) and they were all hypocrites. On the contrary those who were not hypocrites were Ali (a.s.)'s friends and they were his Shias. Ali (a.s.) would be the gate of the Holy Prophet's (s.a.w.a.) knowledge! And the religion, the Islamic code of life and also his teachings could only be had through Ali (a.s.) who was considered as the spiritual leader. The Shias of Ali (a.s.) stick to the tradition narrated by Abu Zar (a.r.) because they adhere to Ali (a.s.) the 'Gate of the Metropolis of knowledge' and consider him as well as his progeny the source of religion and of the laws of religion. This is the Shia creed in its true sense though denied by Taha Husain – as mentioned in previous pages.

The Holy Prophet (s.a.w.a.) had already intimated Ali (a.s.), 'The Believers shall be recognized through you.' That is why Ali (a.s.) stated: The Holy Prophet (s.a.w.a.) said to me:

After my death, the believers would not be recognized but through you.[2]

This tradition has also been quoted by Allama Obaidullah Amritsari in 'Arjahul Mataalib' on the authority of Ibne Abbas.

[1] Yanabeeul Moaddah, page 252

[2] Manaqib Allama Maghazeli

Identification of the Hypocrites

Amongst the companions of the Holy Prophet (s.a.w.a.) the Believers and the Hypocrites lived together at Medina. It was rather difficult to recognise as to who was sincere in belief in the mission of the Holy Prophet (s.a.w.a.) and who was putting on the false garb of religion, being disbeliever at heart. The following verse pointed refers to them:

And if We willed we could certainly have shown them to you (O our Prophet Muhammad) and you would certainly have known them by their features; and (now) certainly you (can) recognize them by the tone of (their) speech.[1]

Allama Muhammad bin Ismail Bukhara has mentioned in his Saheeh that the hypocrites who lived in Medina, during the time of the Holy Prophet (s.a.w.a.) would sit in his company would talk to the Holy Prophet (s.a.w.a.) and were called 'companions of the Holy Prophet (s.a.w.a.)'. They were not outwardly known for their hypocrisy and could not be distinguished from others. Afterwards he quoted the above verse of the Holy Quran.

In another 'Surah' of the Quran the hypocrites have been mentioned in these words:

And of those who are around you of the rustic Arabs of the desert there are hypocrites; and from the inhabitants of Medina also; stubborn are they in hypocrisy; 'you know them not, We know them; twice will We chastise them, then shall they be turned into a grievous chastisement.'[2]

In the light of Surah Muhammad (Chapter 47) there are two marks of identification of hypocrites:

1. Features.
2. Tone of speech while conversing.

Now the question arises on what occasions would they appears through then marks.

The traditions and verses (of the Holy Quran) condemning the hypocrites bear witness that the merits of the Holy Ahlul Bait (a.s.) and virtues of Ali (a.s.) would make them frown because they could not put up with them. And their tongues would stumble while speaking of the merits of Ali (a.s.) or speaking ill of Ahlul Bait (a.s.).

There was no room for expressing displeasure or faltering of the tongue while listening to or speaking about the Prayer, Fasting, Hajj, Zakat or Khums – ordained by the Islamic beliefs and ethics. But when it came to the merits and virtues of a person, who for rendering service to

the cause of Islam, won victories for Islam who excels others in piety, merits of character and personal virtues; is head and shoulders above others in all branches of knowledge and attainment of spiritualism; how can he meet the approval of those who crave for power and authority? People in whose hearts hypocrisy bursts forth into flames and who are consumed with jealousy are bound to frown when they are made to listen to the meritorious and virtuous deeds of Ali (a.s.) and their tongues would stumble if they venture to narrate them. For the above reasons the greatest (spiritual) guide – the Holy Prophet (s.a.w.a.) – who spoke only what was revealed to him adjudged enmity towards Ali (a.s.) as hypocrisy. With this criterion, the holy and faithful companions of the Holy Prophet (s.a.w.a.) could make out the hypocrites.

This is an important topic in very many traditions of the Holy Prophet (s.a.w.a.) but we shall quote some traditions from the books of the Sunnis.

[1] Surah Muhammad (47), Verse 30

[2] Surah Taubah (9), Verse 101

First Tradition:

'We would trace out the hypocrite by their hatred toward Ali (a.s.).' This tradition is related in all the above-mentioned books with minor alterations.

Second tradition is on the authority of Jabir bin Abdullah Ansari who said; 'We, the Ansar, could discriminate the hypocrites, amidst us, owing to their hatred towards Ali (a.s.). The tradition is quoted by Imam Ahmad bin Hambal on page 101 of 'Manaqib'.

Third Tradition is on the authority of Abu Zar Ghefari (r.a.) who said:

'We recognised the hypocrites who falsified Allah and the Holy Prophet (s.a.w.a.) and by their absence in the prayers and hostility towards Ali (a.s.).' This tradition is mentioned in the following books:

1. Mustadrak-e-Hakim, vol., page 129
2. Ar-Riyazun Nazarah, page 214
3. Talkheesul Mustadrak, page 129 (on the margin of Mustadrak)
4. Muntakhab Kanzul Ummal, vol. 5, page 14 (on the margin of Musnad)
5. Arjahul Matalib, page 513

Fourth Tradition is on the authority of Ibne Masood:

Allama Aalusi mentions, 'Hatred towards Ali (a.s.) has been considered as a sign of hypocrisy by people.'

Ibne Mardawaih quotes Ibne Masood to have said, 'During the life time of the Holy Prophet (s.a.w.a.) we could make out the hypocrites because of their hatred towards Ali (a.s.).'

The Holy Prophet (s.a.w.a.) exercised great vigilance regarding the hypocrites. Keeping this point in view, he had instructed the Quran to infuse love towards Ali amongst their children, so that the believers are segregated from the hypocrites.

Allama Shamsuddin Zahabi quotes Jabir on page 236 (Vol. 1) of Meezanul Eitedal, to have said, 'The Holy Prophet (s.a.w.a.) commanded us to engender love for Ali bin Abi Talib (a.s.) amongst our offspring.'

Ebada bin Samit said: 'Love for Ali (a.s.) was the criterion on which we tested our children. If any child did not have love for Ali (a.s.) he was not considered as our true offspring but the result of his mother's level deeds.'

For reference see:

1. Abu Abdullah Harvi, M.S.S. of Kitab-e-Ghareebain (page 21) Majm'a Behaarul Anwar, vol. 1 page 121, al-Arbaeen, page 54.

2. Manaqib Abdullah Shafae (page 21 of M.S.S.) Sayed Muhammad Zubeidi in Taajul Uroos, vol. 3, page 61.

Hypocrites After the Death of the Holy Prophet (s.a.w.a.)

When the Holy Prophet (s.a.w.a.) left this world, the hypocrites i.e. the enemies of Ali (a.s.) did exist.

After the event at Ghadeer-e-Khum the activities of the hypocrites became all the more brisk, the veil of hypocrisy was torn to pieces and they appeared in their true colours.

The Holy Prophet (s.a.w.a.) said repeatedly before he breathed his last, 'Cursed be the persons who desert the army of Osama.' In spite of this, the army of Osama failed to proceed towards the destination.

The Holy Prophet (s.a.w.a.) had ordered the army of Osama bin Zaid to proceed in view of some expediency and had curbed those who lagged behind. How obstinate were those people who hindered the march of Osama's army! Surely none but the hypocrites would have hindered the army from proceeding towards its destination. The Holy Prophet (s.a.w.a.) did not curse his sincere and obedient companions who were believers.

Before breathing his last, the Holy Prophet (s.a.w.a.) said,

Bring me paper and ink. I will leave (some instructions) for you, in writing, so that you do not go astray, after my death.

But Omar bin Khattab bluntly refused on the plea that the Prophet (s.a.w.a.) was (God forbid) in a state of delirium and said: The Book of Allah is sufficient for us (i.e. for our guidance).

The Holy Prophet (s.a.w.a.) breathed his last but his cherished desire could not be fulfilled.

In conclusion, we dare say that the hypocrites were non-Shias while the friends of Ali (a.s.) were Shias whom the Holy Prophet (s.a.w.a.) called the follower of Ali (a.s.) and some times non-hypocrites.

Shias Remained in Existence Owing to Martyrdom of Imam Husain (a.s.)

We have proved the existence of the Shias during the life time of the Holy Prophet (s.a.w.a.) and thus refuted the statement of Taha Husain of Egypt. Here we shall mention the statement of a 'Sunni Author' who believed in the existence of the Shias during the life time Ali (a.s.). He is one of the renowned writers from Beirut and edited a number of books, as well, though he belongs to the Omayyad School of thinking. His name is Omar Abu Nasr, on page 47 of his book 'Moareqa' (rendered in Urdu by Shaikh Ahmad Pani Pati) he stated:

'Shiaism owes its origin to Ahlul Bait and their supporters. It was their firm belief that after the death of the Holy Prophet (s.a.w.a.) Ali (a.s.) had greater claim to the caliphate than others.'

Sheikh Ahmad of Pani Pati also translated the book 'al-Husain'' (by Omar bin Abu Nasr). On page 140 of the book it is stated:

'Claim of Ahlul Bait to caliphate. The martyrdom of Imam Husain (a.s.) contributed largely to meteoric success of Shiaism and as a result, the Shia Sect achieved great importance in Islam and became very prominent.'

European Orientalists, also support the above-mentioned point of view. Some of them are of the opinion that the Shia Sect would not have existed had the martyrdom of Imam Husain (a.s.) not taken place. But this is contrary to the fact. The foundation of Shiaism was laid, when the claim of Ali (a.s.) for caliphate was put up. Caliphate is the right of 'Ahlul Bait' gained ground by leaps and bounds –resulting in the tragedy of Karbala. It can not be denied, however, that the claim (of Ahlul Bait to caliphate) was crowned with success with the martyrdom of Imam Husain (a.s.).

Caliphate was the most intricate problem, which the Muslims had to face after the death of the Holy Prophet (s.a.w.a.). This could not possibly be settled in a harmonious manner. It became a 'bone of contention' amongst the group of Muslims. Each group had its claim on 'caliphate' while denying this right to the other group.

After writing all this, the author makes a mention of the following three of groups and their arguments.

Ansar, Mohajireen and Ahlul Bait.

And this is supported by historical facts. Allama Qazi Nurullah Shustaree – the 3rd Martyr stated this on page 90 of his book 'Majaalesul Momineen'. Allama Abul Muhammad Abdullah bin Muslim bin Qutaiba

– one of the famous erudite from Ahle Sunnat who (died in 270 A.H.) confirmed the existence of eighteen Rafizees (Shias) amongst the companions of the Holy Prophet (s.a.w.a.).

The book 'Tehqeeq-e-Haqq-e-Makhlut' mentions the names of a member of companions of the Holy Prophet (s.a.w.a.) on the authority of books written by Sunni scholars, who had not taken oath of allegiance to Abu Bakr.

In the light of the above it is totally wrong to deny the existence of the Shia, during the life time of the Holy Prophet (s.a.w.a.) and Ameerul Momineen (a.s.).

Beginning of Torture of the Shias

So long as the Holy Prophet (s.a.w.a.) was in this world, he was 'Shield' for the Ahlul Bait (a.s.) and the Shias. Not to speak of physical torture, none could dare utter a word against them. But after his departure from this world to the heavenly abode the hypocrites got a golden opportunity to offer opposition to Ali (a.s.) and his Shias.

Soon after the death of the Holy Prophet (s.a.w.a.) Ali was made the 'target' of sufferings and calamities. His sermon known as 'Khutba-e-Shaqshaqeeya' included in the collection of his sermons under the title Nahjul Balagha[1], deals with certain aspects of his hardships and mishaps. The point has been elaborated further by Allama bin Abil Hadeed Motazalite in his commentary on Nahjul Balagha.

There are other books also written by Sunni Scholars, dealing with this topic.

[1] An English version of Nahjul Balagha has been published by the Peermahomed Ebrahim Trust, Karachi – 5

The Sufferings of Bibi Fatimah Zehra (a.s.)

After death of the Holy Prophet (s.a.w.a.) the greatest spiritual guide – his only daughter Fatimah Zahra (a.s.) – was made the target of mishaps and sufferings on such a large scale that she particularly referred to her feelings in the matter in the elegy she composed to mourn her father's death.

In one of the verses she expressed her sentiments in these words,

I was subjected to so much trials and tribulations, that if the days had to undergo such afflictions and hardships they would have turned into dark nights.

The fire of hypocrisy was smouldering in the hearts of the people; its flames engulfed the whole city of Medina.

28th Safar 11 A.H. marks the day of great calamity and the day of immense sufferings as the Holy Prophet (s.a.w.a.) breathed his last on that day and hence there were to be no more revelations. The Muslims were deprived of the general munificence of the Holy Prophet (s.a.w.a.). It was a day of great sorrow and lamentation for a true Muslim.

Unparalleled, Amazing and Unique Behaviour

None was present near the dead body of the Holy Prophet (s.a.w.a.) except Bani Hashim (i.e. his blood relations) and their wives.

After deciding the issue of caliphate at 'Saqeefa' Omar's sword was unsheathed and he announced that he would behead the person who dared utter a word about the death of the Holy Prophet (s.a.w.a.).

It would have been better if he had started killing the infidels of Mecca, who were passing sarcastic remarks on the Holy Prophet (s.a.w.a.) when the Prophet (s.a.w.a.) was dead.

The True Heroes

In spite of the unwholesome conditions prevalent and the torture of Ahlul Bait (a.s.) the Shias of Ali (a.s.) were not silent spectators. They opposed and protested against the vicious deeds, asserted the truth and falsified the wrong claims to the caliphate.

A student of Islamic History should praise the righteousness, courage, valour and the spirit of sacrifice displayed by the Shias of Ali (a.s.) as being the true heroes of Islam. They subdued and over powered the tyrants. Because of their strength of character, they never deviated from the Right Path! With immense pleasure they welcomed martyrdom, with the slogan 'Ali' 'Ali', on their lips, thereby frustrating the evil designs of the tyrants.

The tyrants who relied mainly on their authority, pomp and show have perished and have become the target of censure and condemnation. But those who were martyred for the love they professed for Ali (a.s.) and the righteousness he stood for are alive and they are remembered with dignity and reverence.

Part 1
Some of the Early Heroes of Islam

The Holy Prophet Muhammad (s.a.w.a.)

The Trust is compiling a separate book on the sacred life of the Holy Prophet (s.a.w.a.) and another book on World Opinions about the Holy Prophet (s.a.w.a.) both of which will be published shortly.

Abu Talib (a.s.)

Abu Talib (a.s.)'s name was Abd-e-Manaf, and his Kuniyyat was Abu Talib, as his father Abdul Muttalib also called him with the same name. This grand man was the Chief of Medina, Sheikh of the Quraish, Raees of Mecca, and the Head of his clan.

It is said that Akhtar bin Saifi, the great Arab Philosopher, was asked from whom he had learnt wisdom leadership, forbearance, and supremacy. He replied that he learnt it from one, who possesses the highest rank in the virtue of forbearance and knowledge of literature, who was the leader of the Arabs and non-Arabs, that is, Abu Talib (a.s.) bin Abdul Muttalib. In many narrations he has been likened to 'Ashaab-e-Kahf' as he concealed his belief so that he could help the Holy Prophet (s.a.w.a.) and save him from the mischief of the infidels of Quraish.

Abu Talib (a.s.) was endowed with, and possessed, high virtues. He transmitted those virtues to the Holy Prophet (s.a.w.a.). A tradition says that Abu Talib (a.s.)'s light dims the tights of the whole mankind, except the lights of the Holy 14 infallibles, Muhammad (s.a.w.a.), Ali (a.s.), Fatema (a.s.), Hasan (a.s.), Husain (a.s.) and his nine descendants. If the belief of Abu Talib (a.s.) is put on one scale of the balance, and the belief of the entire humanity on the other scale, verily Abu Talib (a.s.)'s belief will weigh down the other one.

Ameerul Momineen (a.s.) loved to make Talib's couplets known and communicated, to the public. He said,

Learn them and teach them to your children, since that illustrious man believed in Allah's religion and there is a fund of knowledge in his poetry.

In short Abu Talib (a.s.)'s services to religion, and his help to the Holy Prophet (s.a.w.a.) are beyond measure. It is sufficient to mention here what the Holy Prophet (s.a.w.a.) said about him,

The Quraish were always afraid of me. That is, they had not the courage to cause me any hurt, so long as Abu Talib (a.s.) lived. Only after his death they were emboldened to do harm to me.

Hamza, Abbas bin Abdul Muttalib

Hamza bin Abdul Muttalib was a grand personality. He was martyred in the Battle of Ohad. While Ja'far bin Abu Talib was martyred in the battle of Moata. Here we would briefly refer to the merits and virtues of Hamza and Abbas bin Abdul Muttalib.

Ibne Babwaih narrates from Imam Reza (a.s.) that the Holy Prophet (s.a.w.a.) said that the best of his brothers was Ali (a.s.), and the best of his uncles were Hamza (a.s.) and Abbas (a.s.) and the Prophet's father, belonged to the same root. It is also narrated that the Prophet (s.a.w.a.) recited 'Takbeer' (Allah is Great) seventy times, while performing Hamza's funeral prayers.

It is reported in 'Qurbul Asnaad' from Imam Ja'far Sadiq (a.s.) that Ameerul Momineen Ali (a.s.) said,

From us is the Prophet of Allah (s.a.w.a.) who is chief of the predecessors and successors, and the seal of the Prophets, and his vicegerent – who is the best of the vicegerent of the Prophets, and his two grand sons - Hasan and Husain (a.s.) - who are the best of the grand sons of the Prophet, and his uncle Hamza, is the best of the martyrs, and Ja'far who flies with the angels, and the descendants of the Holy Prophet (s.a.w.a.)

A large number of such traditions have been narrated.

Ali bin Ibrahim says that the Holy Prophet (s.a.w.a.) said,

My Allah blessed me with three men of my Ahlul Bait. I am the best and the most pious one of them and I am not proud of it. He exalted me and Ali and Ja'far, two sons of Abu Talib, and Hamza son of Abdul Muttalib.

Hazrat Imam Muhammad Baqir (a.s.) says in his commentary of a Quranic verse that it is in praise of Hamza, Ja'far and Ali bin Abi Talib (a.s.).

It is also related in 'Busaaer' by the Holy Imam that it is written on the fore-door of heavens that

Hamza is the lion of Allah, the Lion of the Prophet of Allah, and the Chief of the martyrs.

Shaikh Toosi (a.r.) writes on the authority of Jabir Ansari (a.r.) that Abbas was a man of high stature and beautiful face. One day he came to the Holy Prophet (s.a.w.a.). When the Prophet (s.a.w.a.) cast a glance at him, he smiled and said, 'O Uncle! you are so beautiful!' Abbas said, 'O Prophet of Allah! What does beauty consist of in man?' The Prophet (s.a.w.a.) said, 'It means... straight forwardness in the matter of Truth.' He asked, 'What does perfection in man means?' The Prophet (s.a.w.a.)

said, 'It means abstinence from forbidden acts and doing good to the people.' It is reported from Imam Reza (a.s.) that the Holy Prophet (s.a.w.a.) said,

Concede my right in favour of Abbas as he is the last survivor from among my forefathers.

It is narrated from Ibne Abbas that one day Ali bin Ali Talib (a.s.) asked the Holy Prophet (s.a.w.a.) whether he loved Aqeel. He said, 'Yes I doubly love him. Firstly, I love him for his own sake, and secondly because Abu Talib loved him. Verily his son will be murdered in your son's love, and the believers will weep over him, and the angels close to Allah will send salutations to him.' Then the Holy Prophet (s.a.w.a.) wept so much that tears flowed down to his chest, and he said that he would complain to Allah of what would happen to his Ahlul Bait after him.

Ja'far al-Tayyaar

It has been well said that sometime our misfortunes are blessings in disguise. Nevertheless it requires a man of faith, courage and foresight to take advantage of adversity and turn what seems to be failure into success.

When the Prophet of Allah (s.a.w.a.) began to preach the religion of Islam in Mecca, the disbelievers tried to oppose him by all means. They called him a liar, madman, visionary, poet; they offered bribes to win him over; and when all the devices failed, they held out grave threats and began to carry out these threats into practice by means of boycott, slander and persecution. During all these years, our Prophet (s.a.w.a.) enjoyed the protection of his uncle. Abu Talib, who stood by him through thick and thin. His sons, one by one, embraced the new religion. Ali had – from childhood – been taken over by the Prophet (s.a.w.a.) for bringing up. He was always with the Holy Prophet (s.a.w.a.), even before the announcement of the Prophethood. Among other sons of Abu Talib (a.s.) Ja'far was the first to embrace Islam followed by Aqeel.

When the persecution of Muhammad (s.a.w.a.) and his small group of followers assumed a dangerous form, the Prophet of Islam (s.a.w.a.) decided upon a course of action, which would have two fold advantages of saving the lives of some of his followers and conveying the divine message across the seas. He therefore considered it advisable to send some of his followers to Abyssinia, which was just across the Red Sea, to the south of Mecca. He took this step because, even if worse came to worst and even if Islam was nipped in the bud in Mecca, his followers in Abyssinia might perhaps form the nucleus for the survival of the faith.

He had great faith in Ja'far, the son of Abu Talib (a.s.) and the younger brother of Ali (a.s.). The handful of refugees, including men and women under the leadership of Ja'far crossed the Red Sea. This is called the first migration in the history of Islam, and occurred in the fifth year of the Prophetic Mission (615 A.D.). These emigrants were soon joined by many more of their fellow-sufferers and labourers in the cause of Truth, until their number rose to eighty-three men and eighteen women.

The address delivered by Ja'far in the court of the Emperor of Abyssinia showed how clearly he had understood the significance of Islam and how beautifully he expressed it. To say the least, his simple, earnest and effective appeal stands out even today as a model for the preachers and missionaries of Islam.

According to the biographer, Ibn Hisham (D. 213 H.), the Emperor asked Ja'far, 'What is this religion for which you have abandoned your former faith and adopted neither mine nor that of any other people?'

Ja'far spoke as follows; 'O King! We were a barbarous people worshipping idols, eating carrion, committing shameful deeds, violating the ties of consanguinity, and ill treating our neighbours, the strong amongst us oppressing the weak. And thus we continued, until Almighty Allah in His infinite Mercy and Supreme Wisdom, sent to us a Messenger from our midst, whose heritage is noble, whose honesty and integrity renowned, and whose purity of thought and action earned the acclaim of one and all. The Almighty sent this Messenger to call us towards Him, bidding us to declare His Unity and to worship Him. He commanded us to be truthful in speech and action and to be faithful in the fulfilment of our promises and obligations to observe the ties of consanguinity; to perform our duties towards our neighbours; to refrain from forbidden things and abstain from bloodshed. He forbade us immorality, folly and deceit and the appropriation of the property of others especially of the orphans. He forbade us back-biting and slander, particularly of virtuous men and women. He commanded us to worship the Lord, our Allah and not to associate anyone or anything with him. He taught us the wonderful lessons from the lives of the great Prophets of the past and commanded us to acknowledge them and the angels and the revealed books.'

Then Ja'far, recited some chapters from the Holy Quran, in support of his statement and among these chapters was the Surah Mariam[1]. He recited with such sincerity and piety that the Emperor and his courtiers began to weep, and their hearts were moved to acknowledge the truth of Muhammad (s.a.w.a.)'s claim to divine messengership. History does not record that the Abyssinian Emperor ever declared his conversion to Islam, but it was firmly believed that in his heart of hearts he saw the light and embraced the faith. The recital of Surah Mariam was calculated to appeal to the religious beliefs of the Christian Emperor who was very much moved by the sublime words in which the Holy Quran upholds the chastity and purity of virgin Mary and by the reverence paid to prophet Jesus Christ.

Shortly after the Muslims arrived in Abyssinia, the disbelievers of Mecca came to know about their escape and sent a delegation to the Emperor demanding the extradition of those emigrants. But the Emperor of Abyssinia firmly refused their request and sent back the delegation, informing them that these Muslims would continue to enjoy his hospitality

and protection as long as they desired. The emigrants returned to Medina one year after the Hijrat.

The service thus rendered by Ja'far to the cause of Islam in general and to the small batch of refugee in particular is worthy of great honour and esteem. He preached the religion effectively, influenced the mind of a powerful neighbour to establish friendly relations with Muslims and foiled the plans of the Qurashite disbelievers. The spirit of self sacrifice, leadership and championship of truth displayed by Ja'far is characteristic of the house of Abu Talib (a.s.). Ja'far was the standard bearer of Islam, and he fell in the battle of Moutah, having both his hands struck off, whereupon the Holy Prophet (s.a.w.a.) declared that Ja'far would be given two wings to fly about in the garden of Paradise. Hence it is that he came to be known as Ja'far-at-Tayyaar meaning Ja'far the flier. The glory of martyrdom was attained not only by himself but also by his two grandsons who laid down their lives in Karbala. Their names were Aun and Muhammad and their mother was Zainab, the daughter of Ali (a.s.) and Fatima Zahra (a.s.).

[1] Chapter 19

Ameerul Momineen Ali bin Abi Talib (a.s.)

Please refer to the following publications of the Trust:

- (1) No. 70: Birth of Hazrat Ali (a.s.) in Ka'ba; and
- (2) No. 124: Towards Understanding Ali (a.s.).

The Trust is also compiling a complete biography of Ameerul Momin-
een Ali (a.s.), World Opinion about Ali (a.s.) and Ali (a.s.) in Holy Quran
which will be published shortly.

(3) No. 121 (iii) Publication: Bibi Fatema Zehra (a.s.). Please refer to
Trust Lady of Light Fatema Zahra Bint-e-Muhammad (s.a.w.a.).

(4) The Holy Imams in the progeny of Ali (a.s.) and Fatema (a.s.)
separate volumes on the biographies of each of these Holy Infallibles are
under preparation and will be published shortly.

Part 2
Some of the Distinguished Companions
of the Holy Prophet (s.a.w.a.)

Salmaan-e-Farsi, also known as Salmaan-e Muhammadi

He was the first of the four pillars of Islam. The Holy Prophet (s.a.w.a.) particularly said of him, 'Salmaan is one of our Ahlul Bait', as he was closely attached to the infallible Ahlul Bait of the Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) also said of him, 'Salmaan is an unfathomable ocean, a matchless treasure; Salmaan is one of our Ahlul Bait; he had the most perfect wisdom, and unique intellect.' Ameerul Momineen (a.s.) said that he was like Philosopher Luqman, and Imam Ja'far Sadiq (a.s.) called him better than Luqman. Imam Muhammad Baqir (a.s.) counted him among the choicest of man. Traditions show that he knew 'Ism-e-Aazam' (The greatest name of Allah). He was a great genius. There are ten stages of 'belief' and he had reached the tenth one. He had knowledge of secret things and deaths. He had eaten in this world food sent as gift from paradise. Paradise was fond of and loved him. Allah and the Holy Prophet (s.a.w.a.) loved him. Almighty Allah had ordered believers to love four persons and Salmaan was one of them. There are verses in the Holy Quran, which were revealed in his praise, and in praise of his friends.

Whenever Angel Gabriel appeared before the Prophet (s.a.w.a.), he asked him to communicate salutation to Salmaan from Allah and inform him of death, disasters and lineage. During the nights he had secret sittings with the Holy Prophet (s.a.w.a.) The Prophet (s.a.w.a.) and Ameerul Momineen Ali (a.s.) imparted him such hidden and secret knowledge as no other person except him could be able to bear and assimilate. He had achieved such a high rank that Imam Ja'far Sadiq (a.s.) said,

Salmaan has the knowledge of the beginning and the end. He was a boundless ocean, and he is one of us Ahlul Bait.

Qazi Nurullah says that Salmaan-e-Farsi, from his early childhood, made efforts to seek after the true religion and he showed his distrust to the scholars of Christian and Jew faiths and patiently suffered the hardships that came to him in this way. During the course of such a treatment meted out to him, he had been sold by more than ten of his masters. At last he had the good fortune to come to the master of the Universe (the Prophet (s.a.w.a.)) who bought him from the Jews for some money. Salmaan's friendship, sincerity and genuine love for the Prophet (s.a.w.a.) reached such an extent that the Holy Prophet (s.a.w.a.) said;

Salmaan is one of our Ahlul Bait.

Abu Ja'far-e-Toosi (a.r.) a great scholar, in his book 'Amaali' narrates from Mansoor Bin-Bozraj that he said to Imam Ja'far Sadiq (a.s.) 'O my master! I have heard you talking so much about Salmaan-e-Farsi. May I know why it is so?' The Imam (a.s.) said, 'Do not say Salmaan-e-Farsi, but call him Salmaan-e-Muhammadi, and you should know that the reason why I talk so much about him is that he possessed three great virtues... firstly, he submitted his own wishes to the wishes of Ameerul-Momineen (a.s.). Secondly he loved the poor people and associated himself with them, rather than with the wealthy and well-to-do men. Thirdly he loved knowledge and the learned. Verily Salmaan was a servant of Allah pious, devout, and a true Muslim, and he was not among the idolaters.' Similarly Sudair Sairafi reports on the authority of Imam Muhammad Baqir (a.s.) that a group of companions were sitting together and were talking of their ancestral lineage and were boasting of it. Salmaan was also among them. Omar turning towards him said, 'O Salmaan! What is your descent and lineage?'

Salmaan said, 'I am Salmaan, son of a servant of Allah. I was off the right track and Allah guided me through Muhammad (s.a.w.a.). I was poor and Allah made me rich through Muhammad (s.a.w.a.). I was a slave and Allah emancipated me through Muhammad (s.a.w.a.) and this is my status and my family, O Omar.'

It is reported that once Abuzar went to Salmaan's house. At that time he had placed a vessel on the fire. They sat together for some time and narrated traditions. Suddenly the vessel turned upside-down and not a drop of what it contained fell down. Salmaan picked it up and put it at its place. After a short time it again turned upside down and nothing fell from it. Again Salmaan picked it up and put it at its place. Abuzar was puzzled over this sight and went out of Salmaan's house. He was in a state of perplexity, when he met Ameerul Momineen (a.s.) and told him the story. The Holy Imam (a.s.) said,

O Abuzar! Salmaan is the gate of Allah on the earth, one who genuinely recognises him, is a believer and one who refuses to believe in him, is an infidel. Salmaan is one of us Ahlul Bait.

Once when Miqdaad went to Salmaan's house, he saw that a vessel on a fire place was boiling without fire. Miqdaad said, 'O Abu Abdullah! The vessel is boiling without fire.' Salmaan picked up two pebbles, and put them under the vessel. The stones ignited like dry wood, the vessel boiled more intensely. Salmaan said, 'Calm down the seething vessel.' Miqdaad said that he had nothing with him to put it into the vessel to stop its boiling. Salmaan put his hand into the vessel like a spoon and

also struck it in order to let its bubbling subside. He also took out some of its liquid in his hand, and tasted it with Miqdaad. Miqdaad was highly surprised at this affair, and related it to the Holy Prophet (s.a.w.a.).

Traditions in praise of Salmaan are however beyond narration.

Salmaan (r.a.) died in 36 A.H. in Madayen and Ameerul Momineen (a.s.) reached there from Medina the same night for his funeral. He gave a bath to him, shrouded him and performed his funeral prayers. He was laid to rest at the same place.

A report says that, when Ameerul Momineen (a.s.) came near the corpse of Salmaan, he removed the mantle from Salmaan's face. Salmaan smiled before the Holy Imam (a.s.) who expressed his good wishes to him. After shrouding his body the Imam (a.s.) stood up to offer funeral prayer for him. Ja'far Tayyar and Prophet Khizr were present in that prayer and with each of those two persons there were seventy files of angels and in each file there were thousand angles. Ameerul Momineen (a.s.) returned to Medina the same night.

The Holy tomb of Salmaan lies in Madayen with a dome erected on it and a large open quadrangle enclosing it. It is frequented by a large number of visitors.

Abuzar Ghafari (a.r.)

His name was Jundab bin Junadah. He belonged to the Bani Ghifar clan. He was one of the four pillars and was the third person, or according to some fourth, or fifth person, who embraced Islam. After embracing Islam he went to his own land. He was not present in the battles of Badr, Ohad and Khandaq. He however, subsequently came to the Holy Prophet (s.a.w.a.) and served him most sincerely. The Prophet (s.a.w.a.) stated a large number of his merits and virtues. He had called him 'the truthful one' and the similitude of Christ son of Mary in piety and devoutness.

Allama Majlisi (a.r.) writes in his 'Ainul Hayat' that among the companions no one had reached the rank and moral excellence of Salmaan-e-Farsi, Abuzar and Miqdaad. Some traditions show that Salmaan was superior to Abuzar and Abuzar was superior to Miqdaad.

It is reported from Imam Moosa-e-Kazim (a.s.) that

On the day of Judgment an announcer from God Almighty will proclaim, 'Where are those who are the companions and genuine friends of Muhammad bin Abdullah (s.a.w.a.) and who strictly adhered to his ways, and did not break the covenant with him?' and then will arise Salmaan, Abuzar and Miqdaad.

It is narrated from Imam Ja'far Sadiq (a.s.) that

The Holy Prophet (s.a.w.a.) said that God had commanded him for the friendship of four persons. The companions asked him who those persons were. The Prophet (s.a.w.a.) replied, 'Ali ibne Abi Talib, Miqdaad, Salmaan and Abuzar.'

It is reported on the authority of a large number of sources of both Sunni and Shias books that the Holy Prophet (s.a.w.a.) said,

The sky did not cast its shadow on any one and the earth did not sustain the weight of any one, who was more truthful than Abuzar.

Ibne Abdul Birr, who is one of the great ulema of Ahl-e-Sunnat, reports in his book 'Isteeaab' that the Holy Prophet (s.a.w.a.) said, 'Abuzar among my Ummat is the Christ son of Mary in devotion and piety.' According to another report the Prophet (s.a.w.a.) said, 'He is a similitude of Christ son of Mary in piety.'

It is also reported that Ameerul Momineen (a.s.) said,

Abuzar imbibed some of the learning, which no human being could sustain, and he secured them so firmly that nothing of it could come out.

Ibn-e-Babwaih, on the authority of reliable sources, quotes from Imam Ja'far Sadiq (a.s.) that one day Abuzar (r.a.) passed by the Holy Prophet (s.a.w.a.). Angel Gabriel was sitting with the Holy Prophet (s.a.w.a.) in

the guise of Dahya Kalbi and talking privately with him. Abuzar thought that he was Dahya Kalbi and was talking something private with the Prophet (s.a.w.a.) so he passed on. Gabriel said, 'O Prophet of Allah! This is Abuzar. He passed on and did not salute us. If he had saluted, we would have responded to his salutation. Verily he has an invocation which is well-known among the heavenly beings when I go up, ask him.' When Gabriel had left Abuzar came in. The Prophet (s.a.w.a.) asked Abuzar why he had not saluted them. Abuzar said, 'I saw that Dahya Kalbi was sitting with you. I thought you had called him for some private talk, so I did not think it proper to disturb you.' The Prophet (s.a.w.a.) told him that he was Gabriel, and he had said such and such thing. Abuzar felt very sorry for that. The Prophet (s.a.w.a.) said, 'Which is that invocation, with which you call upon Allah in prayer? Gabriel informed me that it is well-known over the heavens.' Abuzar replied that he recited the following invocation:

'I call on you, O Allah! In prayer that my belief in You be remain secure and my acknowledgement of your Prophet be proved and I may be immune from all the evils and I may be able to thank you for all your blessings and I remain free from the mischief of the wicked.'

It is reported from Imam Muhammad Baqir (a.s.) that Abuzar wept so much for fear of God that he developed trouble in his eyes. People asked him to pray to Allah to cure his eyes. He said he did not worry so much about it. When he was asked what trouble had made him forget his eyes, he replied that he had two great things before him Paradise and Hell.

Ibne Babwaih (r.a.) quotes from Abdullah Ibne Abbas that one day the Prophet of Allah (s.a.w.a.) was sitting in the Mosque of Quba, and a number of companions were with him. The Prophet (s.a.w.a.) said: 'The first person who enters at this hour from this door is a man from the people of Paradise'. When the companions heard this, some of them stood up so that they might take the initiative in entering there. Then the Prophet (s.a.w.a.) said: 'A group of men is entering shortly each one of them will try to take the lead. Among them one who informs me that the month of 'Aazar' has passed, will be among the people of Paradise.' After this, Abuzar entered along with other people. The Prophet (s.a.w.a.) asked them: 'In what Roomi month are we at present?' Abuzar said, 'O Prophet of Allah (s.a.w.a.)! 'Aazar' has passed.' The Prophet (s.a.w.a.) said:

I knew it, but I wanted that the companions might know that you belong to Paradise; and how could it not because after me, you will be exiled from my 'Haram' (Medina) on account of your love for my Ahlul

Bait, and you will lead a lonely life and die a lonely death? A group of Iraqees, however, will shroud you, and bury you. They will be my companions in Paradise, for which Allah has made a promise to the pious ones.

Reliable historians, record that Abuzar went to Syria during the period of Caliph Omar, and remained there till the time of Usmaan. Muawiyah bin Abu Sufyan was at that time Governor of Syria, and since he was very fond of worldly ostentations, laying foundation of, and erecting lofty buildings, Abuzar opened his slashing criticism against him and exhorted the people to accept the right of 'Vilayat' (caliphate) for Ameerul Momineen Ali (a.s.). Also recounted the virtues of the Holy Imam (a.s.) before the Syrians with the result that most of them became inclined to Shiaism. It is generally believed that the Shias, who are in Syria and Jabal owe their existence to the blessings of Abuzar. Muawiyah, however, complained to Caliph Usmaan against Abuzar and warned him that if Abuzar remained in the land a few days more, he would make the people deviate from him. Replying Usmaan wrote to Muawiyah, 'As soon as my letter reaches you, you should make Abuzar mount a frantic horse and send him along with a guide of irritable temper, who might ride the horse day and night, so that Abuzar might be subdued by sleep and forget any talk about you and me.'

When the letter reached Muawiyah he called Abuzar and made him sit on the hump of unruly and naked camel. A hot headed man was made to accompany with him. Abuzar (a.r.) was a tall thin man and at that time he was enfeebled by age and all the hair of his head and face had become hoary. He had become very weak and infirm. The conductor rode the camel very rashly. The camel had no load on its back. With the severe hardship and suffering, which Abuzar sustained, his thighs got wounded, and their flesh fell down.

Abuzar reached Medina in a state of extreme pain and affliction, and paid a visit to Usmaan. There too he objected to his actions and sayings. Abuzar recited a verse from the Quran which cast reflection on Usmaan's action.

Usmaan, however, could not tolerate Abuzar's exhortations regarding enjoining of good and prevention of evil and ordered his, and his wife's and children's, banishment from Medina to Rabazah, which he considered the worst place to live in. Not content with this, he ordered that, while he was being exiled, no one should go to see him off. But Ameerul Momineen (a.s.), Hasnain (a.s.), Aqeel, Ammaar-e-Yasir and some others, went to see him off. Marwan bin Hakam came in their way and

asked them why they were committing an act which was in violation of the orders of Caliph Usmaan. The conversation took place between Arneerul Momineen (a.s.) and Marwan. Ameerul Momineen (a.s.) struck a lance between the two ears of Marwan's camel. Marwan went to Usmaan and complained to him. When Ameerul Momineen (a.s.) and Usmaan met together, he told Ameerul Momineen (a.s.) that Marwan had complained that he had struck a lance between the two ears of Marwan's camel in reply Ameerul Momineen said, 'There is my own camel standing at the door of the house. Order Marwan to go out and strike a lance between the two ears of the camel.'

Abuzar however, was in Rabzah. He had to suffer an ordeal. His son Zar passed away. Abuzar had a few goats, which provided him and his family with means of their subsistence. A tragedy occurred and all of them died. His wife also left this world and Abuzar was left alone with his daughter near him. Abuzar's daughter said that three days had passed and she and her father had gone without food. They were extremely hungry. Her father said, 'Come on, my daughter, let us go to this desert tract, possibly we may get some grass to eat.' When they went to the desert, they did not find any thing there. Her father collected some sand and rested his head on it. She looked at his eyes, and saw that they were turning, and death was fast approaching him. She began to weep and said, 'O my father! What should I do with you in this desert, as we are alone and strangers here?' He said, 'My daughter, do not fear. When I die, a group of Iraqis will come and attend to my obsequies, as my friend the Prophet of Allah (s.a.w.a.) had given me this information in the battle of Tabook. O my daughter! When I breathe my last cover my face with a cloth, and sit on the road leading to Iraq. When you see a caravan coming, go to it and tell them that Abuzar, a companion of the Holy Prophet (s.a.w.a.) is dead.'

Abuzar's daughter said that while her father was in this condition, some people of Rabzah came to see him. They asked him what trouble he had and what he complained of. Abuzar said, 'Of my sins.' They asked him what he wished for. He said, 'I wish for my Creator's Mercy.' They asked him if he wanted them to bring him a physician. He said, 'It was the physician, who made me ill. The real physician is Allah Almighty. Illness and cure are from Him.'

Abuzar's daughter said that when her father caught sight of 'Malakul Maut' (Angel of Death) he said, 'Welcome is the friend who has come to me at a time, when I need him most. Who feels shy or ashamed of your sight, may not be rescued. O Allah! Take me under the shelter of Your

mercy. I swear you know that I have always been found of your face, and never had I any aversion to death.' His daughter said that when his soul departed to heaven, she covered his face with a mantle, and sat at the way of the Iraq Caravan. Shortly afterwards a group of people appeared. She said to them, 'O Muslims! Abuzar, companion of the Holy Prophet (s.a.w.a.) has died.' They came and began to weep. They gave him a bath, shrouded him, and after offering funeral prayers laid him to rest. Maalik-e-Ashtar was among the people, who attended his funeral. It is narrated that Maalik said that he had a sheet of cloth with him with which he shrouded Abuzar. The cost of that sheet was four thousand dirham.

Miqdaad bin al-Aswad

His father's name is Amir Bahrani, and since Aswad bin Abd-e-Yaghoos had adopted him, he came to be known as Miqdaad bin al-Aswad. His 'kuniyyat' was Abu Ma'bad.

This distinguished man was foremost among those who embraced Islam and was one of the Chief companions of the Holy Prophet (s.a.w.a.). He was one of the four pillars of Islam. He was a man of a very high rank and exalted position. His devoutness and bravery cannot be stated in words. Sunnis and Shias are all unanimous in recounting his virtues and high moral excellence. It is related that the Prophet of Allah (s.a.w.a.) said that Allah had ordered him to love four persons and he loved those persons. People asked him who they were. He said, 'Ali (a.s.) Miqdaad, Salmaan and Abuzar (a.r.)'. His wife was 'Ziaah' binte Zubair bin Abdul-Muttalib, daughter of the Holy Prophet's uncle.

Miqdaad fought in all the Holy wars side by side with the Holy Prophet of Allah (s.a.w.a.). He was one of those four persons of whom Paradise is very fond. Traditions in his praise are so many that they cannot be related here. It would be sufficient to narrate here a tradition about him which Shaikh Kashi (r.a.) quotes from Imam Muhammad Baqir (a.s.). The Holy Imam (a.s.) said,

People turned renegades except three persons namely, Salmaan, Abuzar and Miqdaad.

Miqdaad died in the year 33 A.H. in Jaraf, which is at a distance of one 'farsakh'[1] from Medina. His body was lifted on shoulders and carried to Baqee, where he was laid to rest. That his grave is in Shahrwan has no basis. Of course, it is possible that it is the grave of Miqdaad Sayuri, or a grave of one of the Sheikhs of Arabia.

One of the strange things is that, although Miqdaad had an exalted position, his son 'Ma'bad' was a perverted person. In the battle of Jamal (Camel) he was in Ummul Momineen Ayesha's army, and was slain. When Ameerul Momineen (a.s.) was crossing the dead, and he passed by Ma'bad's body, he said, 'May Allah show His mercy to his father. If he had been alive his opinion would have been sounder than his son's.' Ammaar-e-Yasir, who was accompanying the Holy Imam (a.s.) said, 'Thanks to Allah. He gave him his due and put him to an ignoble death. I swear by Allah, O Ameerul Momineen! That I never hesitate to kill any father or son, who has deviated from the truth.' The Holy Imam (a.s.) said; 'May Allah show His mercy to you and give you a good recompense.'

[1] Three miles

Bilal bin Rabah

One of the most famous Negroes who achieved enduring repute in the history is Bilal the Moazzin[1]of the Holy Prophet (s.a.w.a.)

His father's name was Rabah and mother's name was Hamama. Abu Abdullah was his cognomen and he was a Moazzin as well as a treasurer in the time of Holy Prophet (s.a.w.a.). He was Muslim true to his faith and in the battles of Badr and Ohad he fought on the side of the Holy Prophet (s.a.w.a.).

Bilal was a strong willed and unflinching person. When he accepted Islam, the polytheists of Mecca began to persecute him. With magnificent fortitude he endured the troubles, but did never utter a word of unbelief.

Omayya bin Khalaf used to bring Bilal in the outskirts of Mecca and make him lie on the hot sand at midday. He used to lay a heavy stone on Bilal's chest and say – Bilal will remain in this condition till death or he should deny Muhammad (s.a.w.a.). Bilal's courage never fluttered under such severe hardships and he used to say 'One, One.' (Allah is one).

Abdullah has narrated that pioneer acceptors of Islam were eight persons and they included Bilal. The Holy Prophet (s.a.w.a.) was protected by his uncle Abu Talib (a.s.). Abu Bakr who was also one of them was looked after by his family. The remaining helpless persons were seized by the polytheists of Mecca. The captives were forced to stand in the sun at midday and ordered to utter anti Islamic words. Hard pressed by the agony of standing in extreme heat everybody obeyed for the moment, save Bilal. He never gave up under any odds. Being a Muslim, he was despised even by his own community. The polytheists sometimes used to give Bilal to the children's gangs and they pulled him in the streets with a rope tied round his neck. Even in this condition he used to cry Ahad, Ahad (Allah is one, Allah is one).[2]

Ata Khorsani said, 'I was sitting with Saeed bin Mosayyab and he mentioned Bilal. He said that the polytheists wanted to convert Bilal by force but he continued to utter Allah, Allah. Once the Holy Prophet (s.a.w.a.) met Abu Bakr and said, 'If we had enough money, we would have purchased Bilal.' Abu Bakr at once went to Abbas bin Abdul Mutalib and requested to him to procure Bilal.

Abbas went to the owner of Bilal who was a woman and said to her, 'Sell Bilal to me before his death, because if he dies you will lose his value.' She said: 'What will you do with him he is a very bad person.' Despite her repeated refusal to sell, Abbas persisted and at last the deal

was made. Abbas purchased Bilal and sent him to Abu Bakr, the latter immediately emancipated him.[3]

Bilal was a tall, lean and a weak man. His skin was dark wheatish. His beard was coarse. The companions who narrated traditions from Bilal, are Abu Bakr, Omar, Osama bin Zaid, Abdullah ibne Omar, Ka'ab ibne Ajra, Bara ibne Aazib, etc. etc.

Attention should also be paid to the fact that the five Muslims who were captured by the infidels and chained in iron shackles and made to stand in the sun to utter anti-Islamic wordings did so, except Bilal. The behaviour of uttering un-Islamic wording of the four persons under duress to get release is called 'Taqaiyya' by the Shias. Those who dislike Shias on account of their belief in Taqaiyya should take note of it that even the companions of the Holy Prophet (s.a.w.a.) believed in Taqaiyya and practised it.

Shaikh Abu Ja'far Toosi (r.a.) has written in his *Ikhtiyar-ul-Rijal* that Imam Ja'far Sadiq (a.s.) said that Bilal had refused to take an oath of allegiance to Abu Bakr and this had made Omar angry. Once he caught Bilal by his clothes and said: 'O Bilal! Is it the proper manner to repay for the benevolence of Abu Bakr? He emancipated you and you refuse even to take an oath of allegiance to him.' Bilal replied, 'If he has freed me for the sake of Allah, then leave me alone (Let me do whatever I like best) and if he has done it for making conflicts, I am ready to become a slave again, but I shall never take an oath of allegiance. Allah blessed me with good and bestowed upon me virtues and immense is the good from Allah.'

In *Istea'ab* it is written that when the Holy Prophet (s.a.w.a.) died, Bilal found it unbearable to live in Medina so he wanted to go to Syria. Abu Bakr told him to live in Medina and do his (Abu Bakr's) service but Bilal refused saying: 'If you have freed me for Allah, captivate me not, so that I may go wherever I want. But if you freed me for yourself then you may enslave me.' Abu Bakr permitted him to go, hence he went to Syria.[4]

Imam Ja'far Sadiq (a.s.) is reported to have said,

May Allah shower His blessings on Bilal, who loved us Ahlul Bait (a.s.). He was a pious man.

Bilal died of plague in Syria in 18 A.H. or 20 A.H. and was buried at Baab-e-Saghir. Sheikh Abbas Qummi (a.r.) says that his tomb is famous and is visited by the pilgrims. He himself had visited it.

[1] Moazzin means a public crier in a mosque who calls the people to prayer

- [2] Isteeaab from the footnote of Isaba, vol. 1 page 142
- [3] ibid
- [4] Masaaebush Shia, vol. 1, pp. 130-134

Abu Ayyub Ansari

Qazi Noorullah Shaheed-e-Salis says in his 'Majaalis' about him. The name of Abu Ayub bin Zaid al-Ansari is Khalid but his 'Kuniyyat' surname dominated his name.

He was a Medinite and therefore one of the eminent Ansar. He was the man at whose house the Prophet of Allah (s.a.w.a.) took up his lodging, when he migrated from Mecca to Medina. This was considered to be a great honour. He and his mother's services to the Holy Prophet (s.a.w.a.) as long as he stayed in his house are well-known.

He was one of those eminent companions, who participated in Badr and other holy battles.

When Safiyyah wife of the Prophet (s.a.w.a.) came to her husband's house, the same night Abu Ayub, having fully armed himself with weapons, had been keeping guard round the tent of the Prophet (s.a.w.a.). Next morning when the Prophet (s.a.w.a.) saw him, he prayed for him and said,

O Allah! Protect Abu Ayub just as he has protected your Prophet.

In the battles of Jamal (Camel), Siffeen and Nehrwan Abu Ayub was serving Ameerul Momineen (a.s.) and was fighting on his side.

It is recorded in the translation of Ibne A'sam-e-Koofi's 'Futooh' that during the days of the battle of Siffeen, when Abu Ayub was fighting on Ameerul Momineen (a.s.)'s side got out of the lines and challenged the enemy in the battle-field. He called them loudly to come on and fight, but none of the Syrians came forward to face him. When he saw that no body came out, he spurred his horse and swooped upon the Syrian army. None of them could stand his attack. He turned towards the main screen of Muawiyah's camp. Muawiyah was standing near it. He saw Abu Ayub and fled away. Abu Ayub entered the door and came out from another side. Abu Ayub standing at his door challenged them to fight. A group of Syrians, however, came out to face him. Abu Ayub made several attacks on them and wounded some of their notable fighters. Then he came back safely to his place. After that Muawiyah entered his tent, pale and dismal looking. He bitterly scolded his own men that a horse-man from Ali (a.s.)'s ranks made such an attack that he entered his tent as if they were all held captives or their hands had been tied up and they had not the power to raise a handful of dust and throw it on the face of his (Ayub's) horse.

A Syrian whose name was Mutaraffe' bin Mansoor said, 'O Muawiyah! Be content. Just as that horse-man attacked us and entered the

door-screen of your tent, I will also make an attack and go to the door-screen of Ali bin Abi Talib (a.s.). If I see Ali (a.s.) and get an opportunity, I will inflict wound on him and will make you happy.' So saying, he rode his horse and plunged himself into Ameerul Momineen (a.s.)'s army and ran up to his door. When Abu Ayub saw him, he turned his horse towards him. Reaching him he struck his scimitar at his neck and cut it off from side to side and on account of the briskness of his hand and the sharpness of his scimitar, the enemy's head remained on his neck, but when the horse stumbled, the head fell on one side, and his body fell on the other side of the ground. The people, who were witnessing this scene, were surprised to see the ingenuity with which Abu Ayub inflicted the wound and highly praised him for his skill.

During the time of Muawiyah, Abu Ayub went to Rome to fight against the infidels. When he had reached that territory he fell ill. Before he died he made a will that at whatever place there was an encounter with the enemy he should be buried there. Accordingly he was perhaps buried in Istanbul near the ramparts of that city. His Holy tomb is the place, where Muslims and Christians quench their thirst. The author of Isteeaab writes that when the Romans got rid of war, they decided to open his grave, but there was such a terrible rainfall in that area that they gave up their intention.

Sheikh Abbas Qummi (r.a.) says that the Holy Prophet (s.a.w.a.) had already given information about Abu Ayub's place of burial. He had foretold that one of his pious companions would be buried near the ramparts of Constantinople.

Jabir Ibne Abdullah-e-Ansari

Jabir was one of the most exalted companions of the Holy Prophet (s.a.w.a.). He had inspired confidence owing to his sterling character and the Holy Prophet (s.a.w.a.) held him in high esteem. He was a faithful companion of the Holy Prophet (s.a.w.a.) and took active part in supporting his mission. In the battle of Badr, Jabir took active part and was also the companion of the Holy Prophet (s.a.w.a.) in many other battles and it is reported that in eighteen battles he was on the forefront under the banner of Islam.

He has been reported to be one of the most faithful adherents of the Holy Prophet (s.a.w.a.) and it is also narrated that he outlived all the companions of the Holy Prophet (s.a.w.a.). This has been said by Imam Ja'far Sadiq (a.s.) who mentions him as the last survivor amongst the companions of the Holy Prophet (s.a.w.a.) and the Imam spoke very highly about him and also said that he would be with the Ahlul Bait (a.s.) in the heavenly kingdom. It is reported by Fazl ibne Shazan that Jabir was the foremost adherent of Ali (a.s.). Jabir was a great devotee of the Ahlul Bait and spiritual knowledge that he acquired was of a very high standard. He used to impart religious education to the masses in the Masjid and it is also stated that he used to put on black amamah and he enjoyed the position of a first rank Aalim due to his connections with the Holy Prophet (s.a.w.a.) and thereafter with Ali (a.s.) and his progeny. In 'Isteeaab' it is mentioned that he took active part in the battle of Siffin. Abu Omar Kashi narrates that Jabir had profound knowledge and that he used to impart the same in the Masjid to the people, putting on a black Amamah and he occasionally used to proclaim the words, "O Baqer al-Uloom in between the lessons. People could not understand this announcement and used to think that owing to old age Jabir had developed certain weaknesses. When this news reached him he made it clear to them, 'O people! Do not consider me so advanced in age as to proclaim anything without a meaning and when I proclaim 'O Baqer-al-Uloom!' Please understand that I say those words on the authority of the Holy Prophet (s.a.w.a.) who informed me that in my life time I will come across such an individual whose name would be Muhammad as the Prophet's name, he will resemble the Prophet (s.a.w.a.) both in appearance and values. He will disclose the secrets of knowledge in such a manner as it will be necessary to disclose and when I remember this prophecy of the Holy Prophet (s.a.w.a.) and when I am overpowered by sentiments to meet that great descendant of the Prophet the words 'O

Baqer al-Uloom' come on my tongue out of utmost eagerness to meet him.'

Jabir's father Abdullah was also one of the great supporters of the Holy Prophet (s.a.w.a.) and is reported to be amongst the foremost in fighting along with the Prophet (s.a.w.a.) in Badr and Ohad. And it is also recorded that he attained martyrdom in the battle of Ohad along with his brother-in-law Amr bin Aljamoooh. In some narrations it is reported that both Abdullah and his brother-in-law were buried in one tomb. It is also narrated that along with Abdullah-e-Ansari young Jabir also was with his father in the Baiyat-e-Uqba, the allegiance paid to the Prophet (s.a.w.a.) in the village of Uqba.

Jabir is reported to have rejected the amount of six hundred dinars sent by Muawiyah to him and refusing the same had clearly stated in the few couplets that he wrote to Muawiyah that he (Jabir) would not tolerate any good action to be written in the account of the person who was the son of Hinda, the liver-eater. It will be recalled that Hinda the mother of Muawiyah chewed the liver of Hamza, the uncle of the Prophet (s.a.w.a.) when he was martyred in the Battle of Ohad.

Narrators have taken from Jabir more than a thousand traditions. Being lover and devotees of the Ahlul Bait (a.s.).

It is narrated by Abbas-e-Qummi (r.a.) that it is stated by Ata that I was along with Jabir Ibne Abdullah-e-Ansari and it was the twentieth of Safar and when we reached 'Zalariah', Jabir performed Ghusl in the 'Furat' and he put on a pure garment which he had brought with him. After that he enquired if I had any material of fragrance of 'Sad' with me? I gave him the same and he made use of the same applying it on his head and body and from there he took off his sandals and started walking bare footed, till we reached the tomb of Imam Husain (a.s.). Jabir then said, 'Allaho Akbar' three times and he was overpowered with grief to such an extent that he fell unconscious on that spot near the blessed head side of the tomb. After some time when he gained consciousness he began to address the Imam saying, 'May peace be on you on household of Allah,' and continued addressing in the most elaborate and the most sincere manner and these ziarats went down in history. It is stated in Usodul Ghaba through Abu Jubair that Jabir (r.a.) narrated that the Holy Prophet (s.a.w.a.) was pleased to say 'Isteghfar' on his behalf twenty-five times on that night when he had sold his camel to the Prophet (s.a.w.a.) on the condition that he himself would ride on it till he reaches Medina. The fact was that Jabir had a camel who would not move and when the Prophet patted it with his blessed hand it became all right and began

moving speedily. The camel was purchased by the Prophet and when they reached Medina the Prophet gifted the camel back to Jabir.

It is stated in Rawzatush Shohada that Jabir had lost eye sight and while he was in Medina Imam Muhammad-e-Baqir came to him and offered salutations. Jabir replied to the Salam and enquired who the visitor was. He replied, 'I am Muhammad bin Ali bin Husain.' Jabir stood up and in ecstasy expressed his anxiety to greet him at which the Imam (a.s.) went near him. Jabir took hold of the hand of the Imam and began to kiss it profusely and also bowed down to kiss the feet of the Imam but he did not allow him to do so. Jabir exclaimed, 'O son of the Prophet of Allah! The Prophet sent his salutations upon you through me.' The Imam (a.s.) replied, 'And peace be on the Holy Prophet (s.a.w.a.) and Allah's blessings and bounties.' After that the Imam (a.s.) requested Jabir to narrate the whole incident. Jabir replied, 'One day I was with the Holy Prophet (s.a.w.a.), who said to me, 'O Jabir! It is possible that you may live long enough to meet one of the sons whose name will be Muhammad bin Ali bin Husain. Allah will give that son of mine Noor (light) and Hikmat (wisdom) please convey my salam to him.'

It is also stated by Nas'ruddin Toosi in Avsaf-ul-Ashraf that when Jabir Ibne Abdullah in the last days of his life had become very old and consequently very weak, Imam Muhammad Baqir (a.s.) went to see him to enquire of his health. Jabir was extremely pleased and thanking the Imam (a.s.) profusely replied, 'My condition is such that I give preference to old age over youth, and to illness over health and to death over life.' At this the Imam (a.s.) expressed his own views and said, 'But I, if Allah makes me old, I love that condition and if He prefers to keep me young I love youth, and if He chooses illness for me I love illness and if He grants me health I love that health. If he gives death, I love death and if He gives me life I love that life.' When Jabir heard this, he kissed the hand of the Imam and said, 'Truth spoke the Holy Prophet of Allah (s.a.w.a.) When he declared that I will live long enough to meet such a son of his whose name will be his name and he will split knowledge in such a manner as the seed splits the earth.'

Jabir also was tortured by Hajjaaj bin Yusuf and it is reported that molten lead was poured on the hands of Jabir by the tyrant and the hand was branded in a cruel manner.

It is narrated that Jabir was ninety four years of age when he breathed his last in 78 A.H.

Huzaifa bin Yamaan al-Anasi

He was one of the prominent companions of the Holy Prophet (s.a.w.a.) and near associates of Ameerul Momineen (a.s.). He was one of those seven persons who joined the funeral prayers for Fatima (a.s.). He, his father, and his brother Safwan, were present with the Holy Prophet (s.a.w.a.) in the battle of Ohad. At that time one of the Muslims, taking his father to be an idolater, killed him, when intense fighting was going on.

Huzaifa was appointed governor of Mada'yen by Caliph Omar and held that post for many years.

Later, he was deposed and Salmaan-e-Farsi (a.r.) was appointed governor in his place. When Salmaan died, Huzaifa was again appointed governor of Madayen. He was holding that post till Ameerul Momineen Ali (a.s.) assumed the caliphate, Ali (a.s.) sent a letter of congratulations and a grand firman to the people of Madayen. They were informed of his assumption of caliphate and Huzaifa's continuance as Governor of Madayan. But after the Holy Imam (a.s.) left Medina for Basrah to curb the revolt initiated by the people resulting in the battle of 'Jamal' camel and before his auspicious arrival in Kufa, he died. He was buried in Madayen.

Abu Hamza-e-Sumaali reports that before Huzaifa died, he called his son, and gave him the following venerable exhortation: 'He said, O my loving son! Show your utter disregard to what is in the hands of men, since this disregard is real richness and freedom from cares. Never ask the people for the fulfilment of your desires, since that means real poverty. You should always consider yourself each day more satisfied than the previous day. Each time you offer your namaz (prayer), you should consider that it is the farewell prayer, and the last of your prayers. Never do an act for which you feel may regret.'

Traditionists like Ibn-e-Dawood and others report that Huzaifa bin al-Yaman was one of the four pillars. After passing away of the Holy Prophet (s.a.w.a.) he began to reside in Kufa and after forty days of his offering allegiance to Ameerul Momineen (a.s.) he died in Madayen. While he was lying in his death bed he exhorted his sons Safwaan and Saeed that they should offer fealty to Ameerul Momineen (a.s.). They obeyed the advice of their father, and remained adherents of Ali (a.s.) till they were martyred in the battle of Siffeen.

It is pertinent to mention here a miraculous anecdote about the shifting of the dead bodies of these two great heroes of Islam namely Jabir

bin Abdillah Ansari and Huzaifa bin al-Yaman. In 1932 A.D. (1351 A.H.) the then ruling King of Iraq Shah Faisal 1 dreamt that he was being addressed by Huzaifa bin Yaman saying: O King! Remove Jabir bin Abdullah and me from the bank of river Tigris and bury us at some safe place, because my grave is already water-logged while Jabir's grave is slowly getting water-logged. The dream was repeated the next night also, but the King took no action in the matter. On the third night Huzaifa was seen in dream by the Grand Mufti of Iraq to whom he said: 'I have been directing the King since two nights to transfer our graves but he has not paid any heed. Tell him emphatically to arrange for the transfer of our graves.'

After mutual discussion between the King, his Prime Minister and the Grand Mufti a decision was taken to dig the graves and transfer the bodies of these two great men to another place, after making due public announcement. The news was received with great interest by Muslim all over the world. At the appointed day and hour first the grave of Huzaifa bin Yaman was opened and the body was lifted with a crane in such a way that it safely came on a stretcher and then the stretcher was lifted by the King, the Prime Minister, the Grand Mufti and Prince Farooq of Egypt and brought to a glass coffin box made specially to keep the bodies. The body of Jabir bin Abdillah was also transferred to the glass box in the same manner.

The most marvellous spectacle was now seen by the huge crowd that had gathered to witness the great event. Both the holy bodies of these two noted companions of the Prophet (s.a.w.a.) were fresh and intact while their open eyes issued forth such divine light that the spectators' eyes were dazzled. Further, their coffin, clothes i.e., Kafans were also intact. At first glance it looked as if the heroes were alive. The bodies were then taken away and buried afresh near the grave of another great hero of Islam Salmaan-e-Farsi.[1]

This anecdote has been included with photograph on page 88-93, in book 'Jannatul Baqee' published by the Peer Mahomed Ebrahim Trust.

[1] Daily Jang, Karachi, dated 7th June 1970

Khuzaimi Ibn-e-Sabit-ul-Ansari

He is known as 'Zush-Shahadatain', because the Holy Prophet (s.a.w.a.) considered his evidence equivalent to the evidence of two witnesses. He was present in the battle of Badr and other battles that followed it. He is counted among the earliest of those who showed their adherence to Ameerul Momineen (a.s.).

It is reported from 'Kamil Bahai', that on the day of Siffeen Khozaima bin Sabit and Abul Hateem Ansari, were trying to surpass each other in their help to Ameerul Momineen (a.s.). The Holy Imam (a.s.) said that although they had left him in the beginning they, however, repented of what they had done, and knew that they had done a wrong thing.

The author of 'Isteeaab' writes that Khuzaima had been serving Ameerul Momineen (a.s.) in the battle of Siffeen and when Ammaar-e-Yasir was martyred; he too drew his scimitar and valiantly fought against the enemy till he was himself martyred.

Ammaar bin Yasir al-Anasi

He was one of the venerable companions of the Prophet of Allah (s.a.w.a.), and was among the sincere friends of Ameerul Momineen (a.s.). He suffered severe cruelties in the way of Allah. He was among those who had migrated to Habsha (Ethiopia). He was one of those, who had offered namaz (prayer) facing two 'Qiblas'. He was present in Badr and other battles. He and his father Yasir, his mother Somayyah, and his brother Abdullah embraced Islam in the very beginning. The idolaters of Quraish subjected them to extreme tortures.

Whenever the Holy Prophet (s.a.w.a.) passed by them, he consoled and exhorted them to be patient. He said, 'Endure with patience, O Kinsfolk of Yasir! Verily your promised abode is Paradise.' He also prayed,

'O Allah! Forgive the kinsfolk of Yasir and you are the Forgiver.'

Ibne-e-Abdul al-Bar writes that the infidels of Quraish had captured Yasir, Somayya and their sons Ammaar and Abdullah, with Bilal, Habbaab and Suhaib. They made them wear iron coat of mails and were watching in the sand of Mecca how the intense heat of the sun and the iron they wore, scorched their bodies and upset their minds. When they lost their power of resistance, the Quraish asked them if they wanted relief, they should utter infidelity and call the Prophet (s.a.w.a.) by bad names. They however performed 'Taqayyah' under duress. At that time the people of their clan came. They had brought with them coverings of hide, which contained water. They put these people in those coverings and lifting them from the four sides carried them to their destination.

Sheikh Abbas Qummi (r.a.) says that Yasir and Ammaar are perhaps Bani Makhzoom, since Yasir owes his descent to Qahtan and Anas bin Muzahij. They had come to Mecca from Yemen, along with their brothers Haaris and Maalik, in search of their brother. Yasir remained in Mecca, and his two brothers went back to Yemen. Yasir became a disciple of Abu Huzaifa bin al-Mughaira al-Makhzoomi and married his Kaniz (slave-girl) Somayya, Ammaar was born. Abu Huzaifa set him free. No doubt he had love for Bani Makhzoom, and it was because of this alliance and love that when Usmaan beat Ammaar so much that he developed 'Fataq' (a disease), and broke one of his ribs, the Bani Makhzoom gathered together and said, 'By Allah if Ammaar dies, we will not kill any body for him but Usmaan.'

Ammaar and Somayya were both however martyred. And this peculiar credit goes to Ammaar that he himself and his father and mother also, were martyred in the way of Islam.

Somayya, Ammaar's mother, was a virtuous woman and possessed noble qualities. She endured extreme sufferings in the way of Islam. Abu Jahl harshly abused and imprecated her and she was pierced with the lance and cut asunder. She was the first woman, who was martyred for the cause of Islam.

It is reported that Ammar said to the Holy Prophet (s.a.w.a.), 'O Prophet of Allah! Let all those suffer torment who have tortured my mother.' The Prophet (s.a.w.a.) then said, 'O Abul Yaqtas! Be patient. O Allah! I pray you not to torment in fire any one from amongst the kinsfolk of Yasir.'

It is also reported that the Quraish hurled Ammaar into the fire, but the Holy Prophet said, 'O fire! Be cool and keep Ammaar safe just as you had been cool and had kept Ibrahim safe' and the fire did not do him any harm.

At the time of the foundation of the Prophet's (s.a.w.a.) mosque Ammaar's carrying the load of stones twice as much as other, his challenged to and conversation with the Prophet (s.a.w.a.) and the Holy Prophet's remarks in praise of his exalted rank, are all well-known.

It is stated in Saheeh Bukhari that Ammaar was lifting stones equal to two men's loads – one for himself and one for the Holy Prophet (s.a.w.a.) and the Prophet (s.a.w.a.) cleared of dust from his (Ammaar's) eyes and face and said,

'Alas! A group of rebels will murder Ammaar. Ammaar would be calling them towards Paradise and they would be calling him to hell.'

According to a tradition Muawiyah remembered the tradition the Prophet (s.a.w.a.) said of him,

'Ammaar is with truth and truth is with Ammaar. Ammaar is as near to me as an eye is near to nose. Alas a rebellious group will kill him.'

Also the Prophet (s.a.w.a.) said,

Ammaar is full faith from the crown of his head to the sole of his feet.

Ammaar, however, was martyred on the 9th of Safar 37 A.H. in the battle of Siffeen when he was ninety.

It is recorded in Majaalis-ul-Momineen that Ameerul Momineen (a.s.) performed funeral prayers for him, and buried him with his own holy hands.

Some of the historians write that on the day Ammaar Yasir (a.r.) achieved martyrdom, in the Battle of Siffeen he turned his face towards

the sky and said, 'O Allah! If I know that your wish is that I should plunge myself into Euphrates and be drowned, I will do it.' He said again, 'If I know that you are pleased with that I should put my scimitar on my belly and press it so hard that it may get out of my back, I will do it.' He said again, 'O Allah! I do not think there is any thing more welcome to You than fighting with this group.'

When he had finished these prayers and invocations, Ammaar said to his friends, 'While we were in the service of the Holy Prophet (s.a.w.a.) we fought with the standards that are in Muawiyah's army against the enemies, and the idolaters, and today we should fight against the bearers of those standards. Let it not remain hidden and concealed to you that I shall be killed today, and when I leave this transitory world for the next lasting world, surrender all my affairs to the Mercy of Allah. And be satisfied that Ameerul Momineen (a.s.) is our accredited leader. On the Day of Judgment, for the sake of the virtuous, he will be hostile to the wicked.'

When Ammaar had expressed all his sentiments and completed all his talk, he spurred his horse, and entered the battle-field, and began fighting. He persistently chased the enemy, made attack after attack and raised challenging slogans till at last a group of mean-spirited Syrians surrounded him from all sides and a man named Abil Aalyah inflicted such a wound upon him that he could not bear it and returned to his camp. He asked for water. His slave Rushd brought him a tumbler of milk. When Ammaar looked at that tumbler he said, 'The Prophet of Allah (s.a.w.a.) had said the right thing.' People asked him what he meant by those words. He said, 'The Prophet of Allah had informed me that the last sustenance for me in this world would be milk.' Then he took that tumbler of milk in his hand, drank the milk and surrendered his life to God Almighty. When Ameerul Momineen (a.s.) came to know of his death, he came to Ammaar's side, put his head on his own lap and recited elegiac couplets to mourn his death.

Then he (a.s.) recited, 'We are Allah's and to Him shall we return.' He continued,

'One who is not distressed at Ammaar's death, will not get any benefit out of Islam. May Allah show His mercy to him when he is questioned about the good and bad acts. Whenever I saw three persons in the company of the Holy Prophet (s.a.w.a.), the fourth one was Ammaar, and when I saw four persons with him the fifth man was Ammaar. Not only once was Paradise compulsorily bestowed upon Ammaar, but once he gained his claim to it a number of times. May the gardens of Eden be

provided and furnished for him, as he was killed, when right was with him and he was with the right. The Prophet of Allah (s.a.w.a.) had said about him, 'The right revolves round Ammaar.'

After that Ali (a.s.) said, 'He who killed Ammaar, he who abused him, and he who took away his arms, will be tormented in the Hell-fire.' Then he stepped forward and offered funeral prayers for him, and then with his own holy hands, he buried him. May Allah show His mercy to him.

Ammaar's death caused a good amount of commotion in the ranks of Muawiyah also because there were a large number of prominent people fighting from his side under the impression created on their minds that he was fighting Ali (a.s.) for a right cause. These people were aware of the saying of the Prophet (s.a.w.a.) that Ammaar would be killed by a group who would be on the wrong side. When they observed that Ammaar had been killed by Muawiyah's army they became convinced that they were on the wrong side and that Ali (a.s.) was definitely on the right. The agitation thus caused among the leaders as well as the rank and file of Muawiyah's army was quelled down by him by the argument that it was Ali (a.s.) who had brought Ammaar to the battle-field and therefore it was he who was responsible for his death. When Muawiyah's argument was mentioned before Ameerul Momineen (a.s.) he said as though the Prophet (s.a.w.a.) was responsible for killing Hamza as he had brought him to the battle of Ohad.

Anas Bin Haris Kahili Asadi

Historian Ibne Asakir narrated from Abdur Rehman-e-Salami that Anas bin Haris was a companion of the Holy Prophet (s.a.w.a.) and was also one of the Ashab-e-Suffa whom the Prophet held in high esteem and who led an exemplary life under the guidance of the Holy Prophet (s.a.w.a.). Ibne Aseer, in Usdul Ghaba and Ibne Hajar in Asaba described him as a close companion of the Holy Prophet (s.a.w.a.) and traditions of the Holy Prophet (s.a.w.a.) have been taken from him. The most important tradition that has been reported from him by all authentic narrators is that Anas bin Haris narrated as having heard from the Prophet (s.a.w.a.) that once when Imam Husain (a.s.) was a child and he was with the Prophet (s.a.w.a.) who said,

This son of mine Husain will be killed on a land which will be known as Karbala so, whosoever may be present at that time from amongst you, must help him.

Allama Mallaqani in his work 'Tanqeehul Maqal' has written on the authority of the Maqatil of Loot bin Yahya Ajadi that Anas bin Haris Kahili was present in the battle of Badr and Hunain along with the Holy Prophet (s.a.w.a.).

When the time of Imam Husain (a.s.)'s martyrdom came Anas bin Haris was in Kufa. When he learned about the plight of Imam Husain (a.s.), this weak and extremely old companion of the Prophet (s.a.w.a.) in order to please Allah and the Holy Prophet (s.a.w.a.) made a determination to lay down his life in helping Imam Husain (a.s.), and reached Karbala in time to render help to the grandson of the Holy Prophet (s.a.w.a.) and the Imam of his time.

He requested the Imam to grant him permission to go and fight. The Imam had tears in his eyes at the fidelity and courage of this great old colleague of the Holy Prophet (s.a.w.a.) and these words escaped the lips of the Imam (a.s.),

O! You venerable men even Allah offers thanks to you!

This aged warrior was extremely weak and on account of his age his brows were dropping on his eyes and it was difficult for him to see. He, therefore took a strip of cloth and raising his eyebrows upwards tied the cloth round his head, thus making himself able to see, and like a gallant warrior rushed into the ranks of the enemy reciting war poems and the bravery that he showed is rememberable in history. There was quite a stir in the enemy ranks and he sent many warriors to hell while the Imam (a.s.) was watching all this praying for the great hero. Ultimately

Anas was attacked from all sides simultaneously and he fell as a martyr fulfilling the wish of the Holy Prophet (s.a.w.a.).

The position of honour of this great hero can just be imagined by this one fact only that in the Ziarat-e-Nahiya of Imam Mahdi (a.t.f.s.) this noble martyr has been addressed by the Imam in the following words,

Peace be upon you O Anas bin Haris-e-Kahili Asadi.

Abu Saeed Khalid Ibne Saeed

Abu Saeed Khalid ibne Saeed bin Aas bin Umayya was one of the persons who accepted Islam in the beginning. It is narrated in Majalesul Momineen of Qazi Noorullah Shushtri that Abu Saeed had accepted Islam even before Abu Bakr and in fact the latter brought Islam due to the inspiration of Abu Saeed Khalid. Abu Saeed e-Khalid saw a dream that he is standing near a huge flaming fire and his father, who is near him, intends to throw him in the flames when Prophet Muhammad (s.a.w.a.) came up there and pulled him away and thus he was saved from the flames. While dragging him towards himself, the Prophet (s.a.w.a.) was heard saying, 'Come towards me so that you may not fall into the fire.' When he woke up something convinced him that his dream was a true one. Early in the morning he decided to go to the Prophet (s.a.w.a.) to narrate all this, and while on his way Abu Bakr happened to meet him. Words were exchanged and Abu Bakr found something unusual in the behaviour of Abu Saeed e-Khalid and on enquiring, Abu Saeed narrated to him his dream and told Abu Bakr that he was proceeding to Muhammad (s.a.w.a.) to accept Islam. This impressed Abu Bakr profoundly and he also decided to accompany Abu Saeed-e-Khalid and both of them thus went to the Prophet (s.a.w.a.) and accepted Islam.

The father of Abu Saeed was extremely angry at this and Abu Saeed was badly punished when he was traced out and brought home. But Abu Saeed did not bother at all and was driven out of the family. His brother Amr also gave him company and he also accepted Islam.

The Prophet (s.a.w.a.) made arrangements for their boarding at his own place.

On account of persecution, when a group was formed to migrate to Abyssinia under Ja'far-e-Tayyar, Abu Saeed and his brother Amr also joined the group and Abu Saeed and his family and Amr joined the party and all of them returned from Abyssinia on the day Khyber was conquered by Ali (a.s.). On the occasion of the conquest of Mecca, in Hunain, at Taef and in Tabuk he was present along with the Prophet (s.a.w.a.). In the life time of the Holy Prophet (s.a.w.a.) Abu Saeed bin Khalid was in-charge of the affairs of Yemen on behalf of the Prophet (s.a.w.a.) and his brother Aban bin Saeed was in-charge of Bahrain and his brother Amr bin Saeed was in-charge of Khaifariya and Arina and Samaa. These three brothers on the death of the Holy Prophet (s.a.w.a.), thought it proper to resign from their posts and returned to Medina. Abu

Bakr asked them the reason for their resignation and since they had not taken the oath of allegiance to him the reply was obvious.

After the death of Holy Prophet (s.a.w.a.), when the meeting took place at 'Saqifa' the following twelve persons – six from the Muhajirs and six from the Ansar – happened to be out of Medina. The names of those twelve persons are (1) Abu Saeed-e-Khalid, (2) Salmaan-e-Farsi, (3) Abu Zar-e-Ghifari, (4) Miqdaad bin Aswad, (5) Ammaar bin Yaseer, (6) Buraid-e-Aslami from among the Muhajirs and from the Ansar were these six persons (1) Abul Hesham ibne Teehan, (2) Sahl Ibne Honaif, (3) Usmaan ibne Honaif, (4) Hozaimat ibne Sabit, (5) Obai Ibne Kaab and (6) Abu Ayub-e-Ansari.

All these great personalities were reckoned as the guardians of the Masjid-e-Nabavi. When they returned, they found to their surprise that Abu Bakr was declared as their Caliph.

Many historians have recorded the protest which was demonstrated by these persons on their return to Medina against the appointment of Abu Bakr as the Caliph after the Prophet (s.a.w.a.).

This bold Muslim is reported to have felt terribly at the atrocities perpetrated on the holy members of the household of the Prophet (s.a.w.a.) after the Prophet (s.a.w.a.)'s death and remained steadfast in his sympathy and supporter for them. In some narrations it is mentioned that he died in 13 A.H., during the caliphate of Omar but some have indicated that he was killed. The cause of his death or other details have not been recorded.

Obai Bin Kaab

Obai bin Kaab has been mentioned as a venerable companion of the Holy Prophet (s.a.w.a.). He belonged to the tribe of Khazraj and was a very respectable Ansar.

Obai bin Kaab happened to be one of the eighty persons that had come to Mecca requesting the Holy Prophet (s.a.w.a.) to migrate to Medina where the atmosphere, according to them was more suitable for the propagation of Islam. Obai bin Kaab enjoyed a very exalted position as a master of religious law amongst the companions of the Prophet (s.a.w.a.) and he was a very renowned reciter of the Holy Quran and in 'Isteaab' he has been referred to as a favourite of the Holy Prophet (s.a.w.a.) on this account. He is also reported to be a reliable scribe who used to pen down the revelations.

This great companion of the Holy Prophet (s.a.w.a.) took part in the Battle of Badr and was present in other battle also.

Obai bin Kaab was very much affiliated at the death of the Holy Prophet (s.a.w.a.) and remained attached to the household of the Prophet (s.a.w.a.) through all thick and thin till his own death.

Out of those who refused to accept Abu Bakr as the Caliph, Obai ibne Kaab was amongst the foremost. Those in opposition considered Ali (a.s.) as the rightful person for the caliphate according to the directions of the Holy Prophet (s.a.w.a.). The commotion got claimed down since, in order to preserve the solidarity amongst the Muslims, at this critical moment Ali (a.s.) exhibited unlimited patience and did not encourage any confrontation.

Time passed away although with great difficulty for the household of the Prophet (s.a.w.a.) but Obai bin Kaab remained a faithful companion of Ahlul Bait (a.s.) throughout.

Omar was very much opposed by Obai bin Kaab on account of his being a staunch adherent of Ali (a.s.) as the rightful successor of the Holy Prophet (s.a.w.a.). In Tareekh-e-Khamees it is reported that Omar used to point out Obai bin Kaab as a person creating tension amongst the Muslims and used to show his hatred for this great companion of the Prophet (s.a.w.a.) on account of his attachment to the household of the Holy Prophet (a.s.).

With regard to the death of Obai bin Kaab some historians say he died in Hijri 15, some say he died in Hijri 20 and some say he died during the caliphate of Usmaan.

Maalik bin Novairah al-Hanafi al-Yarboo'ee

He was one of the companions of the local ruler and the bravest of the brave, an eloquent speaker, companion of the Holy Prophet (s.a.w.a.), and a sincere friend of the 'Saheb-e-Zulfiqar' (i.e. Ali (a.s.)).

Qazi Noorullah in his 'Majaalis' has dealt with some of his affairs including his martyrdom due to his love for the Ahlul Bait (a.s.) at the hands of Khalid bin Waleed. He also reports from Bara bin Aazib that once when the Holy Prophet (s.a.w.a.) was sitting with his companions, the nobles of Bani Tameem, among whom Maalik bin Novairah, was also present, came in after greeting the Holy Prophet (s.a.w.a.). Maalik said, 'O, Prophet of Allah! Teach me faith'. The Prophet (s.a.w.a.) said, 'Faith means that you bear witness that there is no god but Allah, and that I am the Prophet of Allah; and that you perform five-time daily prayers, that you observe the fasts of Ramazan; that you give 'Zakaat' (prescribed tax), and perform the Hajj; and that after me you love my Vicegerent (thus saying he pointed out to Ali bin Ali Talib (a.s.)); that you do not spill the blood of any one unfairly; that you refrain from stealing and defalcation; that you obtain from usurping the property of an orphan and drinking of wine; that you professes faith in all the commands of my religion, and know that what I declare as lawful is lawful, and what I declare as unlawful is unlawful, and give the weak and the strong, the old and the young their just rights.' Then he recounted all the laws and commands of Islam to Maalik till he committed them to memory.

Maalik then stood up and was going in great delight drawing the flap of his garment; and said to himself, 'By Allah of Kabah, he has taught me the laws of religion.' When he was away from the sight of the Prophet (s.a.w.a.) the latter said,

If one loves to look at the man, who belongs to Paradise, one should look at this man.

Two men after taking permission from the Holy Prophet (s.a.w.a.) followed Maalik. They communicated to him the same good news, and entreated him that, since the Prophet (s.a.w.a.) had counted him as a man belonging to Paradise, he might seek forgiveness for them Maalik said, 'May Allah not forgive you, since you are leaving the Holy Prophet (s.a.w.a.) who is the real intercessor, and requesting me to pray for your forgiveness.' So they went back in a dejected and depressed mood. When the Prophet (s.a.w.a.) saw them he said,

Sometime to hear the truth makes man sad and angry.

After the passing away of the Holy Prophet (s.a.w.a.), Maalik came to Medina and enquired about the successor of the Prophet (s.a.w.a.).

On coming to know that Abu Bakr has assumed the reins of caliphate, Maalik declined to recognise him as the truthful caliph of the Prophet (s.a.w.a.). As a result his tribe namely Bani Yarbu refused to pay Zakat money to the new regime. Abu Bakr thereupon commissioned Khalid bin Waleed to deal with them. Khalid went to the tribe with a big force. Ibne Qatada a prominent companion was also included therein, ibne Qatada narrates that when Khalid reached there he sent for Maalik bin Nowairah and other chiefs of the tribe and told them that they had forsaken Islam and become renegades. Maalik and all others said that they had not at all forsaken Islam nor done anything un-Islamic. They were saying prayers regularly and following all the other commandments of the religion.

By chance Maalik's wife was also there, and Khalid caught sight of her. She was a handsome woman and on seeing her Khalid decided not to let her go. He did not listen to any of the remonstrance or arguments of Maalik and his associates and insisted in his charge against them calling them Ahlur Radda – the Renegades. Ibne Qatada says that when conversation was going on between Khalid and Maalik the time for prayer came on and all of them heard the Azan (the call for prayer) being announced among the tribe. At this Qatada himself told Khalid that the members of the tribe were definitely Muslims and should not be killed or molested; but Khalid cared a bit and ordered his men to kill Maalik and the male members of the tribe one to all, to take the womenfolk captives and to take possession of all their properties as war booty. The whole tribe was thus put to sword. Qatada was so angry at this appalling murder of innocent Muslims that he refused to be a party to it and kept himself aloof from the whole action. Maalik was particularly meted out very disgraceful treatment, as after being beheaded his head was used as the side of a fire place for cooking the meal while Khalid took Maalik's wife as a Kaneez for himself and had intercourse with her the same night.

Quite obviously this atrocious treatment was extended to Maalik and his tribe because they loved Ali (a.s.) and Ahlul Bait (a.s.), declined to recognise Abu Bakr as caliph and therefore refused payment of Zakat to his regime.

On return to Medina Ibne Qatada and others related the whole affair to the caliph in the presence of other notable when Omar was in great rage and suggested severe punishment for Khalid in the shape of death

for having killed Maaiik ibne Nowairah and others of his tribe who were all Muslims or at least stoning him for having committed adultery with Malik's wife the same night when he was slaughtered. Abu Bakr, the caliph in power, did not, however, take any action against Khalid. Nevertheless the impact of Khalid's excesses was so severe that when Omar himself assumed the reins of caliphate he seized the first opportunity for removing Khalid from the high position of the commander-in-charge of military operations against the enemies of Islam.

Zaid bin Haarisa bin Sharaheel al-Kalbi

He was the man, who was made captive during the days of ignorance, Hakim bin Khuzam purchased him in a market named 'Ukkaaz' near Mecca. He offered him to Ummul Momineen Khadeeja (s.a.). She gave him to the Holy Prophet (s.a.w.a.). When Haarisa came to know of it he came to the Prophet (s.a.w.a.) and offered to give him 'Fidya' (compensation) to get his son freed. The Prophet (s.a.w.a.) asked him to call his son and give him option to live with him (Haarisa) or with the Prophet (s.a.w.a.). Zaid said that he would not prefer any body to Muhammad (s.a.w.a.). Haarisa said, 'O my son! You prefer slavery to freedom and are leaving your father!' He replied that from what he had seen of the Holy Prophet (s.a.w.a.) he would never prefer anyone to him. When the Prophet (s.a.w.a.) heard these words from Zaid, he brought him to the mound of Mecca and addressed the audience thus: 'O people! Bear witness that Zaid is my son.' When Haarisa saw this, he was free from the grief of his son's separation and went back. Since that time people called him Zaid bin Muhammad (a.s.). This continued till Almighty Allah revealed in the Holy Quran His Command ordaining that people should be called with their father's name, as follows:

Nor has He made those whom you call as your sons in real also your sons. There are words of your mouth. Call them after their fathers; this is more just with Allah.[1]

From that time Zaid began to be called Zaid bin Haarisa. Then people left calling him Zaid bin Muhammad (s.a.w.a.). The Holy verse: 'Muhammad is not he father of any one of your men' connotes the same meaning. It does not of course mean that he was not the father of Hasan and Husain (a.s.) because they were certainly his sons as the Holy verse of Mubahila (contest) uses the words 'our sons.'

Zaid is also called Abu Osamah as the name of his son was Osamah. Zaid was martyred in the battle of 'Moata' where Ja'far bin Abi Talib was also martyred.

[1] Surah Ahzaab (33), Verse 4-5

Sa'd bin Ebaadah bin Daleem bin Haaris al-Khazraji al-Ansari

He was the chief of the Ansar, most beneficent, and the herald of the Holy Prophet (s.a.w.a.). He was present in the battles of Aqbah, and Badr. On the day of the conquest of Mecca he held the Holy standard of the Prophet (s.a.w.a.) in his hand. He was magnanimous and extremely generous. His son Qais and his father and grandfather also were very generous. They never showed any shortcoming in their entertainment to the guests and the visitors.

In the days of his grand father Daleem, an announcer proclaimed everyday that people were welcome to dine with him. After Daleem, his son Ebaadah followed the same practice and after him Qais also adopted the same procedure. Qais bin Saad was better than any of his forefathers. Daleem and Ebaadah offered every year ten camels to the idol 'Munaat' at Mecca. When the turn came, Saad and Qais who were Muslims sent those camels every year to Kaabah.

When Abu Bakr assumed the caliphate after the Prophet (s.a.w.a.) Abu Ebaadah was among them who refused to offer him allegiance. Abu Bakr and Omar tried to persuade him to take the oath of allegiance, but he fealty refused to do so. He said, 'I swear by Allah that I will never offer allegiance to you, until I have thrown at you all the arrows that I have with me and have painted my sword and lance with your blood. I will go on striking you with the scimitar so long as it is in my hand and will continue fighting a bloody battle against you along with all the members of my family. I swear again that, if all the Jinn and men gather together supporting you, I for one, will not show allegiance to either, till at last I meet my Allah.' He however, did not offer fealty to them till during the time of the Omar, left Medina for Syria. There he had a large number of people of his clan near Damascus. Every week he used to go to a village to see his relatives. On a certain day when he was going from a village to another village and was crossing a garden, somebody struck him with an arrow and killed him. It was announced, however that he was killed by the Jinn.

Abu Dujana

His name was Simaat bin Aslam. He was one of the conspicuous companions and a brave man. He was present in the battle of Yamama.

When the army of Musailima, the impostor, took shelter in Hadeeqat-ur-Rehman, which was later named Hadeeqat-ul-Mout (Garden of Death), and closed the door of the garden from inside, Abu Dujana, who possessed the heart of a lion, and the liver of a crocodile, asked the Muslims to place him on a shield to be raised on the points of the lances, and throw him into that garden. The Muslims complied with what he said. Abu Dujana jumped in to the garden and roared like a lion. He drew his sword. Baraa bin Maalik entered the garden and opened its doors so that the Muslims entered the garden. But Abu Dujana and Baraa were both killed there. A report, however says that Abu Dujana remained alive and that he was serving Ameerul Momineen (a.s.) in the battle of Siffeen.

Shaikh Mufeed (a.r.) writes in his Irshad that Mufzal bin Omar narrates from Imam Ja'far Sadiq (a.s.) that he said,

Among those twenty seven men who will come out of the back of Kufa along with the 'Qaaem' (the living Imam Mahdi (a.t.f.s.)) are included Salmaan, Abuzar, Abu Dujana Ansari, Miqdaad and Maalik-e-Ashtar. These will be the helpers and officers under the command of the holy Imam (a.s.).

Abdullah bin Masood al-Hazali

He was an adherent of Bani Zehra. He belonged to the earliest group of Muslims. Among the companions of the Prophet (s.a.w.a.) he was particularly known as the best reciter of the Holy Quran.

He was the most learned man among the companions as regards the knowledge of Quran. The Holy Prophet (s.a.w.a.) exhorted the people to learn Quran from four persons. The first person whom he named was Abdullah bin Masood. The other three were Maaz bin Jabal, Obai bin Ka'b and Saalim – slave of Abu Huzaifa.

Abdullah Ibn-e-Masood was the man, who severed Abu Jahl's head from his body on the day of Badr. He had also attended the funeral of Abuzar (a.r.). He was one of those, who had refused to acknowledge Abu Bakr's caliphate to his face, in the meeting held for electing the caliph. He had many followers and friends. Among them was Rabee' bin Khusaim commonly known as Khwaja Rabee. He was buried in the Holy Mashhad (Khorasan).

Qais bin Aasim al-Munqari

He embraced Islam in the audience of the Holy Prophet (s.a.w.a.) along with a deputation of Bani Tameem. He was intelligent and characteristically patient. Ahnaf bin Qais, who is commonly known for his extreme forbearance actually learnt it from him. History records the fact that when he was asked whether he had found any one more patient than him he said, 'Yes, I learnt this patience from Qais bin Aasim Munqari. One day I went to him. He was talking with a man, when some men brought before him his brother with his hands tied, and said that he had just killed his son, and so they had brought him fastened. Qais heard all that, but did not stop his conversation. When he had finished his talk, he called his other son, and said to him, 'Get up my son, and unfasten the hand of your uncle and bury your brother.' Continuing he said, 'Give one hundred camels to the mother of the victim. Perhaps it may assuage her grief.'

He is the same Qais, who come to the Holy Prophet (s.a.w.a.) along with a group of Bani Tameem, and craved from him some useful admonition. The Prophet (s.a.w.a.) gave him some pieces of advice. He said,

O Qais! For you there is no escape that if somebody is buried with you he remains alive and if you are buried with him you remain dead. So, if he is benevolent, he will treat you kindly and if he is stingy, he will leave you and will not come to your help, and you shall not arise but with him, and you shall not appear but with him, and you shall not be questioned but from him. So do not give place to any one but the pious, if he is pious you will have love for him, and if he is wicked you shall only be afraid of him.

Qais said, 'O Prophet of Allah (s.a.w.a.)! It is my earnest desire that this admonition be rendered into poetry so that we may be proud of it before others who may be with us from among the Arabs, and also we may treasure it with us.' The Prophet (s.a.w.a.) called for the poet Hassaan bin Saabit so that he might render it into poetry. Salsal bin Dallahmas was present there and he rendered it into poetry before Hassaan arrived.

Sahl bin Hunaif Ansari

He was the brother of Usmaan bin Hunaif a prominent companion, and a sincere friend of Ameerul Momineen (a.s.). He was present in the battles of Badr and Ohad. He had shown his valour in the battle of Ohad. In the battle of Siffeen also he was fighting on the side of Ameerul Momineen (a.s.). After the return of the Holy Imam from Siffeen, Sahl died in Kufa. On his death Ameerul Momineen (a.s.) said, 'If a mountain is my friend verily it would split into pieces, because sufferings and ordeals are particularly for the friends of Ahlul Bait (a.s.).' The Holy Imam (a.s.) shrouded him with a red costly mantle, and recited Takbeer' (Allah is great) twenty five times in his funeral prayer. He (a.s.) said,

If I recited Takbeer seventy times for him I would say he deserved it.

It is reported in 'Majaaais' that the author of Isteeaab writes that he was present in all the holy battles along with the Holy Prophet (s.a.w.a.). And in the battle of Ohad, when most of the companions had taken to their heels, he stood firm at his place, and did not allow the arrows of the enemy to reach the camp of the Holy Prophet (s.a.w.a.). After that he was affiliated with the companions of Ameerul Momineen (a.s.). When the Holy Imam was going to face the enemy in the battle of 'Jamal', he appointed Sahl to affiliate him in Medina. In the battle of Siffeen, he valiantly fought on the side of Ameerul Momineen (a.s.). For some time the governorship of Faras was entrusted to him but later, the Imam (a.s.) replaced him with Ziyad, since the people of that place did not co-operate with him.

Hashim bin Atbah bin Abi Waqqas

Qazi Nurullah refers to the book 'Asaabah' wherein it is stated that Hashim was the same famous man, who was known as Mirqal, and the reason why he was called Mirqal is that Mirqal means 'to have a tendency to run quickly' and in the battlefield he was extraordinarily quick in his attack on the enemy.

Ibn-e-Hayyan and Kalbi wrote that he had the good fortune of being in the company of the Holy Prophet (s.a.w.a.). He had embraced Islam on the day of the conquest of Mecca. In the battle of 'Ajam' he accompanied his Uncle Sa'ad bin Waqqas in Qadsiyyah and there he showed his Valour and prowess. In the battle of Siffeen he was in the cavalry of Ameerul Momineen (a.s.) and there too he proved his mettle.

It is recorded in the 'Futooh' of A'sam-e-Koofi and in 'Asaabah' that when the news of Usmaan's murder and the people's offering fealty to Ameerul Momineen (a.s.) was made known to all, the Kufians also heard it. At that time Abu Moosa Ashari was the Governor of Kufa. The people of Kufa came to Abu Moosa and asked him why he did not swear allegiance to Ameerul Momineen (a.s.)? He said, 'I am marking time in this behalf. I am looking forward to seeing what happens next and what news we hear in future.' Hashim bin Atbah said, to him, 'What other news will come now! Usmaan has been killed and all the Ansar have sworn allegiance to Ameerul Momineen (a.s.) Do you fear if you swear fealty to Ali (a.s.) Usmaan would come back from the other world and revile you?' Having said this Hashim seized his own left hand with his right hand and said, 'My left hand belongs to me and my right hand belongs to Ameerul Momineen (a.s.). I have sworn allegiance to him, and am satisfied with his caliphate.' When Hashim swore allegiance to Ali (a.s.) in this way, Abu Moosa could not find any excuse. He got up and swore allegiance, and following him all the distinguished men, Chiefs and notables, of Kufa swore allegiance. It is recorded in 'Asabah' that at the time of allegiance, Hashim composed some couplets in praise of Ali (a.s.) and recited them before Abu Moosa.

Hashim was martyred in the battle of Siffeen. After him his son Atbah bin Hashim took his father's standard, and attacked the Syrians. He killed a number of persons and fought valiantly. At last he too was martyred.

From this, it is proved that Hashim Mirqal was killed in the battle of Siffeen and the report, which appears in some of the books that, on the day of A'shoora, he came to help the Chief of the Martyrs Imam Husain

(a.s.) and said, 'O people! If you do not recognise me I will let you know me. I am Hashim bin Atbah, nephew of Omar Sa'd', has no basis.

Abdullah bin Abbas

Abdullah bin Abbas was a companion of the Holy Prophet (s.a.w.a.) and was one of the ardent lovers of Ameerul Momineen (a.s.) and his pupil.

Allama says in his 'Khulasa' that Abdullah's sincerity towards Ameerul Momineen (a.s.) is as clear as day light.

Ibne Abbas was conspicuously known for his knowledge of 'Fiqh' (jurisprudence), commentary (interpretation), and even genealogy and poetry, because he had learnt them from Ameerul Momineen (a.s.), and also because the Holy Prophet (s.a.w.a.) bathing in the house of his aunt Maimoonah – wife of the Holy Prophet (s.a.w.a.) – had prayed for him when he had bought water for the Prophet (s.a.w.a.). Invoked thus: 'O Allah! Give him the knowledge of 'Fiqh' (Jurisprudence) and teach him the knowledge of interpretation.' He was of course an accredited scholar, and an eloquent and sagacious man.

It was Ibne Abbas whom Ameerul Momineen (a.s.) had sent to remonstrate with the Kharjities. Regarding the matter of giving authority to Abu Moosa, the Holy Imam (a.s.) had clearly said that he did not like Abu Moosa for that purpose. He wanted Ibne Abbas to be appointed instead. His advice was, however, not accepted in the battle of the Camel (Jamal) also when Ameerul Momineen (a.s.) over-powered the people of Jamal, he sent Ibne Abbas to Ayesha to ask her to leave Basra immediately for Medina. It was stressed that she should not stay in Busra. She was at that time in the castle of Bani Khalaf in Basra. Ibne Abbas went to her and sought her permission to see her. Ayesha did not allow him, but Ibne Abbas entered, without permission. When he went in he found the bed vacant and that woman had concealed herself between two screens. Ibne Abbas looked on the sides of the room. He saw a mattress there, stretched his hand, and drew it towards him, and sat on it. The woman said from behind the screen 'O Ibne Abbas! You have done against the law, for you have entered my house without my permission and are sitting in my bed without obtaining sanction from me.' Ibne Abbas said, 'We know the law of the Holy Prophet (s.a.w.a.) better than you, and we are in a better position to teach you the ordinances and practices to be followed. This is not your place. Your place is that where the Holy Prophet (s.a.w.a.) commanded you to rest, and now you have come out of it, and in this you have been unfair to your own self, and have sinned against Allah and His Prophet. So when you have gone to your own place, we would not enter there without your permission, and would not sit on your bad.' Continuing, he said, 'Ameerul Momineen (a.s.) has

ordered that you should leave for Medina, and take rest in your own house.' On this she said, 'May Allah bless Ameerul Momineen and it was Omar bin Khattaab.' Ibne Abbas said, 'I swear by God Ameerul Momineen is Ali (a.s).'

Ibne Abbas became blind in the last days of his life. It is said that his blindness was due to his excessive weeping over the tragedies of Ameerul Momineen (a.s.) and Imam Husain (a.s.).

For fear of Ibne Zubair, Ibne Abbas left Mecca for Ta'ef, and died there in 66 (A.H.) Muhammad bin Hanafiya performed funeral prayers for him. He said. 'A godly man of this Ummat is dead.'

Hakim bin Jibilla-e-Abidi

Hakim was a companion of the Holy Prophet (s.a.w.a.). When Usmaan became caliph he was appointed a governor of some place but he resigned after some time and returned to his place. He was one of the persons who was not satisfied with the administration of Usmaan and used to complain about the partiality of his government.

When Ummul Momineen Ayesha accompanied by Jibilla and Zubair reached Basra to fight against Ali (a.s.) she was opposed by Usmaan bin Hunaif, Governor of Basra with a band of seven hundred men.

Hakim bin Jibilla-e-Abdi was one of the warriors, who fought at Zahoooda in this army. He was very brave and after bravely fighting against the army of Ayesha he attained martyrdom. It is also reported that he had joined Usmaan bin Hunaif with his seven hundred followers and gave a terrible time to the army of Ayesha and ultimately when his foot was wounded and he was bleeding profusely he attacked and took revenge on the person that had struck on his foot. Ultimately he attained martyrdom along with all his followers.

Part 3
Some of the Distinguished Companions
of Ameerul Momineen (a.s.)

Owais e-Qarani

He was one of the most sincere followers and companions of Ameerul Momineen (a.s.). He was one of the eight renowned devout men, rather superior to them all. Owais Qarani was one of those last hundred persons, who had offered allegiance to Ameerul Momineen (a.s.) in the battle of Siffeen. In order to offer his blood for Ameerul Momineen (a.s.) he was always with him to fight against the enemy until he was martyred.

It is narrated that the Prophet (s.a.w.a.) informed his companions that among his Ummat there would be an Owais, who, like Rabee'ah and Muzar would intercede for others. It is also reported that the Prophet (s.a.w.a.) testified to his going to Paradise. He is also reported to have said: 'The breeze of heaven is coming from Quran. Love to you O' Owais!' He also said that whoever sees him (Owais) should offer his (the Prophet's) greetings to him.

It should be known that sincere monotheist believers have highly praised Owais, and have called him the chief of the followers. They say that the Holy Prophet (s.a.w.a.) called him Nafs-ur-Rahman (Self of Allah) and Khair-ut-Tab'e'en (the choicest of the followers).

It is said that Owais used to tend the camels, and with the wages that he got from it, he supported his mother. One day he sought permission from his mother to go to Medina to visit the Holy Prophet (s.a.w.a.). His mother allowed him to go, on the condition that he would not stay there for more than half a day. Owais left for Medina. When he reached the house of the Prophet (s.a.w.a.) he found that he was not present there. He waited for the Prophet (s.a.w.a.) for one or two hours, and then returned. When the Prophet (s.a.w.a.) came back he said, 'What light is this that I see here?' He was told that a camel herdsman whose name was Owais, had come to that house, but soon went back. The Prophet (s.a.w.a.) said that Owais had left that light in his house as a gift, and then went away.

It is reported from the book 'Tazkiratul Awlia' that according to the order of Ameerul Momineen Ali (a.s.) and Omar, during his caliphate, a garment of the Holy Prophet (s.a.w.a.) was brought to Owais and presented to him. Omar saw that he was insufficiently clothed in that garment unless he covered his body with the blanket of the camel. Omar praised him and said that he was really a pious man. He also said, 'Is there one, who would purchase from me this caliphate for a loaf of bread.' Owais said, 'No sensible person would refuse to accept this

transaction. If you are sincere, leave it, and let somebody, who wants it, take over.' Omar asked him to pray for him. Owais said, 'After every namaz I pray for all the believers (men and women) if you are a believer my prayers will benefit you, otherwise I will not waste my prayer.'

It is reported that Owais said about some of the nights: 'This is the night of 'ruku' (bowing)' and he kept bowing for the whole night till morning appeared. On another night he would say, 'This is the night of prostration', and he spent the whole night in prostration. When people told him that he suffered so much trouble in all that, he said, 'If it was only one night from the very beginning to the end, and I would have spent it in one prostration'.

As a proof of Owais Qarani's intense love for the Prophet (s.a.w.a.) it is enough to mention that when he heard that the Prophet (s.a.w.a.) was wounded in the battle of Ohad and his teeth were broken, this great lover of the Prophet (s.a.w.a.) broke his own teeth as a mark of extreme grief over the sad event.

Aqeel bin Abi Talib

He was the brother of Ameerul Momineen (a.s.). He was called by the name of Abu Yazeed. They were four brothers, Talib, Aqeel, Ja'far and Ali (a.s.). It is said Aqeel was ten years younger than his brother Talib, Ja'far was ten years younger than Aqeel, and Ameerul Momineen (a.s.) was ten years younger than Ja'far. Abu Talib (a.s.) highly loved Aqeel. So the Holy Prophet (s.a.w.a.) also said about Aqeel that he loved him very much.

It is said that Aqeel had no equal among the Arabs in the knowledge of genealogy. In his later days a mattress was spread for him in the mosque of the Holy Prophet (s.a.w.a.).

He came and offered prayers on it. Then the people gathered round him, and learned from him different pedigrees and the events of the history of Arabia. At that time he had lost his eye eight. People owed a grudge against Aqeel because he frankly told them what was good and bad about them. Aqeel was known for his quick repartees. For example: Once he went to Muawiyah. Muawiyah ordered the chairs to be arranged and the people, assembled there. When Aqeel reached there, Muawiyah said to him, 'Let me know about my army and your brother's army.' He said, 'When I passed by my brother's army, I found that their days and nights were like the days and nights of the Holy Prophet (s.a.w.a.), but the Prophet (s.a.w.a.) was not among them. I did not see any one of them but that they were all engaged in prayers and devotion to Allah. But when I passed by your army. I saw that a group of hypocrites came to welcome me. They were those, who wanted to drive away the Prophet's (s.a.w.a.) camel on the night of Aqaba.' Then he said to Muawiyah, 'Who is he, who is sitting on your right hand?' Muawiyah said, 'He is Amr-e-Aas.' He said, 'He is one of those six persons, who were hostile to the Prophet (s.a.w.a.) and each one of them was eager to take his life. At last a 'Jazzaar[1]' of Quraish whose name was Aas bin Wa'el, overpowered all of them. He was caught by his own son.

Aqeel asked, Muawiyah about the other man. Muawiyah said, 'He is Zahaak bin Qais.' Aqeel said, 'He is the man, whose father used to offer rams and he-goats on heir for mating with their females.' 'Who is the other one?' he asked. Muawiyah said, 'He is Abu Moosa Ash'ari.' Aqeel said, 'He is the son of arch thief.'

When Muawiyah saw that the people present there, including his courtiers, were getting excited, he wanted to divert their attention. He said to Aqeel, 'O Aba Yazeed! What do you say about me?' He said,

'Don't put me that question.' Muawiyah insisted that he should give an answer. Aqeel said, 'Do you know Hamama?' He said this and departed. Muawiyah called the genealogist, and asked him about Hamama. The genealogist said, 'Am I protected?' Muawiyah said, 'Yes.' Then that genealogist said, 'Hamama was your grandmother, mother of Abu Sufyan. In the days of ignorance she was one of the commonly known adulteresses.'

Aqeel died in 50 A.H. at the age of 96.

[1] A camel slaughterer

Meesam bin Yahya Tammaar

He was one of the close companions of Ameerul Momineen (a.s.) with whom he was very sincerely attached and associated. The Holy Imam (a.s.) taught Meesam according to the latter's fullest capacity. He had imparted him the knowledge of secret things and future events, as it appeared from him now and then.

Suffice it to say here in this connection what he said to Ibne Abbas, who too was a pupil of Ameerul Momineen (a.s.) and had learnt from him the commentary of the Holy Quran, and possessed a High rank in Fiqh (Jurisprudence) and Tafaseer (Commentary) so much so that Muhammad Hanafiya son of Ameerul Momineen (a.s.) called him the guide of the Ummat. Abdullah bin Abbas was the cousin of the Holy Prophet (s.a.w.a.) and of Ameerul Momineen (a.s.). To a man of such position and dignity Meesam called out, 'O Ibne Abbas! Ask me any question that you wish to, about the commentary of Quran, as I have recited the revelations of Qur'an before Ameerul Momineen (a.s.) and he interpreted them to me.' Ibne Abbas did not take it ill, but asked for ink and paper, and noted down his statements.

Abu Khalid Tammaar says that on a certain Friday, he was sailing in a boat with Meesam in the Euphrates. Suddenly wind blew. Meesam came out, and marking the characteristics of that wind said to the boatmen, 'Fasten the boat. It is a terrible storm, and it will grow furious.' The next Friday a messenger from Syria arrived. He was asked about the affairs of the Syrians. He said that Muawiyah had died and Yazeed had succeeded him on the throne. They asked him on what day Muawiyah died. He said that Muawiyah died the previous Friday.

The writer says that the above incident was just like Rawandi's report, who narrates from Imam Ja'far Sadiq (a.s.) that in the battle of Bani Mustalaq violent wind blew. The Holy Prophet (s.a.w.a.) said, 'The reason of this storm is that a great hypocrite has died in Medina.' When they came to Medina, Rafa'ah bin Zaid, who was one of the greatest hypocrites, was dead.

It has already been stated above under affairs of Rushaid Hajari how Meesam had foretold Habib bin Mazaahir about the latter's being killed while helping the son of the Prophet (s.a.w.a.) namely Imam Husain (a.s.) and that his head would be brought to Kufa and moved from place to place.

Shaikh Shaheed Muhammad bin Makki reports from Meesam as having said: 'On one of the nights Ameerul-Momineen (a.s.) took me to the

Ja'fi Mosque outside the city of Kufa. There he turned towards Ka'bah and offered four units of Namaz (prayers). After finishing his namaz, he raised his hands and said, 'O Allah! How should I invoke you when I am your sinner? How should I not invoke you when I have knowledge of You and I have Your love in my heart. To you I extend my hands which are filled with sins; I look to you for help as I have pinned my hopes on you. O Allah! You are my kind Master, and I am full of faults.' He recited the invocation till its end. Then he prostrated himself before Allah put his face on the ground, and said, 'al-Afvo' (Forgive O Allah!) hundred times. After that he got up and went out of the Mosque. I also followed him till he reached wilderness. He then drew a line, beyond which he forbade me to go. He left me there and proceeded on. Since the night was very dark, I said to myself that I had left my master alone in that jungle, while he had a host of enemies. I thought that I had no excuse before Allah and His Prophet (s.a.w.a.). I swore that I must follow him, so that I might have full information about him, though I was disobeying his orders. So I went on in search of him. At last I found him and saw that he had lowered his head, till half of his body into a well, and was addressing the well and talking with it. When he felt that I was there, he said, 'Who are you?' I said that I am Meesam. He (a.s.) said, 'Had I not asked you not to move beyond the line that I had drawn?' I said, 'O my Master! I feared lest your enemies might harm you so I could not control myself.' Then he (a.s.) said, 'Did you hear what I was uttering?' I said, 'No, my Master.' The Holy Imam (a.s.) said,

O Meesam! There are seeds in my heart. When my heart feels narrowness on account of those seeds, I dig the earth with my hands and deposit in it my secrets, and when that part of the earth shoots forth plants, the vegetation thus produced, is from the seed, which I have sown.

Allama Majlisi (r.a.) says in 'Jilaul Oyoon' that Shaikh Kashi (r.a.), Shaikh Mufeed (r.a.) and others reported that Meesam Tammaar (r.a.) was the slave of one of the women of Bani Asad. Ameerul Momineen (a.s.) had purchased him and freed him. The Imam (a.s.) however asked him, 'What is your name?' He said, 'Saalim.' The Imam (a.s.) said, 'The Prophet of Allah (s.a.w.a.) had informed me that your father in 'Ajam' named you Meesam.' Meesam said, 'By Allah the Prophet (s.a.w.a.) and Ameerul Momineen (a.s.) have said the right thing. By Allah my father had given the same name to me.' The Holy Imam (a.s.) said, 'Give up the name 'Saalim' and adopt the name, about which the Holy Prophet (s.a.w.a.) had informed me.' So he adopted the name 'Meesam', and made himself known by the 'Kuniyyat' Abu Saalim.

One day Hazrat Ameerul Momineen (a.s.) said to him, 'After me they will take you prisoner and will hang you and will beat you severely. On the third day blood will flow from your nose and mouth, and your beard will become coloured with it. So wait for that dye stuff and you shall be hanged at the door of Amr Bin-Harees along with nine other persons. And your gibbet shall be the smallest of all. In comparison with all others, you shall be nearest to me. Come on with me, and I will show you the tree, on which you shall be hanged.' So the Holy Imam (a.s.) pointed out the tree to him. According to another version Ameerul Momineen (a.s.) said to him, 'O Meesam! How would you feel when an illegitimate person from Bani Umayya calls you and forces you to show proclaim your aloofness from me?' Meesam said, 'God be my witness that I will not be aloof from you.' Ameerul Momineen (a.s.) said, 'I swear by God they will kill you and they will hang you.' Meesam said, 'I will bear it with patience and in the way of Allah these things are quite insignificant and easy.' The Imam (a.s.) said, 'O Meesam! In the hereafter you shall be with me in my own rank.' Accordingly after the passing away of Ameerul Momineen (a.s.), Meesam always used to go to that tree, where he offered 'Namaz' and said, "God bless you O tree! Because I have been created for you and you grow for me.' He also used to go to Amr Ibnul Harees and say to him, 'When I become your neighbour you should pay due regard to your neighbour hood'. Amr thought that he wanted a house near him. He used to tell him, 'It would be good if you purchase Ibne Masood's house or Ibne Hakam's house.' He did not know what Meesam really meant.

In the year when Imam Husain (a.s.) left Medina for Mecca, and Mecca for Karbala, Meesam went to Mecca. He went to Ummul Momineen Umm-e-Salma, wife of the Holy Prophet (s.a.w.a.). Umm-e-Salma said to him, 'Who are you?' He said, 'I am Meesam.' Umme Salma said, 'Let God be my witness that I heard the Holy Prophet (s.a.w.a.) remembering you at night and recommending you to Ameerul Momineen (a.s).'

Then Meesam asked her about Imam Husain (a.s.). Umme Salma told him that he had gone to one of his gardens. Meesam said to her, 'Convey my salutation to him and tell him that he (a.s.) and I will soon meet each other before God Almighty if He wills.' Then Umm-e-Salma wished him well and asked her slave-girl to apply perfume to his beard. When his beard was scented, Meesam said, 'You have applied perfume to my beard and it will not be long before it will be dyed with my blood in the way of my love for Ahlul Bait (a.s).'

Then Umm-e-Salma told him that Imam Husain (a.s.) very much remembered him. Meesam said that he too always

remembered him and added, 'I am in a hurry. For me and him there is something destined and we should achieve that end.'

When Meesam came out, he saw Ibne-Abbas sitting. He said to him, 'O Ibne-Abbas! Ask me any question that you like from the commentary of the Qur'an, as I have learnt the Holy Qur'an from Ameerul Momineen (a.s.) and have heard its interpretation from him.' Ibne Abbas asked for ink and paper and began asking Meesam, and writing it down, till he said, 'O son of Abbas! What shall be your condition when you see me being hanged on the gibbet along with nine other persons.' When Ibne-Abbas, heard this, he tore off the paper and said, 'Are you predicting this?' Meesam said, 'Do not tear the paper, if what I have told you does not come about, then tear the paper off.' When he had performed his 'Hajj' he left for Kufa.

Before going for Hajj he had told the 'Muarriif' of Kufa, 'It will be soon when an illegitimate person of Bani Umayya asks you about me, and you will take time from him. At last you will take me to him, so that I shall be hanged on the door of Amr bin Harees.'

When Obaidullah bin Ziyad came to Kufa, he called for the 'Muarriif' and asked him about Meesam. Muarriif said that he (Meesam) had gone for Hajj. Ibne Ziyad said, 'By Allah if you fail to bring him I will kill you.' So he asked for time from him, and went to Qadisiyyah and waited there for Meesam. When Meesam came, he seized him, and took him to that accursed man.

When Meesam entered the court, the people said, 'He was the nearest companion of Ali Abi Talib (a.s.).' Ibne Ziyad said, 'Woe be to you! Did he rely so much on this 'Ajam' (non-Arab)?'

They said, 'Yes' Obaidullah said, 'Where is your Creator?' Meesam said, 'He is pursuing the oppressors, and you are one of them.' Ibne Ziyad said, 'You are so bold as to say such things before me. Now proclaim your aloofness from Abu Turab.' Meesam said, 'I do not know who Abu Turab is.' Ibne Ziyad said, 'Keep aloof from Ali bin Abi Talib (a.s.).' Meesam said, 'If I do not do that, what shall you do?' He said, 'I swear by Allah that I will kill you.' Meesam said, 'My Master informed me that you shall kill me, and hang me on the gibbet with nine other persons at the door of Amr bin Harees.' Ibne Ziyad said, 'I would do contrary to your Master so that his falsehood is proved.' Meesam said, 'My Master has not told a lie; whatever he has said he had heard it from the Prophet (s.a.w.a.) and the Prophet (s.a.w.a.) had heard it from Angel Gabriel, and Gabriel had heard it from Allah. So how is it possible for you to do contrary to their predictions? I also know the manner in which you shall kill

me and the place where you shall hang me, and that I shall be the first person in Islam, whose mouth will be gagged.'

Ibne Ziyad then ordered both Meesam and Mukhtar to be put into prison. In the prison Meesam said to Mukhtar, you shall be released from the prison, shall revolt, shall avenge the murder of Imam Husain (a.s.) and shall kill this very man.' When Mukhtar was taken out to be put to death, a messenger reached from Yazeed and delivered a letter ordering Ibne Ziyad to set Mukhtar free. So he was set at liberty called Meesam and ordered him to be hanged at the door of Amr bin Harees's house, then that Amr understood what Meesam had meant. He, however, ordered his maid-servant to sweep up the ground under the tree, and burn incense for him.

Meesam then began narrating traditions in praise of Ahlul Bait (a.s.) and in condemnation of Bani Umayyah, and in regard to what would happen in future following the murders of Bani Umayya.

When Ibne Ziyad was informed that Meesam was causing insult to him, that damned man ordered Meesam's tongue to be pulled up with veins and so he was fastened to the tree so that he could not utter any word. On the third day an accursed man came. He had a weapon in his hand. He said, 'I swear by Allah that I will strike you with this weapon, although I know that you have been observing fasts during the days and offering prayer, during the nights.' Then he struck him with the weapon and wounded him internally. On the last day, blood began to come out from the cavities of his brain, and flowed over his holy beard and chest, and he departed from this world.

Meesam's martyrdom took place before Imam Husain (a.s.) had reached Iraq. A report says that when that distinguished man was martyred seven of the date-sellers, who were of the same profession as Meesam, came one night, and although the watchmen were all awake and Almighty Allah deprived them of their sight for such time, till the date-sellers took away Meesam's body from there and buried it by the side of a stream, and sprinkled water on it. The watchmen tried their best to find it out but they could get no trace of it.

Maalik bin Haris al-Ashtar an-Nakha'ee

He was a man of high rank, and his close association with Ameerul Momineen (a.s.) is too evident to be narrated. Suffice it to say at this place what Ameerul Momineen (a.s.) said of him. He (a.s.) said,

Maalik was to me as I was to the Holy Prophet (s.a.w.a.).

In the year 38 A.H. Ameerul Momineen (a.s.) made him the Governor of Egypt. Before he preceded to Egypt the Holy Imam (a.s.) wrote a letter to the Egyptians introducing Maalik to them and telling them that he was sending to them a pious and brave servant of Allah. He (a.s.) asked them to listen to him and follow him, as he would lead them to truth and that he was one of the swords of Allah.

The covenant which the Holy Imam (a.s.) wrote for Malik-e-Ashtar was the longest of his covenants. It contains highly valuable matter of advice and admonitions, which are worth following by all, particularly by the Kings and rulers of states. It is a complete guide for ruler and governor in all matters of administration, both civil, military and the recovery of tribute and taxes. If it is followed, there would be no oppression and tyranny to the subjects.

It is a well-known covenant, and has many translations. When Ameerul Momineen (a.s.) wrote the covenant for Maalik Ashtar, he ordered him to leave for Egypt. Ashtar accompanied by his party left for Egypt.

It is reported that when this news reached Muawiyah, he sent word to a villager of Areesh that, should he poison Ashtar, he (Muawiyah) would not charge any titles and revenues from him for twenty years. When Ashtar reached Areesh, the villager inquired of the people what thing among the eatables and drink Ashtar liked most. They told him that he liked honey most. So that villager brought a quantity of poisoned honey as gift for Maalik Ashtar. He narrated many good qualities and uses of that honey. Ashtar drank a cup of syrup of that poisoned honey and died within no time.

It is also reported that his martyrdom took place at Qulzum, and that he was poisoned by Naafe, slave of Usmaan. In any case it is clear than Maalik Ashtar murder through person was engineered by Muawiyah.

When the news of Maalik Ashtar's martyrdom reached Muawiyah he became so overjoyed that he could not control himself. He said, 'Verily Allah has armies of honey.'

When Ameerul Momineen (a.s.) heard the news of Malik-e-Ashtar's martyrdom, he (a.s.) was extremely sad and grieved. He (a.s.) went to the

pulpit and after praising Almighty Allah mourned the death of Malik-e-Ashtar and said that it was one of the greatest shocks for him. Then he (a.s.) came down from the pulpit and went home. The chiefs of the Nakha family came to him while the Holy Imam (a.s.) was highly grieved and sorrowful for Malik-e-Ashtar's death. Ameerul Momineen (a.s.) said of Malik, 'May God be kind to Malik. If Maalik was a stone, he was hard and solid; if he was a rock he was a great rock, which had no parallel. It seems his death has made me also lifeless. I swear by Allah that his death made the Syrians joyous, and the Iraqis insulted.' He continued, 'Now I will not find any one like Malik.'

Malik's body was brought to Medina, where his Holy tomb is situated.

Qazi Nurullah also says that it should be clearly understood that while Malik-e-Ashtar was endowed with the merits of wisdom, bravery and destination he was also adorned with the virtues of knowledge, piety and saintliness.

It is stated in the compilation of Warraam bin Abi-Faraas that one day Maalik was passing through the Bazaar of Kufa. According to the want of the saints, he was carrying raw cotton under his arms and was wearing apart of the same cotton as turban on his head. A street Arab was sitting on the door of a shop. When he saw Ashtar in such a condition, he held him in contempt and threw at him a vegetable branch by way of scornful mischief. Maalik Ashtar assumed forbearance, paid no attention to him and passed on.

One of those who were present on the occasion recognised Malik-e-Ashtar. When he saw what had happened, he said to that street Arab, 'Woe be to you. Did you know the man, whom you showed such indignity?' He said, 'I did not know him.' The man said, 'He was Maalik Ashtar, a companion of Ameerul Momineen (a.s.)'. Hearing this, the street Arab shivered to think what he had done and ran after Maalik Ashtar, so that he might reach him and beg his pardon. He saw that Maalik was in the Mosque, offering prayers. He waited till he had finished his prayers. He then saluted him and threw himself on and began kissing his feet. Maalik turned towards him, took him by his head and said, 'why are you doing all this?' He said, 'I want you to pardon me for what I have done, as I did not recognise you.' Maalik said, 'There is nothing to complain of you. I swear by Allah that I have come to the Mosque for the purpose of seeking pardon for you and praying to Allah for your forgiveness.'

It can be well-understood how this man learnt manners from Ameerul Momineen (a.s.) although he was one of the chiefs of his army, was brave

and occupied an exalted rank. He was so daring that Ibne Abil Hadeed said of him, 'If some body swears that he has not seen more brave man among all Arabs and non-Arabs than Maalik except his Master Ameerul Momineen (a.s.), I think he swears correctly. I do not find words to praise him, whose life subdued the Syrians and whose death conquered the Iraqis.'

Ameerul Momineen (a.s.) said to his companions about Maalik, 'I wish there were two men like him among you; rather, if there were only one man like him.' The extent of his courage and valour can well be gauged from the above praise of Ameerul Momineen (a.s.).

In short, for all his distinguished rank, bravery and prowess, he had reached such a high standard of morals that an insignificant man offers indignity to and scoffs at him and he remains absolutely unaffected by it rather he goes to the Mosque, offers 'namaz' and prays for the forgiveness of that man!

In fact this bravery, that is his mastery over his 'self' and over his desires, is far superior to his physical bravery as Ameerul Momineen (a.s.) said,

The bravest among the people is one, who subdues his 'self'.

Muhammad bin Abu Bakr

He was a highly distinguished man and was one of the chief companions of Ameerul Momineen (a.s.). Rather he was like his own son. His mother was Asma Binte Omais who was first the wife of Ja'far bin Abi Talib, and after him became the wife of Abu Bakr, and gave birth to Muhammad on the occasion of her journey to 'Hajjatul Wida' – the last Pilgrimage of the Prophet (s.a.w.a.). After Abu Bakr, she became the wife of Ameerul Momineen (a.s.). This Muhammad was brought up and educated under the guidance of Ameerul Momineen (a.s.) and he did not recognise any one else as his father, except the Holy Imam (a.s.), so much so that Ameerul Momineen (a.s.) himself said: 'Muhammad is my son from Abu Bakr's spine.' Muhammad was on Ameerul Momineen's (a.s.) side in the battles of Jamal and Siffeen. After Siffeen, Ameerul Momineen (a.s.) made him the governor of Egypt.

In the year 38 A.H. Muawiyah sent Amr bin Aas, Muawiyah bin Khudaij and Abul Aslami to Egypt with a large force. They brought together the supporters of Usmaan and waged a war against Muhammad and captured him. Muawiyah bin Khudaij beheaded him and stitched his body in the skin of a donkey and the bundle was thrown into flames. Muhammad was at that time 28 years old. It is reported that when the news of tragedy reached his mother, she was in great rage and indignation. And Ayesha, his paternal sister, took a vow that, so long as she was alive, she would never eat roasted meat. She cursed Muawiyah, Amr Aas and Ibn-e-Khudaij after every prayer.

When Ameerul Momineen (a.s.) heard the news of Muhammad's martyrdom he became immensely sad. He wrote in a very doleful language to Ibne Abbas who was at Basra about the tragic death of Muhammad.

Hearing the news of Muhammad's martyrdom Ibne Abbas came from Basra to Kufa to offer condolence to Ameerul Momineen (a.s.).

One of the spies of Ameerul Momineen (a.s.) came from Syria and said: 'O Ameerul Momineen! When the news of Muhammad's murder reached Muawiyah, he went to the pulpit and apprised the people of his death. The people rejoiced so much at hearing the news that I had never seen them in such delight before.' The Holy Imam (a.s.) said, 'Our grief for his murder is as great as their delight; rather our sorrow far exceeds their happiness.' Ameerul Momineen (a.s.) said about Muhammad that although he was his step-son, he was like his own son.

Muhammad (a.r.) was the maternal brother of Abdullah, Aon and Muhammad, sons of Ja'far and brother of Yahya bin Ameerul Momineen

(a.s.) and father of Qasim, the Faqih of Medina, who was the maternal grand father of Imam Ja'far Sadiq (a.s.).

Qambar

Qambar was a member of the clan of Muzar. Although he was a slave, his position in the time of the Holy Prophet (s.a.w.a.) and thereafter during the period of his slavehood of Ali (a.s.) has been reported in history as very exalted.

Authentic historians have stated that Qambar was considered a very respectable personality and he enjoyed a very high position. He was a constant companion of Ali (a.s.) and served him as his faithful servant. Qambar acted as a permanent body guard of Ali (a.s.) and did all he could to serve and protect his benevolent master. He acquired so much insight owing to the teachings of Ali (a.s.) that he enjoyed the position as was enjoyed by great companions like Salmaan, Abuzar, Ammaar and Miqdaad. Qambar was very much respected by Ali (a.s.) and due to his great capacity of grasping and understanding, he learnt from his master as much knowledge and learning as was possible.

History is silent on the details of the period of Qambar or his father joining the faith and also in respect of the position they enjoyed in their clan. Anyway this great human being coming in close touch with a superman like Ali (a.s.), developed the greatness of a revered learned companion and became a part and parcel of Ali (a.s.)'s life.

A great traditionist Muhammad bin Yaqoob Kulaini (r.a.) narrates on the authority of Imam Ja'far Sadiq (a.s.) that Qambar who was attached to Ali (a.s.) as his slave, loved his master to a considerable extent and whenever Ali (a.s.) went out Qambar always used to accompany him with sword in his hand. Shaikh Sulaiman Nakshbandi narrates in 'Yanabiul Mawaddah' on the authority of Imam Ja'far Sadiq (a.s.) that Ali (a.s.) led a wonderfully simple life. He was the master and he so moulded his behaviour that the slave could not be distinguished from the master. His food also was no better than that of the slave. He used to feed the people with rich food of wheat bread and meat while he himself used to eat barley bread with olive oil or vinegar.

He used to put on shirt of very poor quality of coarse cloth while the better quality shirt he used to force his slave Qambar to accept.

Allamah Mamqaani narrates on the authority of Tahzebul Ahkam from the chapter of decisions that one day Hakam bin Atba and Salma bin Kaheel presented themselves before Imam Muhammad Baqir (a.s.) and enquired if in respect of a particular claim it would be proper if one witness is produced and oath also has been taken to support the same. The Imam (a.s.) replied that the Holy Prophet (s.a.w.a.) had given

decision on the strength of one witness accompanied by an oath and in Kufa, Ali (a.s.) also had given decision accordingly. The Imam (a.s.) then continued and described the following incident: 'One day Ali (a.s.) was present in Masjid-e-Kufa when Abdullah Tameemee came with an armour belonging to Talha which Ali (a.s.) had procured from Talha in the battle of Jamal. Abdullah Tameemee requested Ali (a.s.) to entrust the matter regarding the armour to one of his Qazis appointed by him to decide cases in respect of such matters. Ali (a.s.) entrusted the case for decision to Qazi Shuraih and informed him that the armour belonged to Talha which he himself had procured in the battle of Jamal. At this, Qazi Shuraih asked Ali (a.s.), to produce witness in respect of his statement. Ali (a.s.) produced Imam Hasan (a.s.) as the witness and he vouchsafed the same saying that the armour belonged to Talha which was taken by Ali (a.s.) in the battle of Jamal. Qazi Shuraih said, 'This is only one witness and I cannot decide the issue on the strength of one witness.' Thereafter Ali (a.s.) called Qambar as the other witness. Qambar also stated that the armour belonged to Talha which was taken by Ali (a.s.). Qazi Shuraih thereafter stated that since Qambar was a slave he was not prepared to accept his evidence.

At this attitude of Qazi Shuraih, Ali (a.s.) explained to those present that the Qazi was not acting justly. Ali (a.s.) further explained that the Qazi had committed at least three blunders during this trial against fair justice. Qazi Shuraih thereupon protested and wanted details from Ali (a.s.) in respect of the alleged blunders committed by him.

Explaining the whole matter Ali (a.s.) said, 'When I told you that the armour belonged to Talha which I had procured in the battle of Jamal unnoticed by others, you demanded of me to produce witnesses in support of my statement. Although the Holy Prophet (s.a.w.a.) clearly explained that if anything is obtained from the battle-field unnoticed by others by anyone, then such a thing will be such man's legal possession even without any proof or witness.' The Qazi did not follow this order of the Prophet (s.a.w.a.) and thus committed this first blunder. 'Thereafter I produced Hasan as a witness and he supported what I had said but the Qazi refused to accept his witness saying that one witness was not sufficient under the law although the Holy Prophet (s.a.w.a.) had accepted one witness as sufficient provided it was also accompanied by an oath. The Qazi failed to demand the oath and did not proceed as he should have proceeded; this is his second blunder. Thereafter I produced Qambar as the witness who also supported what I had said but the Qazi rejected his evidence saying that the evidence of a slave was not acceptable;

this is also a blunder because if the slave is prominently known to be an Adil and just person there is no ban on his evidence.' Thereafter Ali (a.s.) turned to the Qazi and said,

O Qazi! Remember well that the Imam of the Muslims is being relied upon in matters far superior in gravity than this.

From this statement of Ali (a.s.) it is evident that he considered Qambar as an 'Adil' (just) person and this qualification of Qambar speaks volumes on the dignified position he held in the eyes of Ali (a.s.).

Ali (a.s.) always relied upon Qambar to execute very important missions and he discharged his functions most efficiently and to the entire satisfaction of his master. This fact was borne out by Imam Ja'far Sadiq (a.s.) on the authority of his father.

It has been reported from Tabari that Qambar was entrusted with the banner of Islam while marching for the battle of Siffin and this is an ample evidence to prove the bravery and valour of that great man.

Qambar was well-known as the staunchest follower of Ali (a.s.) and naturally he was always maltreated by those in authority having enmity towards the family of the House of the Holy Prophet (s.a.w.a.).

Hajjaaj bin Yusuf who reined terror on the lovers of the Ahlul Bait (a.s.) during his governorship of Iraq once ordered some lover of Ali (a.s.) to be brought in his presence so that he could quench his thirst of vengeance on the lovers of the Progeny of the Holy Prophet (s.a.w.a.). The name of Qambar was brought to his notice as the most beloved follower of Ali (a.s.) and after great search Qambar was brought before the said tyrant. On seeing Qambar, Hajjaaj asked him, 'Are you the same Qambar whom I wanted?' He replied, 'Yes.' Hajjaaj asked him, 'Do you consider Ali (a.s.) as your Master?' Qambar replied, 'Allah, the great is my ultimate Master though of course Ali (a.s.) is my great benefactor.' Hajjaaj then asked Qambar to denounce the faith of Ali (a.s.) or be prepared for the consequences. Qambar replied, 'Show me a faith better than that professed by Ali (a.s.).' Hajjaaj thereupon became wild and said, 'If you do not obey you will be killed. In what manner do you like to meet your end?' Qambar replied, 'I leave that entirely to you.' Hajjaaj said, 'Why?' Qambar said, 'On the day of resurrection I will kill you in the same manner as you kill me; and my master has already informed me that I will be slaughtered without any fault owing to cruelty and oppression.' Hajjaaj there upon ordered his courtiers to slaughter Qambar and in this brave manner, the hero met his end as predicted by his master.

In another narration it is stated by Allama Abdul Aziz Kashi and Al-lama Mamqani that in reply to Hajjaaj Qambar began eulogising Ali (a.s.). Following are the qualities that Qambar narrated in respect of his master. Qambar said, 'I am the slave of that personality who was an expert warrior using two swords and two lances, undertook two Hijrats, who was not a disbeliever even for the twinkling of an eye, who was the most upright amongst the believers, who was the inheritor of the Prophet (s.a.w.a.), who was the best amongst the successors of the Prophet (s.a.w.a.), the most exalted amongst the Muslims, the best guide of the Faithful, the light of the religious warriors, the foremost amongst those afraid of Allah, the ornament of the pious, the bright lamp of the past heroes, the lustre of the praying people, the most exalted amongst the beseechers of Allah's mercy, the truthful tongue of the Prophet (s.a.w.a.), the maintainer of the words, the first person amongst the faithful ones whom the trusted ones obeyed and who was helped by Angel Gabriel (a.s.) and Michael, who was praised by people of the Heavens, who is the chief of the Muslims and who is foremost in Faith, who is the destroyer of the Naakeeseen (faithless), Mareqeen (deserters), Qasateen (disputers), the protector of the sanctuary of Islam, fighter in the cause of Allah, extinguisher of the fire of enmity, the best living person amongst the Quraish. He was foremost to confirm the Prophet (s.a.w.a.), he is the Commander of the Faithful, he is the successor of the Prophet (s.a.w.a.) in both the worlds and he is the trustee of the Holy Prophet (s.a.w.a.) of the whole creation. He is the caliph on all for whom the Prophet (s.a.w.a.) was sent by Allah. He is the chief of all the Muslims and all those true people that have passed away, the destroyer of the infidels. He is an arrow from Allah for the hypocrites, who are at the tongue of the worshippers, who is the helper of His faith, who is the friend and 'Vali' of Allah, who is the tongue of Allah's wisdom. He is the helper of His cause on earth, the bearer of the knowledge of Allah, the supporter of the Faith, the Chief of the Righteous one with whom Allah is pleased. He is charitable, gracious leader, the specimen of all virtues, the one wakeful in the nights, holy, sacred and purifier, the inhabitant of Mecca, spender in good causes, the constant observer of fasts, torch bearer of guidance, advancer on rightful fronts, the destroyer of the line of faithlessness, and the horror in their rank and file, the subduer of the enemy with dignity, the strong amongst the dignified ones, the strong hearted, the helper against tyranny, charitable, courageous, leader, brave, lion-hearted, powerful, wise, master of firm determination, the master of wisdom at its best, fast moving in battles, well-founded in knowledge, most

gracious benefactor, chief of the exalted, hero of sacred lineage, dignified, trustee amongst the Bani Hashim, cousin of the Holy Prophet (s.a.w.a.), guiding Imam, one away from feuds and quarrels, the ruler with Allah's incentive, most powerful in courage, the ever victorious lion, the partaker in the battle of Badr, born in the Holy House of Allah, the staunch follower of the Right Faith, the possessor of spiritual powers, the holder of best manners, the mountain head of dignity, the might of glory, the Chief of the Arabs, the Lion of the battlefield, the fulfiller of determined efforts, the man of powerful action, the broad shouldered lion, the perfect moon, the testimony of the faith of the Faithful, the inheritor of the Ka'ba and the Haram, the father of the exalted Hasnain, by Allah, he alone is the Commander of the Faithful, whose name is Ali Ibne Abi Talib, may the peace and blessings of Allah be upon him.' Immediately on hearing all these qualities of Ali (a.s.) from Qambar, Hajjaaj got mad with anger and ordered to behead Qambar then and there.

Kumail ibne Ziyad

Kumail Ibne Ziad-e-Nakhaee who came from Yemen has become renowned as one of the great companions of Ali (a.s.). He was a very able man of deep understanding and due to the impact of the luster of all that Ali (a.s.) possessed, his heart was illuminated with the essence of learning and he acquired a great deal owing to his association with that great soul. Kumail lost no opportunity in acquiring whatever he could from the company of his great benefactor and due to his ability to grasp and understanding became a hero of learning and knowledge amongst the learned companions of that great man. He used to put into practice all that he learnt from Ali (a.s.) and he became an embodiment of piety and righteousness and his soul reached perfection due to the spiritual effect of his thinking and action. Kumail was a great devotee of Ali (a.s.) and tried to practice all the good qualities that he noticed in his benefactor. He commanded great respect with Ali (a.s.) and also amongst his dignified companions. Kumail was looked upon by his people as a great personality and in Kufa he also enjoyed the position of a great learned man. He was considered as a very reliable narrator of the traditions and all the schools of thought have quoted from him authentically.

It is reported by Sayed ibn Taaos (a.r.) in Kitab-e-Iqbal that one day Ali (a.s.) was in the Masjid-e-Basra and it was the night of the fifteenth of Shaban when Kumail approached him and requested him to teach the Dua-e-Khizr. Thereupon Ali (a.s.) said that if any one would recite that dua on the night of fifteenth of Sha'ban keeping awake for the whole night praying and pleading, then his dua will be accepted by Allah. He instructed Kumail to remember the dua by-heart and recite the same every Friday night and if not possible then once a month or at least once in a year and if that is not possible then whenever possible. The effect of the dua would be protection from the enemy, increase in livelihood, pardon of sins, and fulfilment of all wishes of the world and the hereafter and award of dignity here and in the next world and high rank in the heavens. This dua is very effective and should not be missed. Then Ali (a.s.) taught him this dua and till this day it has become well-known as 'Dua-e-Kumail.' Those who will read it with understanding will realize the spiritual wealth contained in it. Fortunately, the dua has been translated in numerable languages of the world. Many writers have narrated it on the authority of Kumail and amongst them are Ishaq-e-Salee, Abbas-e-Zarih, Abdullah Ibne Yazeed-e-Sahbani, Abdul Rehman bin Abis, Aa'mash and many other such scholars.

It is also reported that during the caliphate of Ali (a.s.), Kumail was appointed by him as the chief of state at places chosen by Ali (a.s.). Kumail was always with Ali (a.s.) through thick and thin. In the battle of Siffeen also he was a companion of Ali (a.s.) and fought for the cause of truth.

Various narrations are available with regard to his death. All of them however point out that he was beheaded due to the tyranny of Hajjaaj lbne Yusuf who was bent upon the massacre of the lovers of the Prophet's family. Naturally a staunch supporter of Ali (a.s.) such as Kumail could not remain unnoticed by the oppressive government of the time and although Kumail had reached the advanced age of about one hundred years Hajjaaj the tyrant got hold of Kumail and levied false charges on him regarding Usmaan and when he found Kumail faithful to Ali (a.s.) – in spite of his threats to kill him – the tyrant passed orders and Kumail received martyrdom in this manner. Hajjaaj and his courtiers began to shower abuses on Ali (a.s.) and in reply Kumail began showering praises after praises in favour of Ali (a.s.) and ultimately they could silence the great hero only through beheading him. Such was the spirit of Kumail who attained everlasting life through his fidelity while supporting truth and propagating the same without fear.

Muhammad bin Huzaifa bin Atbah

Although he was the son of wet-nurse of Muawiyah bin Abu Sufyan, he was one of the companions, helpers and Shias of Ameerul Momineen (a.s.).

Muhammad's father Abu Huzaifa was one of the companions of the Holy Prophet (s.a.w.a.). His father and brother took part also in the battle of Badr. All of them were the companions of the Prophet (s.a.w.a.). Muhammad's father was martyred on the day of Yamama in the battle with Musaillema – the impostor.

For a long time Muhammad bin Hazaifa remained a captive in Muawiyah's prison. When he brought him out of the prison, Muawiyah said to him, 'Is it not time for you to be conscious of your digression and keep off from Ali (a.s.)? Did you not know that Usmaan was cruelly killed and A'yesha, Talha and Zubair revolted to avenge his death and it was Ali (a.s.) who sent people to kill Usmaan? So today we want to take vengeance for his death.' Muhammad said, 'You are well aware that my consideration to you is greater than to any one else and my personal acquaintance with you is also more than anybody.' He said, 'Yes'. Muhammad said: 'I swear by Allah that no one associated himself in the murder of Usmaan except yourself, since Usmaan had made you the Governor. The Mohajirs and Ansaars demanded of him to depose you. He did not do that. The people swooped down upon him and killed him. I also swear that originally no one was a party to his murder except Talha, Zubair and Ayesha. In fact it was they who had instigated the people to kill Usmaan. And with them were associated Abdul Rehman bin Auf, Ibne Mas'ood, Ammaar and the Ansar generally.'

Muawiyah ordered him to be sent back to the prison, where he remained till the rest of his life and he died there.

According to ibne Abil Hadeed Muhammad bin Abi Huzaifa was arrested by Amr him Aas in Egypt and sent to Muawiyah. Muawiyah sent him to prison. Somehow he fled away from the confinement. A man from Khalh'am, whose name was Abdullah bin Amr bin Zallaam and who was a supporter of Usmaan went out to search him. He found him in a cave and killed him.

A Captive Christian Lady and Muhammad

Muhammad was compelled to wage wars, but never a sword was drawn but as a last resort to defend human life and secure safety to it. These battles proved useful in one way; they furnished occasions for the revelation of that nobility of character in Muhammad which cannot be exhibited without them. That noble treatment which the defeated received at the hand of the Prophet worked wonders. Never a suppliant came but he got more than he deserved or desired. After the defeat of the clan Tai of Yemen (Arabia), a band of Christian women was brought before the Prophet among the prisoners, led by Safana, the daughter of a widely famed Christian philanthropist known as Hatim Tai. When the Prophet came to know of her lineage, he showed her every respect. He informed her that the generosity of her father called for the tender treatment of his daughter. God loves those that are kind to His creatures so said the Prophet to the lady – ‘and Islam aims at inculcating the higher virtues and consequently it must recognize them wherever they exist.’ So saying, the Prophet freed Safana. But the daughter of Hatim was worthy of her father. Emboldened by the saintly appearance and kind treatment of her liberator, her self-sacrificing spirit came to the rescue of her fellow-prisoners; she refused to accept the favour if the other prisoners of her sect were to remain state prisoners. She even afforded to remain a prisoner if her people were freed but her self-abnegation could not go unrewarded, especially at the hands of Muhammad, who always proved more than a match for the nobleness shown by others; and so the Christian lady thanked her noble deliverer, when she found all her companions liberated at her intercession. The whole company were given leave very soon and they were dispatched to their town under a trustworthy escort.

Adi bin Hatim Tai

Hatim's daughter reached Syria and met her brother Adi and told him all about herself. She said to him, 'What I understand is that peace in this world and the hereafter is not possible except with Muhammad (s.a.w.a.). It is advisable for you to make haste, and proceed to him without delay.'

Adi resolved to undertake the journey. He reached Medina and went to the assembly of the Holy Prophet (s.a.w.a.) and introduced himself to him. In the meantime the Prophet (s.a.w.a.) started for his house and Adi also followed him. On the way an old woman approached the Prophet (s.a.w.a.) and talked very much about her difficulties. The Prophet (s.a.w.a.) also kept standing till she had finished her talk. Adi said to himself, 'It is not the way of the kings that they suspend all their business for the sake of an old woman, rather that is the way of the Prophets.'

When they reached the house the Holy Prophet (s.a.w.a.), considering that Adi was the son of a prominent man, and worthy of respect, paid due regard to him. He took the mattress filled with date leaves and spread it for Adi to sit on. Adi hesitated but his excuse was not accepted. So he made Adi sit on the mattress, and he himself sat on the ground. This was the character of the Holy Prophet (s.a.w.a.), and the manner in which he treated the infidels. He, who wishes to study his character, may go through the books written by both Shias and Sunnis and he will find a large number of examples of this kind.

Adi bin Hatim, however, embraced Islam at the hands of the Holy Prophet (s.a.w.a.).

Adi's Generosity

Adi was a very kind and a generous man. It is reported that once a poet came to him and said, 'I have composed praise for you O father of wealth!' Adi said, 'Wait till I tell you what I shall give you out of my wealth, so that you praise me according to my gift and that is one lakh dirham, one thousand sheep, three slaves, and one horse. Now say.' Then the poet recited his praises.

Adi began to live in Kufa. In the battles of Jamal, Siffin and Nahrwan he was serving under the command of Ameerul Momineen (a.s.). In 'Jamal' he received a wound and lost one of his eye. He died in Kufa in the year 68 A.H.

Once he went to see Muawiyah. Muawiyah said to him, 'O Adi! What have you done with your sons, that you did not bring them with you?' Adi replied that they were fighting on the side of Ameerul Momineen (a.s.) and had been killed. Muawiyah said, 'Ali (a.s.) did not do justice to you. Your sons were killed but he saved his own sons.' Adi said, 'I have not been fair to Ali (a.s.) as he was killed and I am alive. I have been far from your place and could not give in my purpose. I am sorry indeed to think why I am alive.' Muawiyah said, 'Let it be known to you that a drop of Usmaan's blood still remains, and it will not be avenged but by killing a noble of the nobles of Yemen.' Adi said, 'Allah be my witness that the hearts, which had been nursing ill-will against you are still in our chests; and the scimitars, which were drawn against you are still on our shoulders. To be sure, if you come near us by the door of deceit and adopt a bat-like pretence, we shall also come to you in the same mischievous way of the bat. You should know that the cutting off of the neck, and intermittent pain at death, are far easier for us than hearing any indecent remark about Ali (a.s.). O Muawiyah! The drawing of the scimitar depends on the way in which it is drawn.' Muawiyah did not think it expedient to give vent to his feelings. He turned his attention from that side and asked his writers to record the words of Adi, as they were all admonition and prudence.

Asbagh bin Nubatah

He was an eminent personality. He was one of the closest companions of Ameerul Momineen (a.s.) and a very pious and trusted friend.

Qazi Noorullah says that it is recorded in Kitab-e-Khulasah, that he was one of the near friends of Ameerul Momineen (a.s.). It is narrated in Kitab-e-Kashi from Abil Jarood that he asked Asbagh what reverence he felt for Ameerul Momineen (a.s.). He said, 'The least that can be said about him is that we have the Scimitars on our shoulders and to whatever person he points out we hit him with our scimitars.'

It is also narrated that Asbagh was asked why Ameerul Momineen (a.s.) had named him and men like him 'Shartatul Khamees.' He replied, 'It was because we had entered with him, that we would be fighting on his side till we gain victory or are killed and he agreed and promised that in reward for that fighting, he would send us to paradise.'

It should be noted that 'Khamees' means 'army', because it is composed of five sections, which are called Muqaddama (Front); Qalb (middle); Maimanah (Right), Maisirah (Left) and Saaqah (the Rear). So, when it is said that a certain companion of Ameerul Momineen (a.s.) belonged to the 'Shartatul Khamees', it means that he was one of those, who had entered into an agreement with him on the stipulated terms. It is reported that six thousand men had agreed to these conditions with Ameerul Momineen (a.s.). On the day of the battle of Jamal the Holy Imam (a.s.) said to Abdullah bin Yahya, 'Be happy to know, O son of Yahya! That verily you and your father belong to the Shartatul Khamees. The Holy Prophet (s.a.w.a.) told me your and your father's name and Almighty Allah Himself gave you the name of Shartatul Khamees through the holy tongue of the Prophet (s.a.w.a.).'

It is stated in 'Meezan-e-Zahabi', which is written by a Sunni, that according to the Sunni Ulema, Asbagh was a Shia, and so they reject traditions narrated by him. Ibne Hayan reports that Asbagh was a man who was extremely enthusiastic in his love for Ameerul Momineen (a.s.) and was proud of lavishing praise for him. For this reason they reject the traditions narrated by Him.

Haaris bin Abdullah al-Awar al-Hamdani

He was one of the companions and friends of Ameerul Momineen (a.s.). Qazi Noorullah said it is recorded in 'Tarikh-e-Yafe'ey' that Haaris was a companion of Ameerul Momineen (a.s.) and also enjoyed the companionship of Abdullah bin Masood. He was well-versed in Fiqh, (Jurisprudence and his traditions are recorded in 'Sunan-e-Arba'ahr.

It is reported in Zahabi's 'Kitab-e-Meezan' that Haaris was among the great learned believers. It is narrated from Ibne-Hayyan that Haaris was a fanatical Shia.

Abu Bakr bin Abi Dawood one of the Ulema of the Sunni, is reported to have said that Haaris was the most pious 'Faqeeh' (religious jurist) the most devout person, and possessed the highest social standing. He had learnt the knowledge of obligatory acts from Ameerul Momineen (a.s.)

Nisa'ee, who is a hard critic of the traditionalists, reported the traditions of Haaris in the 'Sunan-e-Arba'ah'. He criticised the narrators but supported Haaris.

It is written in Shaikh Abu Amr Kushi's 'Kitab' that one night Haaris went to Ameerul Momineen (a.s.). The Holy Imam (a.s.) said to him, 'What thing brought you here during this hour of the night?' Haaris said, 'By Allah the love that I have for you, brought me here before you.' Then the Holy Imam (a.s.) said, 'Let it be known to you O Haaris! That no one, who loves me, dies but that he sees me, at the time of his death, and on seeing me, he hopes for Allah's Mercy. Similarly one, who is my enemy, does not die, but that, at the time of his death, he sees me, and on seeing me he lies ashamed and in a state of despondency.' This tradition also contained in the illustrious couplets composed by the Holy Imam (a.s.).

Sheikh Abbas Qummi (r.a.) says, that the lineage of our Shaikh al-Baha'ee Zaid Bahe'eh goes up to the said Haaris. Hence Shaikh Bahe'ee has sometimes called himself Haarisi. He is the same Haaris who saw Ameerul Momineen (a.s.) with Prophet Khizr (a.s.) at Nukhaila, when a dish containing dates was sent to them from heaven and they ate from it. Prophet Khizr (a.s.) threw away its stones but Ameerul Momineen (a.s.) kept them in his hands. Haaris said that he asked the Holy Imam (a.s.) to give him those date-stones. The Imam (a.s.) gave them to him. He planted them in the ground and the dates that came out of it were of such exquisite quality that he had never seen before.

It is also reported that once he said to Ameerul Momineen (a.s.), 'It is my earnest wish that you may honour me by your presence at my house and dine with me.' The Holy Imam (a.s.) said, 'The condition is that you

will not make any special arrangement for me.' He, however, went to his house. Haaris brought a piece of bread for the Holy Imam (a.s.). The Imam (a.s.) began to eat it. Haaris said that he had got 'dirham' (Silver coins) with him. He took them out and showed him and sought his permission to purchase something for him. The Holy Imam (a.s.) said what was in his house was the same thing; that is, there was no harm in what was present there and nothing else was required.

Hujr ibne Ady al-Kindi al-Koofi

He was one of the companions of Ameerul Momineen (a.s.). He belonged to the class of high religious scholars. It is reported in Bahaaee's 'Kamil' that his extreme piety and devotion to Allah was well-known in the whole of Arabia. It is said that he used to perform one thousand units of 'Namaz' in a day and night.

It is recorded in 'Majaalis' that the author of 'Isteeaab' said Hajr was one of the eminent companions. He was regarded as a distinguished companion from his young age and his invocations were always granted by Allah in the battle of Siffeen. He was made the leader of an army on the side of Ameerul Momineen (a.s.). On the day of Nahrwan also, he was the leader of Ameerul Momineen (a.s.)'s army.

Allama Hilli (a.r.) said, 'Hajr was one of the companions of Ameerul Momineen (a.s.) and was included among eminently pious personalities.

Hasan bin Dawood says that he belonged to the Highly eminent companions and was one of the companions of Ameerul Momineen (a.s.). One of the officers of Muawiyah asked him to curse Ameerul Momineen (a.s.). He said, 'An officer calls upon me to curse Ali (a.s.) so he is to be cursed, and may Allah curse be upon him.'

On the slander and backbiting of Ziyad Ibn-e-Abeeh and by order of Muawiyah bin Abi Sufyaan, Hajr, with some of his companions was martyred in 51 A.H.

Sheikh Abbas Qummi (r.a.) mentions the names of the following companions, who were murdered with him, Shareek bin Shaddad al-Hazrami; Saifi bin Faseel Sheebani; Qabeesa bin Zabee'ah al-Anasi; Mohriz bin Shahaab al-Minqari; Kiddaam bin Hayyaan al-Ghanari and Abdul Rahman bin Hasan al-Ghanari. The graves, of all these men along with the grave of Hajr are situated in Azraa – two 'farsakh' from Damascus.

The Murder of Hajr was seriously felt by the Muslims, and they severely censured Muawiyah for his action. A report says that Muawiyah came to A'yesha, who asked him what justification he had for killing the people of Azraa – namely Hajr and his companions. He said, 'O Ummul Momineen! This was in the interest of the Ummah and their existence was apt to cause disturbance among the Ummah. For this reason of course, I killed them.' A'yesha said, 'I heard the Holy Prophet (s.a.w.a.) saying that after him some people would be killed in Azraa and on account of that the people of the heavens would be moved and so Allah would cast His chastisement.'

It is reported that when Rabee bin Ziyad al-Haarisi, who was appointed Governor of Khurasan by Muawiyah, heard the news of Hajr's martyrdom, he invoked Allah and said, 'O Allah! If Rabee' has any nearness or position before You, take his life instantly.' He had not yet finished his words when he breathed his last.

Rushaid Hajari

He was a staunch follower of truth and was one of the closest companions of Ameerul Momineen (a.s.).

Allama Majlisi (a.r.) writes in his 'Jilaul Uyoon' that Shaikh Kashi narrated from reliable sources that one day Meesam-e-Tammaar who was one of the distinguished companions of Ameerul Momineen (a.s.), and knew the secrets of the Holy Imam, happened to be in the company of Bani Asad. Suddenly there came Habib Ibne-Mazaahir, who was later had the distinction being one of the martyrs of Karbala. They stood there and had a long conversation. Habib said, 'As if I see before me an old man, who has no hair on his head, has a fat stomach, and sells melons and dates; he is seized and hanged on the gallows, because he loves the Ahlul Bait – descendants of the Holy Prophet (s.a.w.a.), and while he is hanged, his stomach is torn up.' By this he meant Meesam. Meesam said, 'I also know a man, who is red-faced, has two locks of hair, he will come out for the help of the son of the Holy Prophet (s.a.w.a.), and he will be killed; and his head will be taken round Kufa.' By this he meant Habib. After telling all this, they parted. The people, assembled there, who had heard all their talk, said to themselves that they had not seen worse liars than those two men.

The people had not left their places, when Rushaid Hajari, who was taught the secrets by Ameerul Momineen (a.s.) reached there in search of those two men. He asked the people assembled there about them. They said that they had been talking such and such thing between them. Rushaid said, 'Allah bless Meesam! He forgot to say one thing, that the men, who would bring his head, would be given one hundred dirham more as reward than others'. When Rushaid had left, those people said to themselves that man was a still worse liar than those two.

After a short time, however, they saw that Meesam was hanged on the door of Amr bin Harees's house, and Habib ibne Mazaahir was martyred along with Imam Husain (a.s.) and his head was taken round Kufa.

Shaikh Kashi narrates that one day Ameerul Momineen (a.s.) came to a date-garden along with his companions and sat under a date tree. He asked some body to bring dates from that tree. He ate it with other companions, Rushaid Hajari said, 'O Ameerul Momineen (a.s.)! What a good date it was!' The Holy Imam (a.s.) said, 'O Rushaid! You shall be hanged on the wood of this tree.' So, after that Rushaid constantly came to that tree and watered it. One day when he came near it he saw it was cut down. He said, 'Now my death is near.' After a few days Ibne Ziyad sent

for him. On the way he saw that the tree was cut into two parts. He said, 'They have cut it for me.' Ibne Ziyad (l.a.) called him for the second time. He asked Rushaid to tell some of the lies of his Imam (a.s.). Rushaid said that neither he nor his Imam was a liar. He said, 'My Imam has informed me that you shall cut off my hands, feet, and tongue.' Ibne Ziyad than ordered, 'Cut off his hand and feet but leave his tongue so that the prophecy of his Imam proves false.' When his hands and feet were cut off and he was carried home, the accursed Ibne Ziyad was informed that he was narrating strange reports to the people. He than ordered, his tongue to be cut off. According to a report he ordered that he should also be hanged on the gibbet.

Shaikh Toosi (a.r.) reports on reliable authority from Abu Hassaan Ajah; who said that he met Amatullah, daughter of Rushaid Hajari and asked her to tell him of what she had heard from her respected father. She said that she heard her father say, 'My friend Ameerul Momineen (a.s.) said to me, 'O Rushaid! How would you show patience, when an illegitimate son of Bani Umayyah cuts of your hands, feet and tongue?' I said, 'O Ameerul Momineen (a.s.)! Will its end be paradise for me?' The Holy Imam (a.s.) said,

Yes, you shall be with me in this world and the hereafter.

Rushaid's daughter than said, Allah be my witness that I saw that Obaidullah bin Ziyad (l.a.) asked my father to seek aloofness from Ameerul Momineen (a.s.). He refused to consent to it. Ibne Ziyad (l.a.) asked my father to tell him in what way his death was prophesied by his Imam. He replied, 'My master Ameerul Momineen (a.s.) had informed me that you shall torture me so that I may seek aloofness from him; so you shall cut off my hands and feet, and you shall cut off my tongue.' That accursed man said, 'I swear by Allah that I will prove your Imam to be a liar.' He cut off my father's hands and feet and left his tongue. When his hands and feet were cut off, he was sent to my house. I went near him and said, 'O my father! How do you feel all this pain and agony?' He said, 'O daughter. I do not feel any pain, but I feel I am amidst a huge crowd of people, and am being squeezed.' Then the neighbours and friends came to see him, expressed their deep concern and anxiety for his sufferings and wept for him. My father said to them, 'Give up weeping and bring ink and paper, so that I may inform you of what my master Ameerul Momineen (a.s.) has told me, and what would happen after this.' So he told them about the future events, and the people wrote it down.

When that wicked person was informed that Rushaid was telling the people about the future and was likely to cause disturbance he said, 'His master was not telling lies; go and cut off his tongue.' So the tongue of that repository of secrets was cut off and he left this world the same night.

Ameerul Momineen (a.s.) had named him the tortured one. He had imparted him, the knowledge of death and sufferings. It often happened that Rushaid went to the people and said, 'You shall face such and such thing; you shall be killed in this way,' what he said proved to be true.

In Behaarul Anwaar it is cited from 'Kitab-e-Ikhtesaas' that during the days Ziyad bin Abeeh was in search of Rushaid Hajari, the later had kept himself in hiding. One day Abwaraka, who was one of the venerable Shi-
as, was sitting at the door of his house along with a group of his companions. Suddenly he saw Rushaid came there, and entered his house. Abwaraka was frightened of Rushaid's action. He got up and pursued him. He said to him, 'O Rushaid! What a pity with this action of yours you have furnished grounds for my being put to death, and making my children orphans.' He said, 'What has happened?' Abwaraka said, 'It is because Ziyad bin Abeeh is in search of you, and you have entered my house openly before all others, and the people, who have been sitting with me, have all seen you.' He said that none of them had seen him. Abwaraka said, 'In spite of all this you cut a joke with me!' So he seized Rushaid, firmly tied him, put him into his house, and closed the door for him. Then he came back to his companions and told him that he had seen somebody entering his house. He enquired of them whether they had also seen him. They replied that they had not seen any body. To make sure, Abwaraka asked them the same thing again and they made the same answer. Abwaraka was silent but feared some one else might have seen him. Then he went to Ziyad Ibne Abeeh's place to know facts. In case they were concerned over the affair he would inform them that Rushaid was with him, and he would hand him over to them. He saluted Ziyad and set down. Both of them were friends. When they were talking together, Abwaraka saw Rushaid on his mule coming towards Ziyad's assembly. Abwaraka seeing Rushaid turned pale and was highly astonished at, and puzzled over the matter, and was almost sure that he (Abwaraka) would be killed. Then he saw Rushaid dismounted his mule and came to Ziyad and saluted him. Ziyad got up, took his neck under his arms and kissed him. He began asking him his affairs saying, 'How did you come here with whom have you come? How did you fare in

your way?', and he took his beard in his hands. Rushaid, however, stayed with him for some time and then got up and departed.

Abwaraka asked Ziyad who that Shaikh was. He said that he was one of his brothers from Syria and had come to visit him from there.

When Abwaraka left Ziyad's assembly and went back to his house, he saw Rushaid in the same condition, in which he had left him. Then he said to him, 'Now, when you have such knowledge and power as I have myself observed, do whatever you like and come to my house whenever you wish.'

Shaikh Abbas Qummi (r.a.) says that Abwaraka was one of the chief companions of Ameerul Momineen (a.s.) like Asbagh bin Nubatah, Maalik-e-Ashtar and Kumail Ibne Ziyad. Abwaraka's family is a well-known Shia family, and what Abwaraka's did for Rushaid did not mean that he had any lack of respect for him, but it was because he was afraid of his life, as Ziyad had been eagerly searching for Rushaid and other Shias like him and was bent upon torturing them and killing them. The same treatment was meted out to those, who helped those Shias or invited them, and gave them shelter in their houses.

Zaid bin Sahohaana al-Abdi

It is reported in 'Majaalis' from 'Kitabe Khulaasah' that he belonged to the group of eminently, pious persons and was one of the companions of Ameerul Momineen (a.s.). He was martyred in the battle of 'Jamal'. Shaikh Abu Amr Khushi states that when Zaid received the fatal wound and fell down from the horse, Ameerul Momineen (a.s.) came to his side and said, 'O Zaid! May Allah's blessings be on you for your associations with this world were short, but your services to religion were great.' Then Zaid raised his head towards the Holy Imam (a.s.) and said, 'May Allah give you a good recompense, O Ameerul Momineen (a.s.)! By Allah, I did not know you but that you know every thing with the help of Almighty Allah. I swear by Allah that I did not fight on your side against your enemy out of ignorance, but it was because I had heard the tradition of Ghadeer from Umme Salma about you. Since then I knew that damned will be one, who offers indignity to you. So I scorned to think that you should not be looked down upon or left alone, for otherwise Almighty Allah would make me insulted.' Fazl bin Shazaan reports that Zaid was one of the high-ranking disciples of Ameerul Momineen (a.s.) and was extremely pious. When Ayesha reached Basra, She wrote following letter to him: 'This letter is from A'yesha, wife of the Holy Prophet (s.a.w.a.) to her son Zaid bin Sakahaan of pure Faith. As soon as this letter reaches you, you should dissuade the people of Kufa from helping and associating themselves with, Ali bin Abi Talib (a.s.) until another letter from me reaches you.' When Zaid read the letter he wrote to her as under: 'You have asked me to do a thing, while I am ordained to do against it; and you yourself are not doing that, which you had been ordered to do.' Sheikh Abbas Qummi (r.a.) says that Masjid-e-Zaid is one of the holy mosques of Kufa and his invocation, which is recited in the 'Namaz-e-Shab' (Night prayers) is well-known, and he has written about it in his 'Mafateeh'. The Holy Prophet (s.a.w.a.) is reported to have said to Zaid, 'Your limb shall go to heaven before you.' Accordingly his hand was cut off in the battle before he died.

Usmaan bin Hunaif

He is the younger brother of Sahal bin Hunaif, about whom we have written before. He was one of those earliest men, who were followers of Ameerul Momineen (a.s.). The Holy Imam had made him the Governor of Basra.

It is reported that once he was a guest in a marriage feast of one of the young men of Basra. In it the invites were all rich men, and there were no poor men. When this news reached Ameerul Momineen (a.s.), he wrote a letter to Usmaan bin Hunaif deprecating his action in accepting the invitation.

He is the same Usmaan, who, when Talha and Zubair entered Basra was captured and mercilessly beaten, pulled by his beard, hair by hair, and banished from Basra. Also many of his army men were killed. After the battle of 'Jamal' Ameerul Momineen (a.s.) appointed Abdullah Ibne Abbas, Governor of Basra. Then Usmaan began to reside in Kufa, and was there till the time of Muawiyah bin Abi Sufyan.

Sa'sa'ah bin Sauhaan al-Abdi

The author of 'Majaalis' quotes from 'Kitab-e-Khulaasah' that he was one of the distinguished companions of Ameerul Momineen (a.s.). Imam Ja'far Sadiq (a.s.) says that there was no one among the companions of Ameerul Momineen (a.s.) who knew the right of the Holy Imam, as it should be but Sa'sa'ah and his friends. Accordingly Ibne Dawood says that it is a sufficient tribute to his exalted rank and glory.

It is recorded in the book 'Isteeaab' that Sa'sa'ah bin Sauhaan Abdi had become a Muslim during the time of the Holy Prophet (s.a.w.a.) but for some reason, however, he could not see the Prophet (s.a.w.a.). Among the prominent men of his clan was one Abdul Qais.

Sa'sa'ah was a brilliant speaker, an eloquent orator, a firm believer, and a highly learned man. He and his brother are counted among the companions of Ameerul Momineen (a.s.).

It is reported that Abu Musa Ash'ari, who was appointed governor by Omar sent thousands of dirham to him. Omar distributed them among the Muslim. When a part of it remained undistributed he got up, and delivered a sermon. He said, 'O people! You should know that after giving the people their due rights, this much of the wealth has remained. What do you say about it?'

Hearing this Sa'sa'ah stood up. At that time he was growing to be a youth. He said, 'You should seek advice in those matters in which there is no ordinance in the Quran and when Quran gives clear instructions about it, you should follow them.' Then Omar said, 'You are right. You are from me and I am from you.' Then he distributed the remainder among the Muslims.

Shaikh Abu Omar Kashi writes that when Sa'sa'ah was ill and Ameerul Momineen (a.s.) went to see him he said, 'O Sa'sa'ah! Do not think that my coming to see you means that I am more than kind to your clan'. Sa'sa'ah said, 'Yes! By Allah I consider it a blessing and kindness to me from Almighty Allah.'

It is also reported that, when Muawiyah came to Kufa, a group of people of that place, for Imam Hasan (a.s.) had sought refuge from Muawiyah, came to his court. Since Sa'sa'ah also belonged to that group, he also attended the court.

When Muawiyah caught sight of him, he said, 'I swear by Allah, O Sa'sa'ah! I never wanted to give you shelter.' Sa'sa'ah said, 'By Allah I did not want your name and caliphate being put together.' At that time he saluted him as the Caliph and sat down. Muawiyah said to him, 'If

you are really sincere about my caliphate, you may go to the pulpit and revile Ali (a.s.).' Sa'sa'ah turned towards the mosque, went to the pulpit, and praised Allah, and sent salutations to the Holy Prophet (s.a.w.a.). Then he said, 'O people! You should know that I have come from a man, who has superseded good and adopted evil, and has ordered me to utter curses against Ali bin Abi Talib (a.s.). So you should curse him and say: May Allah's curse be upon him.' The audience raised a cry of 'Amen!' Then Sa'sa'ah went to Muawiyah and told him all that he had said on the pulpit. Muawiyah said, 'By Allah by that utterance of yours your intention was only to curse me. Now go there once more, and expressly utter curse against Ali (a.s.).' Sa'sa'ah went back again and mounting the pulpit said, 'Muawiyah has ordered me to revile Ali (a.s.). Now, I curse that person who curses Ali bin Abi Talib (a.s.).' The audience again cried 'Amen!'

When Muawiyah was informed of it, and he became sure that Sa'sa'ah would not utter curses against Hazrat Ameer (a.s.), he ordered him to be banished from Kufa.

Zaalim bin Zaalim Abul Aswad Do-Ali Basri

He was a great Muslim poet, and one of the prominent Shias of Ameerul Momineen (a.s.). He was on the side of Ameerul Momineen (a.s.) in the battle of Siffeen. It was he, who introduced the knowledge of grammar, after he had learnt it from Ameerul Momineen (a.s.). It was also he, who introduced the putting of 'Eraab' on the letters of the Holy Quran in the days of Ziyad Ibne Abeeh.

Once Muawiyah sent him some gift, which included 'Halwa'[1]. It was for the purpose of deflecting him from his love for Ameerul Momineen (a.s.). His daughter, who was five or six years old, picked up a little of that 'halwa', and put it into her mouth. Abul Aswad said, 'O daughter! This 'halwa' has been sent to me by Muawiyah who wants to make me deviate from my love for Ameerul Momineen (a.s.).' The small girl deprecated Muawiyah's action, and showed her repentance of on swallowing the halwa! She, however, vomited it, and recited couplets condemning Muawiyah, and praising her master Ameerul Momineen (a.s.).

Ibne Shahr Aashob and many others have recorded Abul Aswad's couplets from the elegy that he wrote upon the demise of Ameerul Momineen (a.s.).

Abul Aswad died of plague in 69 A.H. at the age of 85 in Basra.

Abul Aswad was a swift responding poet, who had complete mastery over the language. Zamakhshari writes that Ziyad bin Abeeh said to Abul Aswad: 'What kind of love do you have for Ali (a.s.)?' He retorted, 'Just the love you have for Muawiyah, but the difference is that my love is for the recompense in the hereafter, while in your love for Muawiyah you seek to gain the worldly trash.'

[1] A sweet preparation

Abdullah Ibn Abi Talha

He was one of the sincere friends of Ameerul Momineen (a.s.). He was the man, for whom the Holy Prophet (s.a.w.a.) had prayed, when his mother had conceived him. His mother was the same woman, who was the mother of Anas bin Maalik. She was the most outstanding woman among the Ansars. When the Holy Prophet (s.a.w.a.) came to Medina, every one brought some gift for the Prophet (s.a.w.a.). The mother of Anas took her son (Anas) by the hand and brought him before the Holy Prophet (s.a.w.a.). She said, 'O Prophet of Allah! I had nothing with me for a gift to you except this son. So take him into your service, and he will obey you.' Thus Anas became the servant of the Prophet (s.a.w.a.).

After Maalik's death Anas's mother married Abu Talha. Abu Talha was among the pious Ansars. He kept awake in prayers to Allah during the night and observed fasts in the day. He had his own holding, where he used to pass his days worshipping Allah. Almighty Allah gave him a son by Anas's mother. The child became ill. Each night when Abu Talha came back to his house, he inquired of his son's health and looked towards him. One day he died. When Abu Talha came back to his house in the night, he inquired of his wife how the child was. She said that night he was quiet and free from all pain. Abu Talha felt relieved. The same night he cohabited with the child's mother. Next morning the child's mothers said to Abu Talha, 'If one of the neighbours gives something as loan to some people and they enjoy benefit from it and when the owner takes it back from them, they begin weeping how do you consider these people?' He said, 'These people are lunatics.' She continued, 'So look at us. We are not lunatics. Your son died and he was given to us as loan. Allah has taken him back. So be patient and submit to His will and bury the child.' Abu Talha reported this matter to the Holy Prophet (s.a.w.a.), who was surprised at that woman's attitude and prayed for her, and said, 'O Allah! Be Gracious to her for this night.' She was pregnant with Abdullah the same night. When Abdullah was born she covered him with a cloth and gave him to Anas to carry him to the Holy Prophet (s.a.w.a.). The Prophet (s.a.w.a.) touched Abdullah's mouth and prayed for him. Of course Abdullah proved to be one of the highly exalted Ansaar.

Abdullah bin Khabbab bin al-Arrat (r.a.)

He was one of the companions of Ameerul Momineen (a.s.). He and his father were tortured in the way of Allah. When the Kharijites of Nahrwan were walking about the oasis of the river, which flowed nearby, they saw Abdullah wearing the Holy Quran round his neck, mounted on a donkey. With him was also his wife, who was pregnant. They asked Abdullah what he said about Ali (a.s.). When he was forced to speak he said, 'Verily Ali (a.s.) had the best knowledge of Allah, he (a.s.) was the most strict follower of his religion and had the most perfect understanding.' They said, 'This Quran which you have round your neck commands us to kill you.' So they brought the oppressed man near the river, made him lie down and slaughtered him like a goat, and his blood fell into the river. Also his wife's belly was torn up and some other women were also killed.

Amr bin al-Humuq al-Khaza'ee

He was a godly man and was one of the associates of Ameerul Momineen (a.s.). He possessed a high rank. He remained with the Holy Imam (a.s.) in the battles of 'Jamal', 'Siffeen' and 'Nahrwan'. He resided in Kufa. After the demise of Ameerul Momineen (a.s.), he joined Hujr bin Adi in dissuading Bani Umayya from uttering curses against the Holy Imam (a.s.). When Ziyad bin Abeeh ordered Hujr to be taken prisoner, Amr fled away to Mosul and hid himself in a cave. In that cave a snake bit him and he died. When a party of Ziyad's men was going in search of Amr, they found him dead. They cut off his head and took it to Ziyad. Ziyad sent it to Muawiyah. Muawiyah lifted it on a lance. It was the first head in Islam which was raised on a lance. Ameerul Momineen (a.s.) had already foretold his fate in the letter, which Imam Husain (a.s.) sent in reply to Muawiyah's deceitful actions, tyranny and breach of covenant and the way in which Amr bin Humuq, a pious follower of the Holy Prophet (s.a.w.a.) was treated.

Shaikh Abbas Qummi (r.a.) says that with the account given about the martyred companions of Imam Husain (a.s.) he has written about Zaahir, who was a companion of Amr bin Humuq. It was he, who had buried Amr.

Rawandi and Ibn-e-Shahr Aashob have narrated that once Amr bin Humuq presented water to the Holy Prophet (s.a.w.a.). The Prophet (s.a.w.a.) invoked for him thus! 'O Allah! Let him bear the fruit of his youth.' Accordingly he lived for eighty years and not a hair of his head and beard had turned grey.

Maqil bin Qais Riyahee

Maqil bin Qais was a brave soldier, a great warrior and one of the faithful companions of Ameerul Momineen (a.s.); during whose regime he performed heroic deeds. It is he who gave crushing defeats to the Kharijites of Nahrwan and Banu Najia.

After the arbitration, Kharat bin Rashid from Banu Najia, broke his allegiance to Ali (a.s.) and refused to obey his commands. He left Kufa for Basra and started malicious propaganda against Ali (a.s.) who was kept informed of Kharit's activities.

Ali (a.s.) detailed Maqil bin Qais to deal with Kharit bin Rashid. Maqil left with 2000 men and reinforced by 2000 men at Basra, under the supervision of Khalid bin Hadan. Maqil bin Qais assumed command of the army and marched towards the Najia Kharijites – who were advancing towards the fort of Wahmurz Mountains.

Ma'qil routed the Kharijites under the command of Kharit. After the defeat the latter retreated to 'Saif-e-Bahr' and started hostile propaganda against Ali (a.s.) among the Kurds.

Ma'qil wrote to Ali (a.s.) from Ahwaz, about the victory over the Kharijites. He also intimated that he did not chase the men who had fled from the battle-field. Neither did he kill the captives nor the wounded.

As per instructions from Ali (a.s.), Maqil bin Qais advanced towards 'Saif-e-Bahr' where Kharit and his men i.e. disbelievers, Christians and followers of Usmaan had assembled.

In this encounter also, the Muslim army gained victory and Kharit was killed.

Maqil set the Muslims free and asked the renegades to embrace Islam. He also imprisoned the Christians numbering 500 and sold them to the governor Masqaia bin Hubaira Shaban for 5 lakh dirham, who set them free, later on.

Maqil was the trusted companion of Ameerul Momineen (a.s.). He was detailed to move from Madaen to Mosul with 3000 men, after the battle of Siffeen. He was briefed to proceed from Mosul to Naseebain and thence to Raqqa.

In 43 (A.H.) Maqil had another encounter with the Kharijites under the command of Mastaurid bin Ghalfa. Maqil gave them a good fight and while chasing them, he was killed. But this encounter proved to be the death blow to the Kharijites and they could not raise their heads afterwards.

Maqil was a gallant warrior and was held in great esteem by Ali (a.s.) and his companions.

Jariya bin Qadama Tameemee

Jariya bin Qadama was the companion of the Holy Prophet (s.a.w.a.) and also one of the loyal companions of Ali (a.s.). Jariya participated in all the battles under the command of Ali (a.s.).

When Muawiyah detailed Abdullah bin Hazrami to conquer Basra, Ali (a.s.) sent Aiyun bin Zabeeya to meet him but he was killed in action. Later on Ali (a.s.) entrusted the mission to Jariya. He surrounded Ibne Hazrami and set him on fire.[1]

Jariya remained a staunch supporter of Ali (a.s.) till he breathed his last. The dialogue between Muawiyah and Jariya throws light on the above statement.[2]

Ibne Asakir narrated from Fazal bin Suwaid. Once Jariya came to Muawiyah – who displayed his indignation and said to him.

O Jariya you were a great supporter of Ali bin Abi Talib (a.s.). You would attack Arab villages and shed the blood (of the people).

Jariya: O Muawiyah! Don't talk of Ali (a.s.) since I am greatly attached to him and would never let him down.

Muawiyah: Your relatives considered you as mean and insignificant hence they named you Jariya.

Jariya: O Muawiyah! Your kith and kin despised you hence they called you Muawiyah.

Muawiyah: (abused him and said) You don't have a mother.

Jariya: O Muawiyah! You are wrong. I am born of a noble mother. Listen O! Muawiyah! We still possess the swords with which waged war in Siffin.

Muawiyah: You are threatening me?

Jariya: You have not conquered us. There is a covenant. If you fulfil it, we shall also keep our word otherwise we know how to deal with you.

Muawiyah: May Allah not create more men (of your calibre).[3]

It could not be ascertained how when and where Jariya died.

[1] Isaba, page 218

[2] Isteaab on the margin of Isaba, Vol. 1, page 249

[3] Nasiah Kafia, page 20

Saifee bin Faseel Shebani

Saifee bin Faseel was a brave, courageous and a strong man. He was a great admirer and a devotee of Ameerul Momineen (a.s.). According to Allama Mamqani, he was one of the trustworthy companions of Ali (a.s.).[1]

At the instigation of Qais bin Ibad, Ziyad ordered Saifee bin Faseel's arrest because he happened to be a close associate of Hujr bin Adi.

When produced before Ziyad, the later said to him: 'O Enemy of Allah! What is your opinion about Abu Turab?

Saifee bin Faseel: I don't know Abu Turab.

Ziyad: Do you know Ali bin Abi Talib (a.s.)?

Saifee: Yes, very well.

Ziyad: He is the name, Abu Turab.

Saifee: No, he is Abul Hasan wal Husain (a.s.).

The Police Officer said: The Ameer says Ali Ibne Abi Talib (a.s.) is the same person as Abu Turab and you are refuting him.

Saifee: If your Ameer tells a lie, I cannot agree with him.

Ziyad: This is another addition to your sins.

At this behest a cane was brought. Then Ziyad said, 'Now tell me what you want to say about Ali ibne Abi Talib (a.s.).'

Saifee: I can say the best thing about Ali bin Abi Talib (a.s.). He is one of the great believers of Allah.

Ziyad ordered that Saifee be caned on his shoulders till he is flat on the ground. When he fell on the ground, Ziyad ordered that he should be made to stand.

Ziyad said to (Saifee), 'Now what do you say about Ali.'

Saifee: I swear my Allah, if you scratch (my body) with razors and knives, even then I would say the same words about Ali (a.s.) as I said before.'

Ziyad: You curse Ali otherwise I will kill you.

Saifee: 'Kill me, before you ask me to say anything against Ali (a.s.). I will be happy at my death but you shall be condemned.'

Ziyad ordered that Saifee be removed from his presence and be put behind the bars, fully chained.[2]

Saifee bin Faseel was one of those twelve followers of Ali (a.s.) sent to Muawiyah and martyred at Marj Azra, along with Hajr bin Adi.

[1] Allama Mamqani Rijal, Vol. 2, page 103

[2] Tabari, Vol. 6, p 149

Abdul Rahman bin Hasan Anzi

Abdul Rahman was a close associate Hajr bin Adi, and was arrested along with him and other followers, for his admiration and love for Ali (a.s.).

The followers of Ameerul Momineen (a.s.) were halted at Azra, when they reached Syria. Muawiyah detailed three men, to hold conversation with them. In the evening, they reached there and read out the order of Muawiyah that such six men shall be set free and eight persons shall be killed.

Next morning, six men were put to death and Abdul Rahman bin Hasan and Karim bin Afeef were waiting for their turn. Both of them pleaded for an audience with Muawiyah. Their request was granted and they were taken to Damascus.

Karim bin Ateef was let off by Muawiyah. He then turned towards Abdul Rahman and said: O you who hail from Rabia tribe, what is your opinion about Ali?' Abdul Rahman said, 'It is better not to enquire about Ali (a.s.).' When Muawiyah insisted, Abdul Rahman said, 'I bear witness that Ali (a.s.) was a great devotee of Allah. He always pleaded for truth, administered justice and pardoned people.'

Muawiyah then said, what have you to say about Usmaan? Abdul Rahman said, 'He was the person to have opened the gate of tyranny and closed the door of righteousness.'

Muawiyah said, 'You have killed yourself.' Abdul Rahman retorted, 'It is the other way round.'

Muawiyah sent Abdul Rahman to Ziyad with a note that Abdul Rahman was the worst of the lot and he should be given the punishment he deserved.

Ziyad buried Abdul Rahman alive at Fuss Natif. Abdul Rahman's Jihad was unique. He was steadfast in his love for Ali (a.s.) and had unflinching faith in him. These traits of his character speak highly of him.

Jovariya Ibne Mosahhar Abdi

Jovariya Ibne Mosahhar was one of the favourite and spirited companions of Ali (a.s.), because of his deep love and affection for Ameerul Momineen (a.s.) his hands and feet were severed (from his body) and he was hanged. This was predicted by Ali (a.s.).

Habba Arni stated: 'One day we were all accompanying Ali (a.s.) Jovariya was walking behind (us). All of a sudden Ali (a.s.) turned towards Jovariya and said, 'Come close to me. Are you not aware of the fact that I am very fond of you?' Jovariya hurried towards him. Ameerul Momineen (a.s.) then said, 'Jovariya! Keep in mind whatever I am telling you.' Ali (a.s.) whispered to him. Jovariya said, 'Please repeat, because I easily forget (thing).' Ali (a.s.) said to him. 'Do remember whatever I say, towards the end', Ali (a.s.) said, 'Be friendly with our friends and when our friend becomes hostile, you also pay him in the same coin. Befriend him again when he extends hands of friendship towards us.'

One day, Ali (a.s.) was sleeping while some of his companions were there. As Jovariya entered he shouted out, 'Wake up, Wake up. Beware you shall get such a deadly (sword) blow at your head that it shall split and your beard shall be dyed with blood.'

Ali (a.s.) smiled and said, 'Jovariya, I will tell you how you shall meet your death, you shall be taken to an insurgent, who shall sever your hands and feet and you shall be martyred at the trunk of a date-tree, belonging to an infidel.'

This prophecy came true very soon.[1]

[1] Sharhe Nahjul Balagha, Ibne Abil Hadid, Vol. 1, page 40

Abdullah bin Budail bin Warqaa al-Khuza'ee

Qazi Nurullah quotes on the authority of 'Isteeab' that Abdullah with his father embraced Islam before the conquest of Mecca. He was a distinguished Khuza'ah. The Holy Prophet (s.a.w.a.) had imparted him secret knowledge.

Abdullah was present in the battles of Hunain, Ta'af and Tabuk. He was highly respected. He was martyred in the battle of Siffin along with his brother Abdul Rahman. On that day he was in charge of the infantry of Ameerul Momineen (a.s.). He was one of the eminent companions of the Holy Imam (a.s.).

It is reported from Sha'bi that in the battle of Siffin Abdullah bin Budail had put on two coats of arm and had two scimitars and struck the Syrians with them and went on challenging them till he reached Muawiyah, and made him move from his place, and scattered the companions, who were round him. Then Muawiyah's companions rained stones upon him, and struck him with arrows and scimitars till he was martyred. Then Muawiyah and Abdullah bin Aamir, who were standing together came to his corpse. Abdullah bin Aamir put his own turban on bin Budail's face and showed his kindness to him. Muawiyah, with an intention of cutting off his ears and nose, ordered his face to be uncovered. Abdullah bin Aamir swore by Allah that, so long as there was life in his body, he would not let him be maltreated. Muawiyah, however, asked them to open his face, as he had left him to the goodwill of Abdullah bin Aamir. When the turban was removed from his face and Muawiyah saw the majesty of his appearance, he said, 'By Allah he was the bravest fighter of his race. O Allah! Give me victory over Ashtar and Ash'as bin Qais, because there is no one like this man in the army of Ali (a.s.) except these two men.' Muawiyah then continued, 'The love of the Khaza'ah clan for Ali (a.s.) is such that if their women could be allowed to fight on his side, they would not have lagged behind, not to speak of their men.'

Sheikh Abbas Qummi (r.a.) says that Abdullah bin Budail was the progenitor of the eminent commentator of the Holy Quran. Husain bin Ali bin Muhammad bin Ahmad al-Khaza'ee, known as Shaikh Abul Futooh Raazi, author of 'Rouzil Jinaan Dar Tafseer-e-Qur'an' and his grandfather Muhammad bin Ahmad, and his grandfather's grandfather Ahmad, and his father's uncle Abdul Rahman bin Ahmad bin al-Husain al-Khazaa'ee al-Nishapuri, residing, at Raey, commonly known as Mufeed Nishapuri and Abul Futooh's son, Muhammad bin Husain, and his sister's son, Ahmad bin Muhammad Tamami – all belonging to the fold of

Ulema and eminent scholars. And this distinguished man is among the Sheikhs of Ibn-e-Shahr Aashob. His holy tomb lies in the precincts of Abdul Azeem at Raey in the courtyard of Hamza, the descendant of the Holy Imam.

An Unnamed Hero a Scene in the Court of Hajjaaj bin Yusuf

Once Hajjaaj bin Yusuf – the blood thirsty administrator who re-established the Omayyad rule upon a solid foundation was sitting in his palatial mansion surrounded by notable personalities of Iraq and there was brought before him a young boy about ten or twelve years old. He remained unimpressed by the awe of court and the sanguinary chief Hajjaaj. He saw right and left as if taking a bird's eye view and then recited this Quranic verse:

What, do you build on every prominence a sign, sporting and do you take to your castles haply to dwell forever?[1]

Hajjaaj who was sitting at ease with his back to a pillow was stunned by this statement and began to converse with that lad. He said: 'Boy! You are very clever! Have you protected (memorised) the Quran?'

The young boy snapped: 'Was it being destroyed that I should protect (memorise) it?'

'Have you then collected the Quran (in your memory store house)?' enquired Hajjaaj.

Again the boy replied: 'Was it scattered that I should collect it?'

'Have you then comprehended the Quran?' questioned Hajjaaj.

'Was it not properly comprehended before by God?' The boy snapped back.

Hajjaaj then asked: 'Haven't you ever tried for the protection of Quran?'

The boy replied: 'By God! I have never thrown the Quran behind my back (i.e. purposefully evaded its commandments).'

The glib tongue of that clever boy exhausted the word power of Hajjaaj and the tyrant blurted in anger: 'Fie on you and your tribe! Have you made your heart a container for the Quran?' Then he ordered, 'Recite a few verses of Quran before me.'

The boy began:

I seek refuge of God from the accursed Satan; when comes the help of God and victory, and you see men going out of God's religion in throngs, and proclaim the praise of your Lord and seek his forgiveness for he turns again to men.

Hajjaaj blurted: 'Fie on you! 'Yakhrojoon' is wrong, recite 'Yadkholoon' instead (i.e. entering and not going out of).'

The boy bantered: 'People were entering religion at that time only (in the time of the Holy Prophet (s.a.w.a.)) while during your rule they are coming out of religion.'

'Why?' asked Hajjaaj.

'Because your behaviour towards the subject is not proper', the boy pointed out.

'Are you conscious, with whom are you talking?' growled Hajjaaj shouted.

'Yes', replied the boy coldly, 'with a Satan of the Saqeef tribe.'

'Fie on you!' growled Hajjaaj, 'Who has looked after you?'

'Who is your Rabb (protector, nourisher) is my Rabb also', replied the boy.

'Who is your mother?' demanded Hajjaaj.

'The one who gave birth to me.'

'Where were you born?'

'In Jungle'

'And where were you brought up?'

'In a sandy desert'

'Fie on you! I may get you medical treatment if you are mad.'

'How can I come before you if I am insane, but I am from that group who is oppressed under your tyranny?'

'What is your opinion about the commander of the faithful?'

'May God bless the father of Imam Hasan (a.s).'

'I am not asking about him, I mean Abdul Maalik bin Marwan.'

'May God curse him. His sins are so much that they exceed the limits of the earth and the sky', was the bold reply of that boy.

'Tell me what those sins are?'

'One of the sin is that he made an oppressor like you a governor and you are the person who consider embezzling and blood shedding as a proper mode of behaviour.'

Hajjaaj's anger knew no bounds, Turning to his courtiers he thundered: 'What are your views regarding this boy?' There was a general agreement to kill that boy. The young boy heard this and at once said: 'The courtiers of the Pharaoh were far better than yours. They advised Pharaoh not to murder Moses and Aaron in hurry while your officials are opining to kill me outright. On the Day of Judgement our case will be properly judged.'

'Be careful in your speech. I fear that you might fail prey to hardships. Now take these four thousand dirham as reward.' Hajjaaj advised.

'No I don't require that wealth. May God raise your feet and shine your face', replied the boy.

The astute Hajjaaj understood the speech having two meanings. Shine your face meant to whiten it with leucoderma and raise your feet meant

put you on the gallows. He warned, 'Boy, I have understood what you mean to say.'

'May God curse you, have understood me fully.'

Hajjaaj was fire red and thundered: 'Kill this boy at once.' One of the officials said: 'O Hajjaaj! spare him and gift him to me.' Hajjaaj accepted the request, but the boy remarked: 'I can't make out which one of you is a bigger fool! The person who forgave the one who is going to die or the person who sentenced to death the one whose life is yet long! Any how it is better to be executed than to go home empty handed.'

Hajjaaj ordered to give one hundred thousand dirham as a gift to that boy and remarked: 'Your tender age and wisdom has saved you but never behave so much boldness before the rulers. This time I forgive you.'

As he was departing, the boy again taunted: 'Forgiveness and mercy belongs to God only and it is out of your reach, and thanks are due to Him and not you. I pray before Him that may He not join you and me at any place.'

As the boy was going out of the court with his reward, the slaves of Hajjaaj wanted to tease him. The blood thirsty tyrant forbade them from it and said: 'By God! I have never seen such a courageous boy having such a sweet and fast tongue and he also will never see a like of mine.'

[1] Surah Shoaraa (26), Verses 127, 128

Part 4
Some of the Distinguished Companions
of Imam Husain (a.s.)

Muslim bin Aqeel bin Abi Talib

Muslim bin Aqeel was the cousin of Imam Husain (a.s.) and one of the brave and courageous persons in Bani Hashim. He was a symbol of valour, from the prime of his life.

When Imam Husain (a.s.) left Medina, Muslim bin Aqeel also accompanied him to Mecca along with other brave and valiant persons of Bani Hashim.

Abu Makhraf and others state that the Holy Imam (a.s.) on receipt of innumerable letters from the elites of Kufa, sent for Muslim and asked him to proceed to Kufa. He instructed him to fear Allah, guard his secrets, treat the people (of Kufa) nicely and intimate to him when they show their eagerness to take oath of allegiance for him.

In the last week of Ramazan, Muslim left Mecca for Kufa and on his arrival there he read out the Holy Imam's letter to the Shias when they assembled there. Abish Shakiri and Habib Asadi – the famous creators delivered speeches in favour of Imam Husain (a.s.).

The news reached Noman bin Bashir Usmaani – the then Governor of Kufa. He spoke to the people and also threatened to take action, against them for their attachment towards Ahlul Bait.

Meanwhile, the inhabitants of Kufa were taking oath of allegiance, in favour of Imam Husain (a.s.) till they numbered 18,000 or more.

At that (opportune) moment Muslim bin Aqeel, sent a letter through Abis bin Abi Shabeeb to Imam Husain (a.s.) requesting him for early arrival to Kufa since people were anxiously waiting for him.

Yazeed, the ruler of the Muslim realm was very much upset about the turn of events in Kufa. After consulting his councillors he appointed Obaidullah bin Ziyad as the governor of Kufa to handle the situation.

Imam Husain (a.s.) sent a letter to the people of Basra; through his slave Sulaiman bin Raze. Unfortunately he was captured and hanged as ordered by Obaidullah bin Ziyad, prior to leaving for Kufa, along with Shareek bin Awar, Muslim bin Omar and others.

Having reached Kufa, Obaidullah bin Ziyad took over as its governor. Next morning Shareek bin Awar also reached Kufa and stayed with Hani. Muslim bin Aqeel visited Shareek bin Awar and stayed at Hani's place.

Ibne Ziyad was informed about it, and he had Hani bin Urvah arrested. All the inhabitants of Kufa, who had pledged allegiance to Muslim bin Aqeel, deserted him and he was left alone, when he came out of the mosque of Kufa. Somehow he managed to reach the house of a woman

named Taw'aa who gave him shelter. But her son Bilal informed Ibne Ziyad about Muslim's stay in the house.

Next morning Ibne Ziyad detailed Muhammad bin Ash'as to bring Muslim bin Aqeel to him. Amr bin Obaid Ibne Abbas Salmi, along with the people from Qais tribe joined Ibne Ash'as in his mission, When Muslim heard the tramp of horses' hoofs, and he came out of the house with his sword unsheathed and gave a good account of his courage and gallantry. The inhabitants of Kufa were overwhelmed by his bravery and swordsmanship; hence they resorted to mean tricks. They started throwing stones and burning reeds, from the roofs of the houses. But all this proved futile. Later on, they laid a 'trap' for him making him fall in a pit from where he was captured and taken to the court of Ibne Ziyad.

When Muslim was convinced about his death, he bequeathed, taking Amr bin Sa'd in confidence.

1. Pay up my debt of 700 dirham by selling my armour.
2. Bury my dead body.
3. Send a messenger to Imam Husain (a.s.) with a request not to visit Kufa.

Later on Muslim bin Aqeel was taken to the roof of Darul Amara (the Government House) where Bokaiv bin Hamran carried out the orders of Ibne Ziyad, and severed Muslim's head and threw it along with his body to the ground.

After the martyrdom of Muslim bin Aqeel, Hani and other Shia captives were also put to death. The bodies of Muslim and Hani were dragged round the city markets, with ropes tied round their feet.

Muslim bin Aqeel was martyred on 9th of Zilhajj i.e. the day when Imam Husain (a.s.) left Mecca for Kufa.

Hani bin Urwah

Hani bin Urwah was a prominent Shia and one of the elites of Kufa. It is stated that he was fortunate enough to have been in the august company of the Holy Prophet (s.a.w.a.). It is related by Masoodi in *Moroojuz Zahab* that the greatness of Hani bin Urwah can be ascertained by the fact that four hundred armoured men would usually accompany him and eight hundred infantry men were at his back and call.

He belonged to the tribe of Kinda and had his allies in Muzhij and other tribes as well.

Hani played host to Muslim bin Aqeel, during short stay at Kufa, hence he was put behind the bars. After the martyrdom of Muslim bin Aqeel, Hani was taken out of the prison, at the behest of Ibne Ziyad, the governor of Kufa. Hani was handcuffed and taken to the market for execution where the cattle were bought and sold. He shouted to his allies Muzhajs' but there was no response from them.

Rashid Turki, the slave of Ibne Ziyad hit him with his sword, but It did not have the desired effect. Hani said at that moment, 'To Allah is our return. O Almighty! I beseech Your Mercy and Pleasure.' The slave hit him again with the sword and Hani breathed his last at the age of eighty-nine. According to some reliable Maqatil[1] Ibne Ziyad ordered that the bodies of Muslim bin Aqeel and Hani bin Urwah be dragged round the city and left in the cattle market.

There is another narration that the tribe of Muzhij removed the body of Hani, from the gallows, offered funeral prayers and buried it.

The heads of Muslim bin Aqeel and Hani were sent to Yazeed who was overjoyed and ordered that the heads, be hung at the gate of the city of Damascus.

[1] Books on the tragedy of Karbala

Qais bin Mosahhar Saidavi

He was known as Qais bin Mosahhar bin Khalid Nakari Saidavi. He was noble, brave, sincere and highly attached to Ahlul Bait (a.s.).

According to the statement of Abi Mikhnaf, after the death of Muawiyah, the Shias assembled at the house of Sulaiman bin Surde Khozaee and wrote a letter to Imam Husain (a.s.) requesting him to pay a visit to Kufa, since people were desirous of taking oath of allegiance in his favour.

First letter was sent through two notables of Kufa. Two days later, Qais bin Mosahhar and Abdul Rahman bin Abdullah were sent to the Holy Imam with another letter. After two days, Saeed bin Abdullah and Hani left for Mecca, with another letter for the Holy Imam (a.s.), requesting for his early arrival in Kufa.

After receiving such letters, Imam Husain (a.s.) detailed Muslim bin Aqeel to proceed to Kufa.

When Muslim bin Aqeel reached Kufa, people assembled there in large number to take oath of allegiance in favour of Imam Husain (a.s.).

This news was conveyed to the Holy Imam (a.s.) through Qais bin Mosahhar.

According to Abi Mikhnaf, when Imam Husain (a.s.) reached Hajiz, he sent a letter to Muslim and the Shias of Kufa, through Qais bin Mosahhar. But he was arrested by Haseen bin Nameer, and sent to Obaidullah bin Ziyad.

Ziyad: Where is the letter sent by Imam Husain (a.s.)?

Qais: I tore it away.

Ziyad: Why did you tear it?

Qais: So that you may not be aware of its contents.

Ziyad: For whom was the letter meant?

Qais: I don't remember the names.

Ziyad: Since you fail to reveal the contents of the letter, go to the pulpit and curse Imam Husain (a.s.).

Qais thus addressed them from the pulpit, 'O people! Husain bin Ali (a.s.) is the best person among the creation, the son of Fatimah Binte Rasulallah. I have come to you as his messenger, having left him at Hajiz. It is incumbent on you to render him every possible help.' He cursed Obaidullah and his father and asked for Allah's blessings on Ameerul Momineen Ali bin Abi Talib (a.s.).

This episode speaks of Qais bin Mosahhar's undaunted courage and his loyalty to the Holy Imam (a.s.).

Obaidullah bin Ziyad was greatly irritated and according to his order Qais bin Mosahhar was thrown from the roof of Qasre Darul Amara. His body was torn to pieces. This is how Qais bin Mosahhar was martyred.

Abdullah bin Afeef Azdee

Abdullah bin Afeef was a pious man and a great devotee and would pass most of his time in the mosque at Kufa. He had lost one of his eyes in the battle of 'Jamal' and the other in 'Siffin', fighting under the banner of Ameerul Momineen (a.s.).

After the martyrdom of Imam Husain (a.s.), his head was taken round to various cities and in the markets and streets of Kufa.

Ibne Ziyad the accursed delivered a sermon in the mosque of Kufa and said, 'Thank Allah, Husain's mission failed and he is killed.' Abdullah bin Afeef could not tolerate these words, stood up and said, 'You and Your father are both liars and he who has appointed you governor (of Kufa) is a liar as well as his father. Ibne Ziyad you kill the sons of the Prophets and utter such (foolish) words from the pulpit?'

Ibne Ziyad lost his temper and enquired about him. He said, 'I am Abdullah bin Afeef Azdee. You killed such holy personages whom Allah purified in the most befitting manner. Even then you think yourself to be a Muslim?' Ibne Ziyad was greatly irritated and ordered the police to arrest Abdullah. But his tribesmen saved him from the clutches of the police and took him home.

Ibne Ziyad ordered Abdullah's arrest. After fierce fighting (between Ibne Ziyad's men and Azd tribe) many people of the tribe were killed. The detachment of the army broke open the door of the house and entered the house.

Abdullah's daughter said to him, 'O Father! The soldiers have entered the house.' Abdullah said to her, 'Don't get panic, let me have my sword and tell me the whereabouts of the soldier.' After giving them a good fight when Abdullah was captured, he said, 'Had I not been blind you would not have dared to capture me.'

Abdullah bin Afeef was brought before Ibne Ziyad who said to him, what is your opinion about Usmaan bin Affaan. Abdullah bin Afeef said, 'What have you to do with him. He shall be dealt with according to his deeds. O son of Marjana and Samiyya, you ask me about yourself and your father, or about Yazeed and his father then I will inform you.' Ibne Ziyad said, 'I won't ask about these things but I will have you killed mercilessly.' Abdullah become happy when he heard these words and said, 'O Ibne Ziyad! I have been praying before you were born that I should be martyred at the hands of the most wicked and wretched person. I am grateful to Allah for granting my prayers.'

Abdullah bin Yaqtar Hameeree

Abdullah bin Yaqtar was one of the loyal companions of Imam Husain (a.s.). When the Holy Imam (a.s.) left Mecca, he sent Abdullah to Kufa in response to Muslim's letter requesting the Imam (a.s.) to pay a visit to Kufa since the elites of that city had taken oath of allegiance in his favour.

Abdullah bin Yaqtar could not reach the destination because at Qadisiya he was arrested by Haseen bin Nameer and sent to Ibne Ziyad. Neither Abdullah gave out the purpose of his mission to Kufa nor revealed the secrets of the Holy Imam (a.s.), hence Ibne Ziyad asked him to go to the roof of the palace and curse Imam Husain (a.s.).

When Abdullah saw the inhabitants of Kufa, he said to them, 'I am a messenger from Imam Husain (a.s.) Ibne Fatimah Binte Rasulallah (s.a.w.a.) to ask you to render him every possible help against the bastard son of bastard Ibne Marjana and Ibne Samiyya. At the behest of Ibne Ziyad, Abdullah was thrown (from the roof of the palace). This caused fracture of his bones but he was still breathing.

It should be noted that Ubaidullah bin Ziyad has been called the bastard son of bastard father on the basis of proved historical facts. Ubaidullah was the son of Marjana who was a woman not properly married to Ziyad and running immoral life. Similarly Ziyad was known after his mother's name Samiyya who was a prostitute, but since he turned out to be a very shrewd and cunning man, Muawiyah wanted to win him over and therefore he got it proved in a meeting of certain connected people where evidence was also produced that Ziyad was the son of Muawiyah's father namely Abu Sufyan as Abu Sufyan had committed adultery with Samiyya on a night, when he stayed in an inn while on a journey. In this way Muawiyah got it proved that Ziyad was his brother being his father's son and in return for this favour Ziyad placed all his cunning and shrewdness at his disposal.[1]

This action of Muawiyah was in flagrant violation of the well-known and commonly accepted tradition of the Holy Prophet (s.a.w.a.) whereby it has been laid down as a principle of Islamic law that a child born of adultery would be deemed as the child of the legal husband of the woman and not of the adulterer who would get only the punishment fixed for the offence.[2]

Abdul Maalik bin Umair the Qazi and jurist of Kufa, stopped him with a knife. When people reproached him, he said, I did this to relieve him (Abdullah bin Yaqtar) of his sufferings.

Translation from the M.S S. of Absarul Ain, page 25.

Abdullah bin Yaqtar was a brave and a courageous man. That is why he gave a befitting reply to the tyrant and illegitimate fellow (Ibne Ziyad). It is not possible for a person, sincerely attached to Ahlul Bait, to curse the Holy Imam (a.s.). In retaliation, ibne Ziyad ordered that Abdullah bin Yaqtar be thrown from the roof of the palace. His bones were fractured but he did not even sigh. This adorable conduct of Abdullah bin Yaqtar shall at ways be praised and Obaidullah bin Ziyad shall ever be condemned till the Day of Resurrection for his inhuman behaviour

Imam Husain (a.s.) received the news of the martyrdom of Muslim bin Aqeel and Abdullah bin Yaqtar and Hani bin Urwah at 'Zobala'.

[1] Rauzatus Safaa, Tareekhul Kholafa, Habibus Sair

[2] Saheeh of Bukhari

Imam Husain (a.s.) received the news of the martyrdom of Muslim bin Aqeel and Habib Ibne Mazahir Asadi

This great hero is popularly known as Habib Ibne Abdullah bin Yaqtar and Hani bin Urwah at 'Zobala'.

Mazaahir but some historians have written his name as Habib Ibne Mazhar. His grandfather was Reab bin Ashtar. The famous Arabic poet Rabia was his cousin. There is a great difference in the statement of historians with regard to his birth. Some say that he was born in Medina in Hijri 5, while some have mentioned that he was a youth of twenty years at the time of Hijrat.

However there is unanimity of opinion amongst writers that Habib was very handsome. He was a man of outstanding character. He was trustworthy, truthful, brave and dauntless. He was very pious and a staunch follower of the faith. Those who mentioned him as a youth at the time of Hijrat state that Habib was one of the trusted companions of the Holy Prophet (s.a.w.a.). It is also stated that Habib was a staunch supporter of Ali (a.s.) and that he took part in the battles of Jamal, Siffin and Nehrwan. He has been reported as a Haafiz (memoriser) of the Holy Quran and was a great devotee of Islam passing his night in prayers.

An incident has been reported in the marginal notes of 'Maosaool Ghoomoon' page 259 by Mufti Muhammad Abbas which indicates that Habib at that time must be in his childhood according to this incident. In Medina, the Holy Prophet (s.a.w.a.) was invited by Habib's father and coming to know of this Habib pleaded to his father also to invite Husain along with the Holy Prophet (s.a.w.a.). He promised to bring Husain along with him. It is stated that Habib, perhaps in his ecstasy to see them, went to the top of the house and happened to fall down from the top of the terrace and the fall proved fatal and Habib breathed his last. The father was very much perplexed since this incident would mar the pleasure of the entire function and so he decided to keep this incident as a secret from the Holy Prophet (s.a.w.a.). He took care to hide the corpse of Habib and when the Holy Prophet (s.a.w.a.) reached there with Imam Husain (a.s.) the father behaved as if nothing had happened. When the feast was about to begin, Imam Husain (a.s.) not finding Habib enquired about him and although the host tried to advance excuses, Imam Husain (a.s.) insisted that Habib should be brought anyhow without whom, he would not partake of the food. The host was perplexed and ultimately the truth had to be declared. When Imam Husain (a.s.) came to know about the tragedy he was in tears and the whole scene was dramatically

changed from a feast to a fast. The Holy Prophet (s.a.w.a.) could not withstand the sight of tears in Imam Husain (a.s.)'s eyes and also the tragic plight of the host. The Holy Prophet (s.a.w.a.) thereupon asked Imam Husain (a.s.) to plead to Allah for the life of his friend Habib. Imam Husain (a.s.) prayed to Allah as desired by the Holy Prophet (s.a.w.a.). To the surprise of all, Habib became alive and the gloomy atmosphere changed all of a sudden merriment and rejoicing. The happiness and the glee of the host were unbounded. This incident naturally proved the effect in the prayers of Imam Husain (a.s.) and his great attachment towards Habib.

Once it so happened that in Kufa Meesam came riding from one direction and Habib Ibne Mazaahir came riding from the opposite direction and both met at a point where the people of the clan of Bani Asad were busy chit chatting. Habib exclaimed seeing Meesam, 'I am seeing an old man whose forehead is broad and whose stomach is out and who at one time was selling water melons and for the love of the Ahlul Bait (a.s.) he is being hanged on the gallows and that his stomach has been torn out.' When Meesam heard this he also exclaimed, 'I am also seeing an old man whose colour is pink and who has two locks of hair and who will be martyred for his love for the grandson of the Holy Prophet (s.a.w.a.) and whose head will be cut and taken round Kufa.'

The people sitting there clearly heard this dialogue and various thoughts passed through their minds charging both of them with foreboding false things. These talks were going on in the group when Rushaid-e-Hijri happened to come up there and enquired of them if they happened to see Meesam and Habib pass that way. They said yes and also narrated the whole dialogue that took place in a jovial manner and declared that they had never heard such sorts of false prophecies. At this Rushaid-e-Hijri said, 'May Allah have mercy on Meesam who forgot to mention that the person who will bring the head of Habib in Kufa will be rewarded one hundred dirham.'

When Rushaid left, the crowd termed him also as liar, greater in falsehood than the other too.

It is reported by some narrators that a letter was sent by Imam Husain (a.s.) to Habib Ibne Mazaahir from his manzil at 'Yarood' where the news about the martyrdom of Muslim had reached him informing Habib about the situation. The atmosphere in Kufa was full of fear and antagonism against the lovers of the Ahlul Bait (a.s.) and it was very difficult for any outsider to enter the city. The messenger must have taken innumerable precautions to reach the house of Habib. Particularly all the

lovers of the Ahlul Bait had been put behind the bars and very few people were left out for the sake of spying and finding out the enemies of the state. Habib Ibne Mazaahir was one of them and he was constantly being watched by the secret force. It is stated that when the messenger reached the house of Habib he was about to start his dinner. Naturally Habib, after reading the note of the Imam (a.s.) acted with restraint and did not allow his real intention to be known. His wife could not understand Habib's indifferent attitude and she began to wonder at his lethargic tendency. She was a lover of Ahlul Bait (a.s.) and felt mortified on Habib's apparent hesitation to go for the help of Imam Husain (a.s.) and said: 'If you cannot go to help the Imam (a.s.) then you better sit at home in my place and I shall go for his help.' Habib tolerated all the taunts of his wife and in fact felt satisfied that she was in favour of his going for the help of Imam Husain (a.s.). He then assured her that he was only testing her love for Imam Husain (a.s.) and that he was himself going for the help of the Imam (a.s.).

Habib cleverly managed to arrange with his reliable devotee to keep ready a horse at a safe distance from the city so that Habib could escape on that horse unnoticed and fulfil his wish of helping the Imam (a.s.). All this went very well and by the grace of Allah, Habib left Kufa unnoticed.

Some narrators have also mentioned that Habib Ibne Mazaahir was also accompanied by Muslim Ibne Awsajaa and both of them reached the Holy Imam (a.s.) at Karbala. It is also reported that the Holy Imam (a.s.) was overjoyed to see these faithful old colleagues. There was great consolation in the camp of the Imam (a.s.) and especially Bibi Zainab (a.s.) was overjoyed at the news and also sent them her salaams.

It is reported that on the day of Ashura at least sixty two enemies were killed by Habib. This is narrated by Sheikh Abbas-e-Qummi (r.a.).

Ultimately Habib was hit by the sword of Budail bin Sarem on the head and another person of Bani Tameem hit him with a spear. Habib fell down on account of these wounds and when Habib was trying to get up to fight, Haseen bin Tameem hit him hard with his sword on the head and since Habib had fallen another person of the same clan severed his head and hung it round the neck of his horse so that he could obtain a good reward for the same from Ibne Ziad.

The tomb of this great friend of the Imam is prominently situated in the precincts of the Tomb of Imam Husain (a.s.) near the threshold of the Imam's tomb as if this great devotee of the Holy Imam is still guarding the precincts. The tomb is surrounded by silver Zarieh and all those that

go to Karbala to pay homage to the Imam, first salute this great friend of his near the doorway.

Muslim bin Awsaja Asadi

Muslim bin Awsaja bin Saad, Asadi was one of the companions of the Holy Prophet (s.a.w.a.) as recorded by authentic narrators. It has also been mentioned by all reliable writers that Muslim bin Awsaja was a staunch follower of the Faith and a great devotee of the Holy Prophet (s.a.w.a.) and his family (a.s.). He was very pious and a devoted follower of Shariat and an ideal God-fearing personality. His deeds of valour have been well recorded in history and he fought for the propagation of Islam.

The position of this great companion of the Holy Prophet (s.a.w.a.) can well be judged by the part that in the Ziarat-e-Nahiya the infallible Imam (a.s.) made a reference towards this great martyr of Karbala remembering him with salutations.

Muslim ibne Awsaja was a renowned personality of Kufa and he was one of the venerable persons that had sent letters to Imam Husain (a.s.) inviting him to come to Kufa.

Muslim bin Awsaja was the chief of the clan of Inuzhij and in reply to the letters sent to Imam Husain (a.s.) when he sent Muslim Ibne Aqeel as his emissary to Kufa to assess the correct position, this great hero did his best to protect and support him. It is recorded in history that the people of Kufa began taking oath of allegiance in favour of Imam Husain (a.s.) at the hands of Muslim Ibne Aqeel who was the guest of Mukhtar in Kufa and there was a great commotion in Government circles on account of this incident. The Governor of Kufa was changed under orders from the head quarters and Ibne Ziad was sent to take charge of the Governorship of Kufa. When Ibne Ziad entered Kufa for this purpose his first act was to give a political colour to the visit of Muslim Ibne Aqeel and through various tricks and falsehood and through excessive bribes and promises Ibne Ziad managed to run down Muslim Ibne Aqeel. The people of Kufa began to forsake Muslim Ibne Aqeel and ultimately he was let down by the entire population. Muslim Ibne Aqeel found himself an abandoned person. Owing to the changed conditions only a very few persons were in sympathy with Muslim Ibne Aqeel and Muslim Ibne Awsaja the great companion of the Holy Prophet (s.a.w.a.) and a brave warrior was one of them.

Muslim Ibne Aqeel had gone underground and all the efforts of the government to unearth his whereabouts failed. At last the same treachery and methods of bribery were put into action by Ibne Ziad and handsome rewards were offered for the capture of Muslim Ibne Aqeel.

One of the spies acting on behalf of the government laid a trap for Muslim Ibne Awsaja and entered the mosque in which he was busy offering prayers. This spy did all the tricks to prove himself as the great lover of the household of the Holy Prophet (s.a.w.a.) and cunningly made his way to Muslim Ibne Awsaja and shed crocodile tears at the plight of Muslim Ibne Aqeel. His acting was superb.

The spy was Maaqal, a slave of Ibne Ziad. He approached Muslim Ibne Awsaja and made himself known as a person coming from Syria belonging to the clan of Zu Kala.

He then enquired of Muslim Ibne Awsaja if there was any representative of the household of the Holy Prophet (s.a.w.a.) present in Kufa because he wanted to offer his dues to the Imam amounting to three thousand dirham which he had brought with him concealed in a bag. He also acted cunningly as having great fear from the tyrant governor who was the enemy of the Household of the Holy Prophet (s.a.w.a.). Muslim Ibne Awsaja slowly began to be convinced about the bonafides of the persons and ultimately the spy managed to convince Muslim Ibne Awsaja that he wanted to take an oath of allegiance to Muslim Ibne Aqeel which was the main purpose of his visit to Kufa. At this Muslim Ibne Awsaja told the person that, he could himself accept the oath of allegiance from him on behalf of Muslim ibne Aqeel because he had those powers and qualifications. The person took the oath of allegiance and gave the bag of three thousand dirham to Muslim Ibne Awsaja to be handed over to Muslim Ibne Aqeel. It was also agreed that finding a suitable opportunity a meeting would be arranged when that person could present himself before Muslim Ibne Aqeel.

A day was fixed and the person was taken in the presence of Muslim Ibne Aqeel and the spy played all his tricks to pose as a great friend of the Ahlul Bait (a.s.). Thereafter the spy, in exchange for his reward disclosed the whereabouts of Muslim Ibne Aqeel to Ibne Ziad the governor of Kufa and as a result Hani, in whose house Muslim Ibne Aqeel was staying was captured, along with Muslim Ibne Aqeel and both of them attained martyrdom.

This great hero, Muslim bin Awsaja, somehow or other escaped from Kufa and he was fortunate to be with the Imam Husain (a.s.) at Karbala. The presence of this great venerable companion of the Holy Prophet (s.a.w.a.) was a source of great inspiration to the household of the Imam (a.s.) as also to all his other companions.

Abu Mikhnaf in his Maqatal narrates that when on the night of the ninth of Muharram the Imam called a conference of all his companions

to explain the position clearly all of them gathered to listen to what the Imam (a.s.) had to say. The Holy Imam (a.s.) after explaining all the aspects of the situation said, 'Since the enemies are thirsty of my blood only it is advisable that all of you should go away from here wherever you choose.' Abbas Ibne Ali (a.s.) representing the Hashemite, declared, 'May not Allah keep us alive for that day' and Muslim Ibne Awsaja, representing the rest of the companions declared, 'By Allah, we can never separate from you till our spears pierce through the hearts of the enemies, and we will continue fighting till the sword is in our hands, and in case we are left without any arms to fight we will fight the enemies pelting stones at them till we depart from this world in front of you..

On the day of Ashura, Muslim Ibne Awsaja was along with Zohair Ibne Qain in the left wing of the Imam's party. The fight that Muslim bin Awsaja gave to the enemy has been recorded in golden words in history. The swordsmanship of this warrior was unparalleled. Heads of corpses lay around him and hardly any enemy who challenged him escaped. Ultimately two great warriors of the enemy jointly attacked him. The names of the two cursed ones were Muslim Abdullah Ziabi and Abdullah-e-Balaqui, A great fight ensued for quite some time and clouds of dust covered the whole scene. Ultimately it was found that Muslim bin Awsaja had fallen on the ground with innumerable wounds on his body. When the Imam (a.s.) reached near him, he was still alive. The Imam (a.s.) said, 'O Muslim! May Allah shower His blessings on you' and after that the Imam (a.s.) recited the following,

Of them is he who has fulfilled his vow and of them is he who awaits its fulfillment and they have changed not in the least.[1]

Then Habib Ibne Mazaahir came near him and said, 'O Muslim! If I were to live after you, I would have asked you about your last wish but worry not I am soon following you.' At this Muslim pointing towards the Imam (a.s.) said, 'Please be prepared to render him help.' Allah's Blessings be on them all

[1] Surah Ahzaab (33), Verse 23

Hur bin Yazid Riyaahi

Imam Husain (a.s.) left for Karbala, early in the morning, having made adequate arrangements for water. At noon, the caravan reached adjacent to the hill 'Zu-Husam' and encamped there, having noticed a detachment of army marching in that direction.

After a short while, Hur bin Yazid, along with 1000 soldiers came to intercept. The Holy Imam (a.s.) noticed that they were thirsty; hence he ordered that the water be supplied to the men as well as to the horses and camels. There was no trace of water anywhere in that valley.

It was time for Zohr Prayer. The Holy Imam (a.s.) asked Hajjaaj bin Masrooq to call people for prayer. The Holy Imam (a.s.) led the prayer and men from both the armies offered prayers. After Asr prayers when the Holy Imam (a.s.) wanted to move, Hur blocked his way. At that moment the Imam (a.s.) said,

May your mother weep at your death, what you want from me?

Hur informed the Holy Imam (a.s.) that he was detailed to escort him to Kufa. Imam Husain (a.s.) refused to accompany him and moved towards Qadsiya and Uzaib. Hur also followed him.

Meanwhile Hur wrote to Ibne Ziyad for reconciliation but his earnest efforts proved futile.

On Thursday, the 2nd of Moharram 61 A.H. Imam Husain (a.s.) reached Karbala-e-Moalla followed by Hur's detachment.

On the 9th of Moharram, Hur became convinced that war was inevitable. On the 10th of Moharram, after exchange of harsh words with Ibne Ziyad, Hur left the enemy camp to join the army of the Holy Imam (a.s.).

After sincere repentance Hur fought on the side of Imam Husain (a.s.) in the battle-field like a gallant soldier and achieved the honour of being the 'first martyr' on the day of Ashura.

Wahab bin Abdullah Kalbi

Wahab bin Kalbi was in the Camp of the Holy Imam (a.s.) along with his mother and wife in the field of Karbala.

On the persuasion of his mother he went to the battle-field, killed a number of soldiers and returned to his mother. He said to her, 'Are you pleased with me?' She said, 'I won't be pleased with you till you lay down your life, for the Holy Imam (a.s.). Go to the battle field and attain martyrdom, so that on the day of Resurrection, the Holy Prophet (s.a.w.a.) may be your intercessor.' Wahab bin Kalbi gave a good fight to the enemy and was eventually martyred.

It is related in certain traditions that the severed head of Wahab Kalbi was thrown towards his mother. The brave mother threw it back in the battle-field proclaiming that it was 'Sadqa' for the Holy Imam (a.s.)

Mother of Wahab bin Abdullah – The Martyred Lady of Karbala

According to Abu Abdullah Haddad, Wahab bin Abdullah was a Christian. He, along with his mother and wife embraced Islam at the hands of Imam Husain (a.s.).

On the Day of Ashura after the martyrdom of Wahab, his mother managed to reach his dead body, and was wiping out the blood. Shimr the accursed happened to see this scene and ordered his slave to kill her with the peg of the tent. The slave had no hesitation in carrying out the orders of the tyrant.

Mother of Wahab bin Abdullah was the first lady martyred in Karbala.

Saeed bin Abdullah Hanafi

Saeed bin Abdullah was one of the prominent Shias of Kufa. He was a brave soldier and a great devotee.

The citizens of Kufa sent Saeed bin Abdullah and Hani bin Hani with letters to Imam Husain (a.s.) requesting him to leave Mecca for Kufa.

On the day of Ashura the Holy Imam (a.s.) detailed Zuhair bin Qain to stand in front of him during the Zohr Prayers. They stood in front of the Holy Imam (a.s.), unmindful of the arrows and spears. Saeed bin Abdullah synchronized his movements with those of the Holy Imam (a.s.), till he fell down on the ground and said, 'O Allah curse the enemy and convey my salutations to the Holy Prophet (s.a.w.a.) and intimate to him my condition the wounds which have been inflicted on my body while rendering help to his progeny.' So saying his soul departed for the next world.

Zuhair bin Qain

Zuhair bin Qain was one of the brave and trustworthy companions of Imam Husain (a.s.). This is ascertained by the fact that the Holy Imam (a.s.) made him in charge of 'Maimana' (the right wing of the army) on the day of Ashura.

The Holy Imam (a.s.) detailed Zuhair bin Qain and Abu Said bin Abdullah to stand before him, while he offered Zohr Prayer. Zuhair gave a good account of himself, during his short stay at Karbala, in the company of the Holy Imam (a.s.).

According to one narration, Zuhair killed 120 hypocrites. Kusair bin Abdullah Sha'bee and Mohajir bin Aus Tameemee jointly attacked him. When Zuhair fell down on the ground, Imam Husain (a.s.) said, 'May Allah curse those who killed you and may you always be near Him.'

Jaun – Slave of Abuzar (a.r.)

Jaun bin Hava bin Qatada bin Ala'war bin Sa'edah bin Auf bin Ka'b bin Hava was a Negro.

Originally Jaun was a slave of Fazal bin Abbas bin Abdul Muttalib. Ali (a.s.) purchased him for 150 (One hundred and fifty) dinars and entrusted him to Abu Zar Ghaffari. He served him till the latter was exiled to Rabzah.

In 32 A.H. Jaun returned to Medina and remained in the service of Ameerul Momineen (a.s.). Imam Husain (a.s.) and afterwards in the service of Imam Husain (a.s.), Jaun was greatly attached to Ahlul Bait (a.s.) and was a staunch believer in their mission. He accompanied Imam Husain (a.s.) from Medina to Mecca and thence to Karbala.

Imam Zainul Abedeen stated:

On the eve of 10th of Moharram (Ashoora) I was in my tent and my aunt Hazrat Zainab (a.s.) was looking after me, since I had been ill. The Holy Imam (a.s.) was at that time in his own tent. Only Jaun was there polishing his sword.[1]

On the day of Ashura when fierce fighting was taking place, Jaun approached Imam Husain (a.s.) and requested permission to proceed to the battle-field.

Holy Imam (a.s.): Jaun, you have my permission to go away from here why should you suffer, on my account.

Jaun: How can I leave you at this moment, when I have been attached to this house since the time of Ameerul Momineen (a.s.)? I am conscious of the fact that I am a Negro, I come from a low family and my body emits bad smell. I request you to have mercy on me, and through your blessings I may enter Paradise, so that my colour may become 'fair', bad smell of my body be change into fragrance and I may become elevated in my lineage.

Jaun was repeating the above-mentioned words and the Holy Imam (a.s.) was listening to these words.

Jaun was under the impression that his old age was against him and proving a great impediment in achieving the long cherished desire of martyrdom.

Mature and foresighted Jaun changed his tone and attitude and said: By Allah Jihad is obligatory, and I will ensure that my black blood is mingled with your (pure) blood.

The Holy Imam (a.s.) had to yield and permitted him to go to the battle-field and attain the distinction of being martyred.

Jaun went to the battle-field and after reciting 'Rajaz' (war poem) he fought like a gallant soldier and a brave warrior and killed at least 25 hypocrites. When Jaun fell down from the horse, Imam Husain (a.s.) reached there, placed his head in his lap and prayed, 'O Allah brighten Jaun's face, and may his body emit fragrance and count him among the virtuous and righteous persons and consider him one of the friends of Ahlul Bait (a.s.).' Imam Zainul Aabedeen (a.s.) stated that 'when the bodies of martyrs of Karbala were being buried the face of Jaun had become bright and his body was emitting fragrance.'

[1] Shar'atul Masaeb from Behaarul Anwaar and Moharraqul Qulub published by Nawal Kishore, page 293 and Shohada-e-Karbala, Part I, page 119

Suleiman bin Surd al-Khozaee

His name during the days of ignorance was Yasaar. The Holy Prophet (s.a.w.a.) named him Suleiman. He was a grand and that learned man. He set up his residence in Kufa and made a house for himself in 'Khaza'ah'. He was the chief of his clan. In the battle of Siffin he was serving Ameerul Momineen (a.s.). In this battle Hooshab Zi Zilleen was killed by him.

Suleiman was the man, in whose house the Shias gathered after the death of Muawiyah and wrote letters to Imam Husain (a.s.) and invited him to Kufa. But since he could not go to help the chief of the Martyrs, Imam Husain (a.s.) and was deprived of martyrdom with the holy Imam, he felt extremely sorry for that, and being repentant, he made a firm resolve to avenge the murder of the holy Imam (a.s.).

In the year 65 A.H. he left for Syria along with Musayyab bin Bakhabah Farazi, Abdullah bin Sa'd bin Nafeei Azdi, Abdullah bin Waal Tameemi, Rafaah bin Shaddal Bajalli and a party of Shias of Kufa, who are called in history as 'Tawwabeen' (the repentant), to take vengeance upon the Bani Umayya for the murder of Imam Husain (a.s.) and in the heart of Wardah, one of the cities of the island, they faced the Syrian army. The Syrians, 3000 strong, had moved from Syria under the command of Ibn-e Ziyad, Haseen Ibne Nameer and Sharaheel bin Zil Kulaa Hameeri, for killing the Shias. Battle took place between them, and Suleiman was martyred by an arrow shot by Haseen Ibne Nameer. After him Musayyab was killed. When the Shias saw this, they did not care for their lives, broke off their scabbards and plunged themselves into the battle. During this time 500 Shias arrived from Basra to help them. They plucked up their spirits and went on killing the people. At last Abdullah bin Said and his entire army soldier were killed. The survivors, who saw that they could not face the enemy retreated and came back to their place. Sheikh Ibn-e-Numa, in his book 'Sharhe Althaar' has given details of the martyrdom of Suleiman.

Part 5
Some of the Distinguished Companions
of Imam Muhammad Baqir (a.s.) & Imam
Ja'far Sadiq (a.s.)

Aban bin Taghlab

He belongs to the family of Bakr bin Awa'el. He was the inhabitant of Kufa, was very pious, and occupied a dignified position. It is recorded in 'Majaalis-ul-Momineen' that Aban was a Qari and held reasons of his way of recitation of the Qur'an, as his mode of recitation was different from that of other common Qaris, so far as the knowledge of commentary, tradition, fiqh (jurisprudence), lexicography and syntax are concerned, he was the leading scholar of his time. It is recorded in 'Kitab-e-lbne Dawood' that he had learnt by heart thirty thousand traditions from Imam Ja'far Sadiq (a.s.). He is the author of many books like 'Tafseer-e-Ghareebul Quran', 'Kitab-e-Fazaael', 'Kitab-e-Ahwaal-e-Siffeen', etc.

It is stated in 'Kitab-e-Khulasah' that among the companions of the Holy Imam (a.s.). Aban was very pious and commanded great respect and honour. He had been blessed with the company of Imam Zainul Abedeen (a.s.), Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) who had full confidence in him. Imam Muhammad Baqir (a.s.) said to him, 'Sit in the Mosque, and give verdicts to the people, as I like my Shias to see the people like you among them.' According to another report he said,

Have a religious dialogue with the people of Medina as I like a man like you to be one of our traditionists and reporters.

Aban died during the time of Imam Ja'far Sadiq (a.s.). When the news of his death reached the Holy Imam (a.s.), he sent his blessings to him and swore that Aban's death had shocked him very much.

Aban died in the year 141 A.H. and Imam Ja'far Sadiq (a.s.) had foretold him about it.

Sheikh Najashi has reported that whenever Aban went to Medina, crowds of people gathered round him in order to hear from him the traditions and learned from him various religious problems. The crowd was so large that no place was left except the place reserved faces him in the Mosque.

Also Abdul Rehman bin Hajjaaj is reported to have said, 'One day I was in the company of Aban bin Taghlab, when a man came in from the door and asked him, 'O Abu Saeed! Let me know how many people from amongst the companions of the Holy Prophet (s.a.w.a.) did pay homage to Ameerul Momineen (a.s.).' Aban said, 'Do you want to assess the virtues and merits of Ali (a.s.) from the allegiance of the companions of the Prophet (s.a.w.a.) to Ameerul Momineen (a.s.)?' The man said, 'Yes, I mean the same thing.' Then Aban said, 'By Allah we do not

recognise the merits of the Sahaba (companions) except with their allegiance to Ameerul Momineen (a.s).'

Ishaaq bin Ammaar Sairafi Kufi

He was among the companions of Imam Ja'far Sadiq (a.s.) and Moosa bin Ja'far (a.s.). The traditionists have said about him that he was the chief companion and very pious. His brothers Yunus, Yusuf, Qais and Ismail were all from an eminent Shia Family. Ali and Ismail, the sons of his brother Ismail were known traditionists. A report says that, whenever Imam Ja'far Sadiq (a.s.) saw Ishaaq and Ismail – sons of Ammaar – he said,

Almighty Allah sometime combines this world and the hereafter for some people.

Ammaar bin Hayyaan say, 'I informed Imam Ja'far Sadiq (a.s.) about my son Ismail's doing good to me.' The Holy Imam (a.s.) said,

I always loved him, but now my love for him has increased.

The Ulema, however, regard Ishaaq bin Ammaar as 'Fatahyi' as Sheikh has explained in his book 'Sitt', and accordingly consider his traditions authentic. In the days of Sheikh Bahaaee (r.a.) they suppose Ishaaq bin Ammaar to be two persons, one the pious Imami, who is mentioned in Najashi's accounts, and the other 'Fatahyi' related in the history written by Sheikh. They, however, distinguished these two men from the names of their grandfathers. They called them Ishaaq bin Ammaar bin Hayyaan Imami and Ishaaq bin Ammaar bin Moosa 'Father'. So as regards the sources we should consider this distinction, so that we may know the real source. The Ulema, too, acted on this principle till the time of Allama Tabatabaaee Bahrul Uloom (a.r.). That distinguished scholar furnished data to show that Ishaaq bin Ammaar was one man, and that too he was pious and belonged to the Imami faith. Sheikh Allama Noori also is of the same belief as written by him at the end of his 'Mustadrakul Wasaael'.

Buraid ibne Muawiyah al-Ijli

His Kuniyyat is Abul Qasim. He was one of the reliable and highly respected close companions of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.). The Holy Imams (a.s.) had great respect for him. Imam Ja'far Sadiq (a.s.) said, 'The pegs of the earth, and the greatest learned men of religion, are four persons —Muhammad bin Muslim, Buraid bin Muawiyah, Lais bin al-Bukhtari Muradi and Zurarah bin Aa'yun.' Also the Imam (a.s.) said, 'Give the Mukhbiteen (Humble ones) the happy tidings of Paradise', and then he named these four persons. Then said he (a.s.), 'These four persons are of noble birth; they are trusts of Allah in the matters of lawful and unlawful acts. He died in the year 150 A.H. His son Qasim bin Buraid was also a godly man and was among the companions of Imam Ja'far Sadiq (a.s.).

Abu Hamza Sumaali

His name is Sabit bin Deenar. He was a truthful person, commanded respect and dignity and was among the devout sheikhs of Kufa. It is reported from Fazl bin Shazaan who said, 'I heard from a reliable man, who said that he had heard from Imam Reza (a.s.) that Abu Hamza Sumali was the Salmaan-e-Farsi of his time and it was for the reason that he had served the four of the Imams, Ali ibnul Husain (a.s.), Muhammad bin Ali (a.s.), Ja'far ibne Muhammad (a.s.), and for some time Moosa bin Ja'far (a.s).'

A report says that one day Imam Ja'far Sadiq (a.s.) sent for Abu Hamza. When he came to him the Holy Imam (a.s.) said,

I get comfort and relief whenever I see you.

It is said that Abu Hamza had a small daughter. She fell down on the ground and broke her hand. He showed her to the bone-setter, who said that her bone had got broken and needed bandaging. Seeing the condition of her daughter Abu Hamza shed tears. He wept and invoked Allah. When the bone-setter intended to bandage her, he saw no sign of her hand being broken. He looked at the other hand. That too had no defect. Then he said, 'This girl is all right. She had surely been cured through Abu Hamza's prayer.'

Abu Hamza died in 150 A.H. During the days of Abu Hamza's illness, Abu Baseer went to Imam Ja'far Sadiq (a.s.). The Imam (a.s.) asked him about Abu Hamza's welfare. Abu Baseer told him that he was lying ill. The Holy Imam (a.s.) said, 'When you go back to him, convey my salaam to him, and tell him that he would die on such and such a day.' Abu Baseer said to him, 'Let me be sacrificed to you. By Allah we had great affection for him, and he is of your Shias.' The Imam (a.s.) said, 'You are right.' Then he (a.s.) said, 'Whatever we wish for you is better for you.' Abu Baseer said, 'Your Shia is with you.' The Imam (a.s.) said, 'If he fears Allah and pins his faith on his Prophet (s.a.w.a.) and guards himself against sins, he shall be with us and in our ranks.'

Sayed Abdul Karim bin Taaos reports in his 'Farhatul Ghari' that one day Imam Zainul Aabedeem (a.s.) reached Kufa and entered the mosque. Abu Hamza Sumaali, who was one of the devout men and big personalities of Kufa, was there in the mosque. The Imam (a.s.) offered two units of Namaz there. Abu Hamza said that he had never heard a purer tone than his. He went near him to hear what he was reciting. He heard him reciting the well-known invocation from him. The Imam (a.s.) then stood up and left that place. Abu Hamza said that he followed him till the

'manaakh' of Kufa.[1] He saw there a dark-coloured slave and with him was a man with a camel. He said to the slave 'O slave! Who is this man?' He said, 'Did you not recognise him from his face and demeanour? He is Ali Ibnul Husain (a.s.).' Abu Hamza said that he threw himself at the feet of the Holy Imam (a.s.) and kissed them. The Imam (a.s.) with his own hands, raised Abu Hamza's head and said, 'Do not do that, O Abu Hamza! Prostration is not permissible before any one but Almighty Allah.' Abu Hamza said, 'O Son of the Prophet of Allah (s.a.w.a.)! Why have you come here?' He (a.s.) said, 'For what you have just seen; that is, for offering Namaz in the Kufa mosque. If the people know what merit it has, they will drag themselves on the ground like small children, that is, they would come however tedious for them it is to walk just like children, who are unable to walk, and they move on sitting.' Then he (a.s.) said, 'Do you wish to visit along with me the tomb of my grandfather Ali Ibne Abi Talib (a.s.).' Abu Hamza said, 'Yes.' Then he moved on and I was under the shade of his camel. He was narrating traditions to me till we reached 'Gharryyain' which was a white and luminous spot. He (a.s.) got down from his camel, and put his face, both sides, on that ground. He said to Abu Hamza, 'This is the grave of my grandfather, Ali Ibne Abi Talib (a.s.).' Then he (a.s.) recited the 'Ziarat', after which he (a.s.) departed from the tomb and set off to Medina and Abu Hamza returned to Kufa.

Abu Hamza used to visit the tomb of Ameerul Momineen (a.s.) and sit near it, while the Shia ulema (scholars of jurisprudence) gathered round him and collected treasure of knowledge from him.

[1] Place where camels are allowed to rest

Hareez bin Abdullah Sajastani

He is among the well-known companions of Imam Ja'far Sadiq (a.s.). He has written a number of books on prayers. One of them is 'Kitab-e-Salaat', which was relied upon by the companions and was commonly trusted by the people.

In the well-known tradition by Hammad it is narrated that he said to Imam Ja'far Sadiq (a.s.), 'I learnt by heart the book of 'Salaat' (Namaz) by Hareez.'

Hareez was a Kufi, but since he had to travel to Sajastan in connection with his trade, he became known as Sajastani.

In the time of Imam Ja'far Sadiq (a.s.) he drew his sword to kill the Khawarij of Sajastan. He is the man from whom Yunus Ibne Abdur Rahman has narrated a large number of traditions on 'Fiqh' (jurisprudence).

Humran bin Aq'yan Shibaani

He was the brother of Zurarah. He was among the close companions of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.). Imam Muhammad Baqir (a.s.) said to him, 'Our Shia in this world and the hereafter.' After Humran's death once Imam Ja'far Sadiq (a.s.) said about him, 'I swear by Allah that he died as a believer.'

It is related that when Zurarah was only a lad and had no hair on his face, he went to Hijaz and found the tent of Imam Muhammad Baqir (a.s.) in Medina. He entered that tent. There he saw a group of people sitting but the place for the presiding man was vacant. He however saw in a corner that a man was getting his hair cut. He thought to himself that may be he was Imam Baqir (a.s.). He went towards him and saluted him. He gave him the reply and Zurarah sat before him, and the barber was on his back side. The Imam (a.s.) said to Zurarah, 'Are you amongst the descendants of Aayan?' He said, 'Yes, I am Zurarah son of Aayan.' He (a.s.) said, 'I recognised you by your face resembling Aayan.' The Imam (a.s.) continued, 'Has Humraan come to perform Hajj?' Zurarah said, 'No, but he has sent you his salutation.' The Holy Imam (a.s.) said, 'He is one of the believers. I swear by Allah that he will never get astray. When you see him convey my salaam to him and tell him why he narrated to Hakam bin Ateebah the tradition ????? ?????????????????? ?????????????? (Innal Ausiyaa-a Mohaddasoon). The Executors have conversation with angels. Tell him not to narrate a tradition like this to Hakam and the people like him.' Zurarah said that he praised Allah.

According to another report Imam Ja'far Sadiq (a.s.) asked Bukair bin Aayon about Humran's affairs. Bukair said, 'He could not come to perform Hajj this year, although he had intense desire to see you, but he has sent his compliments to you.' The Holy Imam (a.s.) said, 'My Salaam is to you and to him. Humran is a believer. He is one of the people of paradise and will never get astray – never by Allah; never, by Allah; and don't say to him about this.' It is narrated that his name is present in the book of 'Ashaabe Yameen.'

A report says that once the companions of Imam Ja'far Sadiq (a.s.) were busy in religious dialogue before him and Humraan was silent. The Imam (a.s.) said to him, 'O Humraan! Why are you silent?' He said, 'O my master! I have taken a vow that I will not talk in the company in which you are present.' The Imam (a.s.) said, 'I give you permission to speak. Now speak.'

Yunus bin Yaqoob says that Humraan was well-versed in philosophy. Imam Ja'far Sadiq (a.s.) referred to Humraan that Syrian, who had come for a religious dialogue. That Syrian said to the Holy Imam (a.s.), 'I have come to argue with you and not with Humraan.' The Holy Imam (a.s.) said, 'If you subdue Humraan you subdue me.' Then that man put questions to Humraan and he gave replies. The man became exhausted and sadly ashamed. The Imam (a.s.) said to him, 'O Syrian! How did you find Humraan?' He said, 'His knowledge is perfect. Whatever question I put to him, he gave its reply.'

Traditions in praise of Humraan are in large number. Hasan bin Ali bin Yaqteen reports from his own chiefs that Humraan, Zurarah, Abdul Malik, Bukair and Abdur Rahman, the descendants of A'ayon were all righteous men. Four of them died during the time of Imam Ja'far Sadiq (a.s.) and they were included among the companions of Imam Muhammad Baqir (a.s.).

Zurarah lived till the time of Imam Moosa Kazim (a.s.) and saw him. It is said that Humraan is included among 'Tabe-een' because he narrates traditions from Abul Tufail Aamir bin Wasila and he was the last man from amongst the companions of the Prophet (s.a.w.a.) who died in that period.

Humraan also narrates traditions from Abdullah Ibne Omar whom the Sunnis regard as one of the companions of the Prophet (s.a.w.a.).

Sheikh Tabrasi (r.a.) in his 'Majma'ul Bayaan' in connection with the holy verse of chapter 'Muzzammil' of the Quran, 'Verily with Us are strong fetters and the flaming fire, the food that chokes'[1] says 'It is narrated from Humraan bin Aayan from Abdullah Ibne Omar that he heard from the Holy Prophet (s.a.w.a.) that a man recited this verse and hearing it the Prophet (s.a.w.a.) became unconscious.'

It is reported that whenever Humraan sat among the companions he always narrated traditions from Aal-e-Muhammad (a.s.) and if they narrated anything from a source other than Aal-e-Muhammad (a.s.) or through a tradition from Ahul Bait (a.s.) he rejected them straightaway. He used to do it three times; if they still differed with him he stood up and left the place.

The same thing has been reported about Sayed Humairi. Some of the virtuous men have said, 'We were sitting with Abu Omar and Ulaa' and had been talking among ourselves when Sayed Humairi came in and sat down. We were talking about farming and plants. After a short time Sayed stood up. We said to him, 'O Abu Hashim! Why did you get up?'

He said that he did not like to take part in any talk which does not relate to Prophet Muhammad (s.a.w.a.) and Aal-e-Muhammad (a.s.).

Humraan's sons Hamza, Muhammad and Aqbah were all traditionists.

[1] Surah Muzzammil (73), Verses 12, 13

Zurarah bin Aayan Shibaani

His dignity and exalted rank cannot be over-estimated. He was an embodiment of all virtues, high learning, knowledge of 'Fiqh' uprightnes and trust-worthiness. He was one of the companions of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.). It was from whom Yunus bin Ammaar narrated a tradition to Imam Ja'far Sadiq (a.s.) about inheritance, which he had reported from Imam Muhammad Baqir (a.s.). Imam Ja'far Sadiq (a.s.) said, 'We should not reject the tradition which Zurarah narrated from my father Imam Baqir (a.s.).' It is also reported that the Holy Imam (a.s.) said to Faiz bin Mukhtar, 'If you want to know tradition, take it from the man sitting here, pointing out to Zurarah.' Also the holy Imam (a.s.) said about Zurarah, 'If there were no Zurarah my father's traditions would have been lost.'

It has already been stated in the affairs of Buraid that Zurarah was one of the pegs of the earth and one of the most learned men of religion. A report also says that once Imam Ja'far Sadiq (a.s.) said to him, 'O Zurarah! Your name is included among the name of the people of Paradise without the letter Alif (A).' Zurarah said, 'Yes, let me be sacrificed to you! My name is Abd-e-Rabbah but I was called as Zurarah.'

Zurarah used to say, 'Every letter that I hear from Imam Ja'far Sadiq (a.s.) increases my belief.' It is reported by Ibn-e-Abi Omair, who was one of the distinguished scholars of the Shias, that one day he said to Jamil in Darraj, who was one of the greatest authorities in religious Jurisprudence and traditionists of Shias, 'How good is your company and how grand is the assembly of the learners.' He said, 'Yes, but I swear by Allah that before Zurarah we were nothing but like children in a school before their teacher.'

Abu Ghalib Zurari in his booklet, which he wrote for his grandson Muhammad bin Abdullah writes: It is said that Zurarah was a handsome man of bulky body and white colour. When he went for the 'Jamah' (Friday prayers he put on a 'Barnus'[1] on his head. On his forehead there were marks of prostrations. He had an Asaa (wooden staff) in his hand; people revered him for his impressive personality, stood in lines, fondly looked at his beautiful and imposing bearing, and observed perfect discipline in their talk, avoiding all quarrel and opposition in his presence. In fact no body had the power of subduing him in arguments except that his excessive prayers made him silent. The great Shia speakers were among his pupil. He lived for seventy (or ninety) years. The descendants of A'ayon had very many merits.

When the Holy Imam (a.s.) was martyred through poison Zurarah was lying ill and he eventually, died about two months or less after the Holy Imam's departure from this world. May Allah's Mercy be on him.

It should be known that Aayon's family is one of the noble families, and most of them were traditionists and authorities in 'Fiqh' (jurisprudence) and polemics. A large number of traditions and principles have been narrated from them.

Zurarah had several children. Among them were Roomi and Abdullah both of whom were authentic traditionists. Others were Hasan and Husain, for whom Imam Ja'far Sadiq (a.s.) had invoked and he wished them well.

Zurarah's brothers Humraan, Bukair, Abdur Rahman and Abdul Maalik were all men of distinction. We have already written about Humraan. Bukair was the man whom Imam Ja'far Sadiq (a.s.) remembered and whom he said, 'May Allah be merciful to him and indeed He has been merciful.'

His children and descendants were authorities in traditions. His tomb is situated outside the town of Aamghaan and is commonly known and frequently visited by people

Abdur Rahman bin Aayun was the man of whose uprightness all the distinguished scholars have testified.

Abdul Maalik bin Aayun was the man to whom Imam Ja'far Sadiq (a.s.) was very kind and whose tomb he visited along with his companions. He was an expert in the knowledge of stars. His son Zurair bin Abdul Malik was one of the reliable traditionists.

[1] A black wollen covering

Safwaan bin Mehraan Jammaal Asadi Kufi

He was a camel man and his Kuniyyat was Abu Muhammad. He was an eminent and a reliable man. He says that he asked Imam Ja'far Sadiq (a.s.) about his belief and faith about the Holy Imam (a.s.). The Imam (a.s.) said to him, 'May Allah be kind to you.'

He was the man who used to hire out his camels to Haroon Rasheed for Hajj travels. When he met Imam Moosa bin Ja'far (a.s.), the latter said to him, 'O Safwaan! Everything of you is quite good and handsome, except one thing, and it is your hiring out your camels to this man i.e. 'Haroon'. He said, 'I have not offered them for hire for any sinful purpose or a vain sport and play. He hired them out for travel to Mecca. Moreover I have not done it myself it is my slaves, who have done it.' The Holy Imam (a.s.) said, 'Do you not charge money from them?' He said, 'Why?' The Imam (a.s.) said, 'Do you not like them to exist so that you may receive fare from them.' He said, 'Yes.' The Imam (a.s.) said, 'If anybody likes their existence, he is one of them and he who is one of them shall go to the fire along with them.' Safwaan departed and sold all his camels. When Haroon came to know of the facts he said to him, 'I swear by Allah that had there been no friendship between you and me I would have killed you.'

Safwaan was the man, who narrated to us the 'Ziarat-e-Arbae'en'. [1] The Ziarat-e-Waaresa and the well-known 'Doa-e-Alqama', which is recited after 'Ziarat-e-Ashoora' have also been narrated by him from Imam Ja'far Sadiq (a.s.).

Safwaan brought Imam Ja'far Sadiq (a.s.) repeatedly from Medina to Kufa and with him he visited the holy tomb of Ameerul Momineen (a.s.). He was well acquainted with the tomb.

[1] Chehlum Ziarat prescribed for 20th of Safar of Imam Husain (a.s.)

Abdullah bin Abi Yafoor

He was a highly reliable and respected man. He is included among the companions of the Imams and one of the close associates of Imam Ja'far Sadiq (a.s.) and Imam Muhammad Baqir (a.s.). Imam Ja'far Sadiq (a.s.) loved him very much and was pleased with him as he (Yafoor) was a staunch supporter of his sayings and was very obedient to him. It is reported that once when he said to the Holy Imam (a.s.), 'By Allah! If you divide a pomegranate into halves and say this half is lawful and this half is unlawful.' I will bear witness that what you have declared lawful is lawful and what you have declared unlawful is unlawful the Imam (a.s.) said twice:

May Allay be merciful to you.

A report says that the Holy Imam (a.s.) said,

I did not find a single man who accepted so readily my exhortation and obeyed my orders, except as Abdullah bin Abi Yafoor. He was the man, who had pinned his faith on Imam Ja'far Sadiq (a.s.). It was he, to whom the Imam (a.s.) sent his salutation and whom he exhorted to narrate true traditions and pay off the credits. He, however, died in the time of Imam Ja'far Sadiq (a.s.) in the year of plague.

After the death of Yafoor, the Holy Imam (a.s.) sent a piece of writing to Mufazzal bin Omar. It contained high commendation and praises for Ibn e-Abi Yafoor, which prove how exalted his position was.

Imran bin Abdullah bin Sa'd Ashari Qummi his brother Esaa bin Abdullah

Both of them were eminent personalities of Qum and were among the friends of Imam Ja'far Sadiq (a.s.) who also loved them and had great regard for them. Whenever they came to Medina, the Imam (a.s.) was very courteous to them and inquired of them the welfare of their people, relations and associates. One day Imran came to Imam Ja'far Sadiq (a.s.), who was very pleased to receive him, and showed him his keen sympathy and asked him his affairs. When he stood up to take leave of him, the people present there asked the Holy Imam (a.s.), 'Who is this man, whom you treated with such kindness.' The Imam (a.s.) said,

He belongs to the family of nobles, that is, the people of Qum. He is the man, whom no tyrant can dare harm but Allah would tear him asunder.

A report says that one day the Holy Imam (a.s.) kissed between the two eyes of Esaa, and said, 'You are like one of our family members.'

Imran was the person, whom Imam Ja'far Sadiq (a.s.) once asked to pitch some tents for him. He did it. He pitched one tent for the Holy Imam (a.s.) one tent for the females and one tent for the males and one tent for the call of nature.

When Imam Ja'far Sadiq (a.s.) reached there with his family, he asked: 'What are these tents?' People told him that Imran bin Abdullah Qummi had pitched them for him. The Holy Imam (a.s.) entered there, called Imran and said to him, 'How much was spent on these tents?' Imran said, 'Let me be sacrificed to you; the cotton that has been used here is made by myself, and I have prepared all these tents for you with my own hand, and I offer them as gifts to your good-self and I should be pleased, if you accept them. And I have not used the money that you had sent me for this purpose.' Then the Holy Imam (a.s.) taking him by the hand said, 'I invoke Allah that He may send salutation on Muhammad and Aale Muhammad (s.a.w.a.) and that He may keep you and your progeny, under the shade of His Mercy on the day, when there would be no shade except His Shade.'

Imran's son Murzban was one of the traditionists and companions of Imam Abul Hasan al-Reza (a.s.). He is the author of a book. One day he came to the Holy Imam (a.s.) and said to him, 'I inquire of you about one very important matter for me: Am I included among your Shias?' The Imam (a.s.) said, 'Yes.' Again he said, 'Is my name in your records?' The Holy Imam (a.s.) said, 'Yes.'

Fozail bin Yasaar Basri

He was an eminent and a reliable man, and was one of the traditionists, authorities in jurisprudence and companions of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.). He was one of those whose knowledge of 'Fiqh' was unanimously acknowledged by the companions.

A report says that whenever Imam Ja'far Sadiq (a.s.) looked towards his face he said, 'One who wishes to cast his eyes at a man, who belongs to Paradise, should look towards this man.' He (a.s.) also said, 'Fozail is from among the companions of my father, and I am a friend of the man, who is a friend of my father's companions.' Fozail died during the time of Imam Ja'far Sadiq (a.s.). The man, who gave funeral bath to Fozail, reported to the Holy Imam (a.s.) that at the time of the bath Fozail laid his hands on his private parts. The Holy Imam (a.s.) said, 'May Allah show His mercy to Fozail. He is like one of our family members.'

Fozail's sons Qasim and Ulaa and his grandson Muhammad bin Qasim were all men of high position and were among the pious companions.

Faiz bin al-Mukhtar Kufi

He was one of the trusted tradition writers of Imam Muhammad Baqir (a.s.) Imam Ja'far Sadiq (a.s.) and Imam Moosa Kazim (a.s.). One day he insisted on Imam Ja'far Sadiq (a.s.) and emphatically requested him that he might tell him who would be his successor after him. The Holy Imam (a.s.) drew aside the curtain, which was hanging on a side of his room and went to the back of the curtain. He called Faiz also there. When Faiz reached there, he saw the Mosque (the place of worship) of the Holy Imam. The Imam (a.s.) offered 'namaz' there. Then he turned from the side of 'Qiblah' (Ka'bah). Faiz too sat facing him. Suddenly Imam Moosa Kazim (a.s.) entered there. At that time he was a child of five years. He had a whip in his hand. Imam Ja'far Sadiq (a.s.) made him sit down in his lap. He said to him, 'Let my father and mother be sacrificed to you what is this whip in your hand?' He said, 'I passed by my brother Ali. I saw him with this whip, with which he was beating the animals. I took it from him.' Then the Holy Imam (a.s.) said, 'O Faiz! Indeed the books of Abraham and Moses reached the Prophet of Allah (s.a.w.a.), who transmitted them to Ali (a.s.), in whom he had complete trust.' Then the Imam (a.s.) named all the imams, one after the other, till he (a.s.) said, 'And now that book is with me and for it I consider this son of mine worthy of trust, although he is of tender age. And here it is with me.' Faiz said that he knew what the Imam (a.s.) meant but he said to him again, 'Let me be sacrificed to you. I request you to be more clear on this point.' The Imam (a.s.) said, 'O Faiz! Whenever my father wanted his invocation to be granted, he allowed me to sit on his right side, and invoked Allah and I said 'Amen'! So his prayer was granted. And I too do the same thing with this son. It was only yesterday that we were remembering you.' Faiz said, 'I want to hear more from you.' The Imam (a.s.) said, 'Whenever my father went on a journey I was with him. When he wanted to lie down on his mount I brought my mount near his mount and stretched by hand for him to rest on, until he got up after a mile or two, and this son also does the same for me.' Faiz requested him to continue, and he (a.s.) added, 'I find in my son what Prophet Yaqoob (Jacob) had found in his son Prophet Yusuf (Joseph).' Faiz craved for more talk and the Imam (a.s.) said, 'He is the same Imam, about whom you have asked me. So acknowledge him as such.' Faiz then stood up and kissed his Holy head and prayed for him. Then he sought his permission to tell those facts to some of his people. The Holy Imam (a.s.) allowed him to tell them to his children, descendants, and friends. Faiz in that journey was

accompanied by his family. He told them what he had heard. All of them praised Allah. Among his friends Yunus bin Zubyan was there. When Yunus was informed of all that, he said that he would himself directly hear from the Holy Imam (a.s.). So he was very quick to manage to proceed to the Imam's (a.s.) house. Faiz also followed him. As soon as he reached his house, the Imam's (a.s.) voice was raised telling Yunus that Faiz had spoken to him such and such thing. Yunus said, 'I heard and obeyed.'

Lais bin al-Bakhtari

He is commonly known as Abu Baseer Muradi. Qazi Nurullah in his 'Majalis' says that according to Kitab-e-Khulasa his Kuniyyat was Abu Baseer and Abu Muhammad, and he was one of the traditionists of the two Holy Imam (a.s.), Imam Muhammad bin Ali al-Baqir (a.s.) and Ja'far bin Muhammad al-Sadiq (a.s.).

Imam Muhammad Baqir (a.s.) said in his praise, 'Let there be good tidings for those, who earnestly implore Allah for Paradise; and among them is Lais.'

It is narrated in 'Kitab-e-Khulasa' and 'Mukhtar-e-Kushi' from Jamil bin Durraaj, who said that he heard Imam Ja'far (a.s.) saying, 'Let there be good tidings for those, who sincerely implore Allah for Paradise, and these include Buraid bin Muawiyah al-Ijli, Abu Baseer Lais al-Bakhtari al-Muradi, Muhammad bin Muslim and Zurarah – they are the four nobles; they are Allah's Trusted ones for His ordinances for lawful and unlawful acts; without them the signs of Prophethood would have been disconnected.'

It is recorded in "Kitab-e-Kushi" that Abu Baseer was one of those, whose veracity has been unanimously acknowledged by the Shias, and whose 'Fiqh' (jurisprudence) is also accepted by all.

Abu Baseer is reported to have said, 'One day I went to Imam Ja'far Sadiq (a.s.). The Imam (a.s.) said to me, 'Were you present at the time of Albaa bin Duraa al-Asadi's death?' I said 'Yes'; and he (a.s.) informed me 'in that condition that you had stood surety for his going to Paradise. He also asked me to remind you of this fact.' The Holy Imam (a.s.) said that he (Albaa) was right. Then I began to weep and said to him, 'Let my life be sacrificed to you! What was my fault that I was not considered fit for such kindness; of course, I am enfeebled with age, have lost my eye sight, and have not been excluded from your august company?' The Holy Imam (a.s.) was so kind as to say, 'I stand surety for you also for your going to Paradise.' I said, 'I like you to make your distinguished fathers also stand surety for me', and I named them one after the other. The Imam (a.s.) said, 'I have made them your guarantor.' Again I said, 'I want you to make your illustrious grandfather also my guarantor' He said, 'I do that.' Again I made request to him that he (a.s.) might make Almighty Allah my guarantor. The Imam (a.s.) bent his head for a while, and then said, 'That too I have done.'

Sheikh Kashi (a.r.) narrates from Aqar Kufi that he said to Imam Ja'far Sadiq (a.s.), 'It often happens that we want to know the solution of some

of the problems. Whom should we ask then?' The Imam (a.s.) said, 'Let it be Asadi, that is, Abu Baseer, for you.' Sheikh Kashi (a.r.) towards the end of his Mustadrak says, 'Abu Baseer means Abu Muhammad Yahya bin Qasim Asadi, as is stated by Ali bin Abi Hamza, about whom the scholars have explained that he was the reporter of his book. And this Abu Baseer was a veracious man as is recorded in the 'Rijal' of Sheikh and 'Khulasa.' And Aqar Kufi was Abu Baseer's sister's son.

Muhammad bin Ali bin Nomaan Kufi

His Kuniyyat was Abu Ja'far. He was commonly known as 'Momin-e-Taaq' (the unique believer) and also as 'Ahwal' (squint-eyed). His opponents called him 'Shaitaan-ut-Taaq' (the unique Satan). He had a shop in Kufa at the place known as 'Taaq-ul-Mahaamil'. In his time spurious coins had been in circulation and no one could discover by looking at them that they contained base metal, but when they came in his hands he immediately knew it, and brought out its alloy. For this reason his opponents called him 'Shaitaan-ut-Taaq'. He was one of the known speakers and was the author of many books. Among them his book 'If'al la Taf'al' and his expostulation with Zaid bin Ali, and also his arguments with the Khawaary are all well-known. His dialogue with Abu Hanifa is also well-known. One day Abu Hanifa said to him, 'You Shias believe in 'Ra'jat' (Resurrection).' He said, 'Yes.' Abu Hanifa said, 'So give me 500 Ashrafis as loan, and on resurrection, when we return to the world, you may take your money back from me.' Abu Ja'far said, 'Bring me a guarantee that, when you return to this world, you return in the form of man. In that case I will give you the money for otherwise I fear that you may return in the form of a monkey, and I shall not be able to recover my dues from you.'

It is reported that when Imam Ja'far Sadiq (a.s.) passed away Abu Hanifa said to Momin-at-Taaq, 'O Abu Ja'far Your Imam is dead.' Momin said, 'If my imam is dead your Imam Satan does not die till the appointed time.'

A report in 'Majaalisul Momineen' says that one day Abu Hanifa was sitting in the company at his followers, when Abu Ja'far appeared from a distance and proceeded towards them. When Abu Hanifa caught sight of him, he said to his companions out of excessive hatred and ill-will that he had for him, 'Satan has come towards you.' Abu Ja'far heard these words, and when he came near them, he recited this verse to Abu Hanifa and his companions:

We have sent Satans against the disbelievers.[1]

It is narrated that when Zohaak, who was one of the Kharijites revolted in Kufa, and named himself Ameerul Momineen and called the people to his religion, Momin-ut-Taaq went to him. When Zohaak's companions saw him they pounced upon him and took him to their master. Momin-ut-Taaq said to Zohaak, 'I am well-versed in my religion, and I have heard that you possess, the quality of equity and justice. This prompted me to enter the fold of your companions.' Then Zohaak said to

his companions, 'If this man becomes our friend, our work will flourish.' Then Momin-ut-Taaq addressed Zohaak thus: 'Why do you revile Ali bin Abi Talib (a.s.) and consider his killing and murdering lawful?' Zohaak said, 'It is because he exercised his authority in the religion of Allah and, if somebody exercises authority in the religion of Allah his murder and aloofness from him is lawful.' Momin-ut-Taaq said, 'Now let me know the fundamentals of your religion, so that I may argue with you, and when I am subdued by your argument, I will join the fold of your companions. And in order to determine the merits and demerits of each one of us in the argument, it is advisable that an arbitrator be appointed, who may point out the error of the faulty and give his decision in support of the reasonable debater.' Zohaak pointed out to one of his companions and said, 'This man will be an arbitrator between you and me, as he is a highly learned man.' Momin-ut-Taaq said, 'Have you made this man an arbitrator to decide between us, when I have a dialogue with you about my religion and your religion.' Zohaak said, 'Yes.' Then Momin-ut-Taaq turned towards Zohaak's companions and said, 'Here is your master, who has appointed an arbitrator in the religion of Allah which is other than yours.' When Zohaak's companions heard that reasoning they beat Zohaak so much with lash and Scimitar that he succumbed to his injuries.

[1] Surah Maryam (19), Verse 83

Muhammad bin Muslim bin Biyan Abu Ja'far al-Tahaan al-Sharfi al-Kufi

He was one of the distinguished companions of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.). He was very close to them, and was one of the most devout, pious, and eminent jurists among the people of Kufa.

A report says that he stayed for four years in Medina in the company of Imam Muhammad Baqir (a.s.) and imbibed from him the knowledge of religious doctrines and beliefs. After him he learnt the essence of the religion from Imam Ja'far Sadiq (a.s.).

He is reported to have said that he had learnt thirty thousand traditions from Imam Muhammad Baqir (a.s.) and sixteen thousand traditions from Imam Ja'far Sadiq (a.s.).

It is also reported that a highly veracious traditionist Abdullah bin Abi Yafoor submitted to Imam Ja'far Sadiq (a.s.) that it was not always possible for him to approach him, and it often happened that some of his friends came to him and asked him some questions, which he could not answer. He wanted to know from the Holy Imam (a.s.) whom he should ask those questions. The Imam (a.s.) said, 'What hinders you from asking Muhammad bin Muslim. Verily he had gained knowledge from my father, who had great regard for him.'

Muhammad bin Muslim is reported to have said that one night he was lying on the roof of his house. He heard that somebody was knocking at his door. He called out, 'Who are you?' The voice said, 'I am a slave-girl, may Allah bless you.' He went to the edge of the roof and looked down. He saw a woman standing. When she saw him she said, 'My newly married daughter was pregnant. She was in labour, and died without giving birth to the child. The child is still moving in her womb. What should be done now? And what is the religious order in this behalf.' He said to her, 'O slave-girl of Allah! A similar question was only day asked of Imam Muhammad Baqir (a.s.), who said that a side of the deceased's belly be laid open and the child be brought out. Now do the same thing.' Then he said to her, 'O slave-girl of Allah! I am living a secluded life in this corner. Who directed you to me?' She said, 'I had gone to Abu Hanifa who is a man of opinion and speculation, to seek order from him. He said that he did not know anything about this problem. He said, 'go to Muhammad bin Muslim Saqafi, who will give you the correct answer to this question.' When he has given you the verdict, come to me again and inform me what he has told you.' Muhammad bin Muslim then asked

her to go and wished her well. Next morning when he went to the Mosque he saw that Abu Hanifa was sitting there, and was having discussion with his companions about the same problem. He was asking them the same question and wanted to give them the same reply from his own side, as he had known from him (Muhammad bin Muslim). From a side of the mosque Muhammad bin Muslim began coughing. Abu Hanifa said, 'May Allah forgives you, please leave us so that we may live for some time.'

Zurarah (r.a.) says that one day Abu Kareebah Azdi and Muhammad bin Muslim Saqafi went to Shareek Qazi of Kufa to give evidence in a certain case. Shareek looked at their faces for sometime, He read in them the signs of virtue, piety, and devoutness. He said, 'These are Ja'far is and Fatemis, that is, these two men are among the Shias of Imam Ja'far (a.s.) and Fatimah (a.s.), and have affiliation with that family,' upon this they began weeping. Shareek asked them the reason of their weeping. They said, 'It is because you have counted us among the Shias and have supposed us to be a part of those people, who are not content to make us their brothers, because of what they see of our lack of virtue and piety. You have connected us to him who would not like to admit the people like us among his Shias. And if he is good enough to accept us it is very generous and kind of him to do so.' Shareek smiled and said, 'I wish if a man is born in this world he should be born like you people.'

It is reported that Muhammad bin Muslim was a wealthy and dignified man. Imam Muhammad Baqir (a.s.) said to him, 'O Muhammad! Be meek and humble. So he took up a bag full of dates in Kufa, and holding in his hand a pair of scales, sat on the door of the mosque, began selling the dates. His clansmen gathered near him, 'This action of yours is insulting to us.' He said, 'My master has ordered me to do a thing, which I cannot refrain from.' They said, 'If you are obliged to earn money, you may take a shop and sell flour.' They provided him with a grindstone and a camel, so that he could grind wheat into flour and sell it, Muhammad accepted it, and for that reason he was called tahhaan. He died in 150 A.H.

Mo'aaz bin Kaseenul Kisa'ee al-Kufi

He was one of the exalted companions of Imam Ja'far Sadiq (a.s.) and most trusted one, who cited traditions in support of the Imamate of Imam Moosa Kazim bin Ja'far (a.s.), from the latter's father (a.s.).

He used to sell cotton. When he gave up earning Imam Ja'far Sadiq (a.s.) asked the people about him. They told him that he had given up his trade. The Imam (a.s.) said,

Giving up earning is Satan's action. One who gives up trade and earning, loses two third of his wisdom.

It is also related that when Mo'aaz cast his eyes at the place of Arafat and saw there a large number of people who had come for Hajj, he reached Imam Ja'far Sadiq (a.s.) and said to him, at of wonder, 'Of course, such a large number of people have come here!' The Holy Imam (a.s.) cast a glance at those people and asked him to be near him. Then he (a.s.) said to him,

By Allah, there is no Hajj for anybody except you. By Allah, Allah does not accept anybody's Hajj but yours.

Mu'alla bin Khunais

He was a cloth-merchant of Kufa and a deputy of Imam Ja'far Sadiq (a.s.). It appears from reports that he was among the saints and was one of the people of Paradise. Imam Ja'far Sadiq (a.s.) loved him very much. He managed the household affairs of the Holy Imam (a.s.). Sheikh Toosi (r.a.) in his Kitab-e-Ghaibat says that Mu'alla bin Khunais always praised the Holy Imam Ja'far Sadiq (a.s.). He was one of those who looked after the affairs of the Holy Imam (a.s.). It was for this reason that Dawood bin Ali killed him.

Abu Baseer says that, when Dawood bin Ali killed Mu'alla and hanged him on the gibbet, Imam Ja'far Sadiq (a.s.) felt it seriously and was much grieved at it. He said to Dawood, 'Why did you kill my deputy and wakil, who managed my house-hold affairs. By Allah he was more dignified than you before Allah.' Also he said, 'Let it be known to you that I swear that he has entered Paradise.'

It appears from the various reports that when Mu'alla was killed Imam Ja'far Sadiq (a.s.) was in Mecca. When he came back from Mecca, he went to Dawood and said to him, 'You have killed a man who belonged to Paradise.' He said, 'I did not kill him.' The Imam Ja'far Sadiq (a.s.) asked him who had killed him. He replied that it was Seeraafi, who had killed him, and Seeraafi was in his (Dawood's) Police Force. In retaliation Seeraafi was killed. Mu'attib says, 'That night Imam Ja'far Sadiq (a.s.) had been offering prayers (namaz) and towards the end of the night he cursed Dawood bin Ali. Allah be my witness that he had not yet raised his head from prostration, when I heard cries of wailing. People said that Dawood bin Ali had died.' The Holy Imam Ja'far Sadiq (a.s.) said,

Verily I invoked Allah and He sent towards him an angel, who struck him in his head with a spear, which cut his brain.

Sheikh Kulaini (r.a.) and Toosi (r.a.) relate on reliable authority from Waleed bin Sabeeh that a man approached Imam Ja'far Sadiq (a.s.) and claimed some loan, which he had given to Mu'alla bin Khunais, and said that Mu'alla had taken away his right. The Imam (a.s.) said, 'Your right was taken away by the man, who killed him.' Then he (a.s.) ordered Waleed to get up and pay off the man's claim and added, 'I want to make Mu'alla's skin cool, although it is already cool; that is the heat of hell has not reached him.' Also Kulaini (r.a.) quotes Waleed bin Sabeeh as saying: One day I had the blessing of a visit to Imam Ja'far Sadiq (a.s.). He (a.s.) put before me some pieces of cloth and said, 'O Waleed! Fold

this cloth up.' The Holy Imam Ja'far Sadiq (a.s.) had some pieces of cloth, which he had unfolded. Now he asked me to fold them over and compact them. I stood up before him and he (a.s.) said, 'May Allah show His mercy to Mu'alla bin Khunais.' I thought the Holy Imam (a.s.) likened my standing before him to Mu'alla's standing. Then he (a.s.) said,

May we be protected from this world which is a house of curse. Allah Almighty made His enemy overpower His friend.

Kulaini (r.a.) also reports from Uqabah bin Khalid that he said, 'Mu'alla, Usmaan bin Imran and I had the honour of going to Imam Ja'far Sadiq (a.s.). As soon as he (a.s.) saw us he (a.s.) said,

Welcome! Welcome! These are the faces, who love us, and we love them. May Allah settle you with us, in this world and the hereafter.

Hisham bin Muhammad bin as-Saaeb Kalbi Abu Munzir

He was a famous scholar, well-versed in the knowledge of History and genealogy. He was one of the prominent scholars of our religion. He said that he had developed a great defect in him. It was that he had forgotten all his knowledge. He said, 'I went to Imam Ja'far Sadiq (a.s.). He made me drink knowledge in a bowl. As soon as I drank that bowl, all my knowledge returned to me.' Imam Ja'far Sadiq (a.s.) was very kind to him, and made him sit just near him, and talked with him with a smiling face and happy tone. He compiled a large number of books dealing with genealogy, victories, condemnation of faults, internecine wars, etc. He is the same man who is known as 'Kalba Nasaabah'. His father Muhammad bin Sa'eb Kalbi Kufi was among the companions of Imam Muhammad Baqir (a.s.). He was one of the scholars and was the author of commentary. Samaani has confirmed this fact and has praised him.

Yunus bin Zibyaan Kufi

He was one of the traditionist companions of Imam Ja'far Sadiq (a.s.), although Fazal bin Shazaan has called him a liar, and Najjashi too has said that he is of weak ancestry and his reports are not worth being relied upon.

Ibn-e-Ghaza'eri says that he was a Ghaali, a liar and a fabricator of traditions. But our Sheikh (May Allah perfume his grave) at the end of his 'Mustadrak,' proves with cogent reasoning his virtuous character, steadfastness, grand position, absence of fanaticism, and cites a large number of reports in support of his view. Among them is the remark of Imam Ja'far Sadiq (a.s.) about him. He (a.s.) said,

May Allah show His mercy to him and provide him with a house in Paradise. I swear by Allah that he was safe in relating traditions.

Imam Ja'far Sadiq (a.s.) also taught him the 'Ziarat' (prescribed salutation) for Imam Husain (a.s.) which Sheikh has recorded in 'Yab' and Ibn-e-Qoolwayh in 'Kaamil'. The Holy Imam (a.s.) also taught him the famous Do'a (invocation), which is recited in Najaf and which begins thus:???????????? ???? ?????? ????? ?????????? . It is contained in all the books of 'Ziarat.' The Imam (a.s.) also taught him that 'Oozah' (talisman) which is useful in eye troubles.

Part 6
Some of the Distinguished Companions
of Imam Moosa Kazim (a.s.)

Hammaad bin Esaa Kufi Basri

Hammaad bin Esaa Kufi Basri was a companion of several Imams (a.s.). He lived during the age of four Imams (a.s.). He died during the time of Imam Muhammad Taqi (a.s.) in 209 A.H. He was very cautious, and took special care to relate traditions. He said that he had heard seventy traditions from Imam Ja'far Sadiq (a.s.), but since he felt doubt about the actual wordings of some of the traditions he curtailed the number of those traditions to twenty.

Hammaad was the man, who had begged Imam Moosa Kazim (a.s.) to pray to Allah to provide him with a house, wife, children and servants and that he may perform Hajj every year. The Holy Imam (a.s.) said, 'O Lord! Bless Muhammad and his Aal (family), and give him (Hammaad) house, wife, children, servants, and let him perform Hajj 50 times.' All those things were bestowed upon him and he performed Hajj fifty times. When he wanted to perform the 51st Hajj and went to the Valley of 'Qanaat' to perform 'Ghusl-e-Ehraam' (Bath for Ehraam), he was drowned in the river. His tomb lies on the river side.

Abu Abdillah Abdur Rahman bin al-Hajjaaj

Abu Abdullah Abdur Rehman bin al-Hajjaaj al-Bajali al-Kufi, was a cloth merchant and a very honest and dignified man. He was the teacher of Safwan bin Yahya, and was among the companions of Imam Ja'far Sadiq (a.s.) and Imam Moosa Kazim (a.s.). He also met Imam Reza (a.s.). He was the wakil of Imam Ja'far Sadiq (a.s.). He died during the time of Imam Reza (a.s.) with faith in him. It is said that Imam Reza (a.s.) had testified to his going to Paradise.

Imam Ja'far Sadiq (a.s.) is reported to have said to him,

Talk to the people of Medina, verily I love to see people like you among my Shias.

As regards the report from Abul Hasan (a.s.) who said about Abdur Rahman Hajjaaj 'he is heavy on heart' perhaps it means that he was heavy on the heart of the enemies, or that sometimes he felt heaviness in his heart, or that his heaviness was due to his name, as Abdul Rahman was the name of Ibn-e-Muljim, and Hajjaaj was the name of Hajjaaj bin Yusuf Saqafi, and admittedly the names of the enemies of Ameerul Momineen (a.s.) are, before the Ahlul Bait of the Holy Imam (a.s.), rather before all his Shias and friends, quite disgusting. Sibt Ibn-e-Jouzi in his 'Tazkerah' says in connection with the children of Abdullah Ibn e-Ja'far bin Abi Talib that no one among the Bani Hashim named his son Muawiyah except Abdullah bin Ja'far. When, however, he gave this name to his son, Bani Hashim left him and did not talk with him till he died.

It should however, be clearly noted, as has been said above, that the name Abdur Rahman is offending and loathsome to the Shias of Ameerul Momineen (a.s.) but this name is pleasing to the enemies of the Holy Imam (a.s.).

Masrooq is reported to have said, 'One day I was sitting with Humaira (i.e. Ummul Momineen Ayesha). She was narrating traditions to me. Suddenly she called her slave, who was black-skinned and she addressed him by the name Abdur Rahman. When the slave came to Humaira, she turned towards me and said, 'Do you know why I have named this slave Abdur Rahman?' I said 'No.' She said, 'It is because of my love for Abdur Rahman bin Muljim.'

Abdullah bin Jundab Bajali Kufi

He was an honest and highly respected man. He was very devout. He was one of the companions of Imam Moosa Kazim and Imam Reza (a.s.) and he was their wakil. Sheikh Kashi (a.r.) reports that Imam Reza (a.s.) swore that he was pleased with him, and so were the Prophet (s.a.w.a.) and Almighty Allah. Also the Holy Imam (a.s.) said,

‘Abdullah bin Jundab is one of the ‘Mukhbeteen’ that is those about whom Almighty Allah has said,

Give the good tidings to the modest and humble people, whose hearts are in great fear and awe of Allah, when Allah is mentioned, and they are forbearing on what befalls them.[1]

Ibrahim bin Hashim is reported to have said, ‘I saw Abdullah bin Jundab staying in ‘Arafat’, I did not find anyone better than him. He constantly raised his hands towards the sky and tears rolled down his cheeks and fall on the ground. When the people had performed their ‘Wuqoof’ (the ritual of stay in Arafat), I said to him, ‘I did not find anybody’s ‘wuqoof’ as good as yours.’ He said, ‘I swear by Allah that I did not pray to Allah but for my brothers in faith, because I have heard from Imam Moosa Kazim (a.s.) that if someone prays for his brothers in faith in their absence, a voice comes to him from ‘Arsh’ that he would be recompensed hundred thousand times as much as he has prayed for them. So I did not like to deprive myself of one hundred thousand invocations of the angels, which are certainly accepted, for one invocation of mine, of which I was not sure that it would be accepted or not.’

The pact which he made with Safwaan bin Yahya will be related in the account of Safwan among the companions of Imam Reza (a.s.).

He was the man to whom Imam Moosa Kazim (a.s.) wrote the well known ‘Doa-e-Sajdah’ beginning which exists in ‘Misbah-e-Toosi’ and other books.

It is reported that once Abdullah bin Jundab made a petition to Imam Reza (a.s.) and wrote to him, ‘Let me be sacrificed to you! I have become too old and weak to perform many of those acts which I had the strength to do, and which I so much love. Let me be sacrificed to you! I wish you may teach me some words which may place me nearer Allah and increase my wisdom and knowledge.’ In his reply the Holy Imam (a.s.) asked him to recite frequently these words: Bismillaahir Rahmaanir Raheem Laa Hawla wa laa Quwwata illaa Billaahil A’liyyil A’zeem.

In ‘Tohaful Uqool’ a long exhortation has been reported from Imam Ja’far Sadiq (a.s.). It was made to Abdullah bin Jundab, and it contains

very useful admonitions. In short, the rank of Abdullah bin Jundab was too high to be stated. A report says that, after his death, Ali bin Mehzyar (a.r.) was appointed Imam's wakil in his place.

[1] Surah Hajj (22), Verse 35

Abu Muhammad Abdullah bin al-Mughirah Bajali Kufi

He was one of the reliable jurists among the companions of the Holy Imam (a.s.). In fact he had no parallel in respect of his dignity, honesty and piety. He narrated traditions from Imam Reza (a.s.). Sheikh Kashi (a.r.) says that he was a well-informed man, and had turned towards truth.

He is reported to have said, 'I knew the truth and I performed Hajj in that condition. When I went to Mecca, I felt something agitating in my mind. So I made up my mind to seek help from Allah. I therefore invoked Allah that He knew my desire and intention, and I wished He might guide me to the best of religions. It then struck me that I should go to Imam Reza (a.s.). I went to Medina and stood at the door of the Holy Imam (a.s.). I asked his slave to tell his master that a man from Iraq was standing at his door. Then I heard his (a.s.) voice saying: 'Come in, Abdullah bin Mughirah!' I went in. As soon as he (a.s.) saw me, he (a.s.) said to me, 'Allah has granted your prayer and has guided you to his religion.' I said to him (a.s.), 'I bear witness that you are Allah's proof on me and Ameenullah (Allah's Trust) over the people.'

Abdullah bin Mughirah was one of the companions of many imams. It is said that he was the author of thirty books. Among those books are the book of 'Wuzu' (ablution) and the book of 'Salaat' (prayers).

It is reported from 'Kitab-e-Ikhtesaas' that when he wrote history, he promised his friends that he would read out the book to them in one of the corners of Masjid e-Kufa. Abdullah bin Mughirah had a brother, who was against his religion. When Abdullah bin Mughirah's companions assembled to hear the book, his brother also came there, and sat down. Abdullah, seeing his brother, asked his companions to disperse that day. His brother asked him where they were going he had himself come for the some purpose for which they had come. Abdullah said, 'Why have they come?' He said, 'O brother! I saw in dream that the angels had come from the sky'. I asked why the angels were coming, I heard somebody saying that they had come to hear the book written by Abdullah bin Mughirah. 'So I also have come out for the same purpose and now I repent for my opposition to Allah.' Then Abdullah felt delighted.

Abdullah bin Yahya al-Kahili al-Kufi

He was the brother Ishaq. Both of them were tradition-writers of Imam Ja'far Sadiq and Imam Moosa Kazim (a.s.). Abdullah had won the respect of Imam Moosa Kazim (a.s.) who recommended him to Ali bin Yaqteen, and asked him to give him a guarantee for the maintenance of Kahili and his people, so that the Holy Imam (a.s.) guaranteed paradise for him. Ali accepted it, and he constantly used to provide them with food, money, and all the necessities of life. His endowments were so plentiful that Kahili and his kinsfolk could not spend it; they were quite satiated till Kahili died.

Before his death Kahili went to perform Hajj. He visited Imam Moosa Kazim (a.s.). The Holy Imam (a.s.) said to him, 'Do good actions this year, that is, you should pay special attention to your good actions; verily your death is near.' Kahili began to weep. The Imam (a.s.) said, 'Why do you weep?

He said, 'It is because you have given me the news of my death.' The Holy Imam (a.s.) said, 'You have the happy tidings that you are among our Shias, and it is all good for you.' The reporter said that, after this, he lived for a short time and died.

Ali bin Yaqteen

He was a Kufi by birth; but he resided in Baghdad. He was a true and respectable man and was one of the great and favourite companions of Imam Moosa Kazim (a.s.). His father Yaqteen was one of those prominent men, whom the Abbasids had called to their side. He was in a miserable plight during the time of the Omayyad caliph Marwanul Hemaar. Marwan was in search of him, and so he fled away from his native place and was living in hiding. In the year 124 A.H. his son Ali was born in Kufa. Yaqteen's wife with her two sons – Ali and Obaid – by Yaqteen also fled away to Medina. They remained hidden until Marwan was killed, and the Abbasside came into power. Then Yaqteen came out of the hiding and his wife too, with her sons, came back to her native place Kufa. Yaqteen took service with the Abbasside caliphs Saffah and Mansoor, and in this condition he professed the Shia religion and had faith in Imamate. And so were his sons. Every now and then he used to send gifts to Imam Ja'far Sadiq (a.s.). People spoke ill of Yaqteen to Mansoor and Mehdi, but Almighty Allah kept him safe from their mischief and harm. Yaqteen lived for a long time and died in 185 A.H.

Yaqteen's son Ali was held in great respect and high esteem by Imam Moosa Kazim (a.s.) who had guaranteed Paradise to him. In some traditions it is stated that the Holy Imam (a.s.) said,

I guarantee that fire shall never touch Ali bin Yaqteen.

Dadwarqi is reported to have said, 'On the day of 'Nahr' that is Eid-e-Qurban, I had the good fortune to be present with Imam Moosa Kazim (a.s.). The Holy Imam (a.s.) took the initiative and said,

When I was staying in Arafat, no one come to my mind except Ali bin Yaqteen, and I was constantly remembering him, till I completed my performances.

A report says that Ali, during the days of his childhood, went to Imam Ja'far Sadiq (a.s.) along with his brother Ali. The Holy Imam (a.s.) asked the child to be brought near him. So he went to him. The Imam (a.s.) took him in his arms and prayed for his welfare. There are a large number of traditions about virtues of Ali bin Yaqteen.

Once when Imam Moosa Kazim (a.s.) mentioning his own sufferings and severe trials owing to his company and association with Haroon ar-Rashid said;

O Ali! There is a vicegerent of Allah with the vicegerents of the tyrants so that He may save his loved ones from oppression through him, and you are one of them.

Allama Majlisi (a.r.) reports in his book 'Behaar' from 'Kitab-e-Uyoon-ul-Mojizaat' that once Ibrahim Jammaal who was one of the Shias, desired to meet Ali bin Yaqteen. Since Ibrahim was a camel driver and Yaqteen was the Vizier (minister), it was apparently not appropriate to the dignity of Ali bin Yaqteen to grant access to Ibrahim, so he did not allow him to see him. It so happened that the same year Ali bin Yaqteen went to perform Hajj. When he reached Medina he desired to see Imam Moosa Kazim (a.s.). The Holy Imam (a.s.) refused access to him. The next day Ali saw the Holy Imam (a.s.) outside his house, and earnestly said to him, 'O my master! What was my fault that you did not let me in?' The Imam (a.s.) said, 'It was because you did not let your brother Ibrahim Jammaal in, and Allah Almighty refuses to accept your 'Sa'ee' (Hajj performance) until Ibrahim has pardoned you.' Ali said to the Holy Imam (a.s.), 'O my Master! How can I meet Ibrahim at this time? I am in Medina and he is in Kufa.' The Imam (a.s.) said, 'When darkness prevails, go alone to Baqee without your companions and slaves knowing it. You shall see there a geared up camel. Ride that camel and go to Kufa.' When it was night, Ali went to Baqee and rode the same camel. In a short time he reached the door of Ibrahim Jammaal's house. He let the camel sit there and himself knocked at Ibrahim's door. Ibrahim asked him who he was. He said that he was Ali bin Yaqteen. Ibrahim asked him what Ali bin Yaqteen had to do at his house. Ali asked him to come out as he had an important business with him and earnestly appealed to him or to let him in. When, however, he went in he said, 'O Ibrahim! My Master has refused to accept my performance of Hajj unless you have forgiven me.' He said, 'May Allah forgive you.' Then Ali bin Yaqteen put his face on the ground and appealed to Ibrahim in the name of Allah to put his foot on his face, and rub it with his foot. Ibrahim refused to do it. Ali solemnly appealed to him to do it. Then Ibrahim put his foot on Ali's face and rubbed it with his foot, and Ali said, 'Allaahumma Ash-had! (O Lord! Bear witness to it).' Then he came out, and rode the camel, and returned to Medina the same night. He allowed the camel to lie on the door of Imam Moosa Kazim (a.s.)'s house. At that time the Holy Imam (a.s.) permitted him to get in, and see him. It was then that his request was granted. This tradition shows what the rights of our brothers are.

Ali bin Yaqteen was an officer of high rank in the court of Haroon ar-Rashid. As he was an ardent adherent of Imam Moosa Kazim (a.s.) he used to send precious gifts to the divine leader occasionally. Once upon a time Haroon presented him with a royal robe of black velvet studded with flowers of gold wires. Ali bin Yaqteen sent this robe along with

other gifts to the Holy Imam (a.s.) who accepted other things but returned the robe with the message: 'Preserve this robe with care because it will save your life one day.'

At that time Ali could not discern the prudence of the Imam's message but kept the robe safely in a box. Some days passed without any serious happening but one day Ali grew angry with his servant and drove him away from his house. The disloyal servant at once ran away to Haroon and complained that his master had sent the regal robe to Imam Moosa Kazim (a.s.) and he was a firm believer in imamate. Haroon's anger knew no bounds. He at once ordered his sepoy to capture Ali bin Yaqteen. When the captive officer was brought to the court, the king thundered: 'Where is that robe I had gifted to you?'

Ali bin Yaqteen calmly said: 'I have that robe in my home.' The cool and collected disposition of Ali added fuel to the fire. 'I will at once sentence you with capital punishment, roared Haroon.

'O Caliph, I am just presenting that robe to you,' pleaded Ali. Then he turned to a man and said: 'Go to that room of my house and bring the box lying there to the court.'

The man went to the house of Ali and brought a sealed box. Ali broke the seal and taking the robe from it produced it before the angry caliph. Haroon's temper was pacified thereafter, in a pleasing mood he assured Ali: 'From today I would not give ear to any complaint against you.' Then the Caliph presented many gifts to Ali and ordered the sepoy to punish the slanderer with a thousand strokes of lashes. Five hundred stripes finished the life of that perfidious servant.

Ali bin Yaqteen is reported to have said: 'Once I was involved in a controversy regarding the proper method of performing ablution (Wuzoo), so I wrote to Imam Moosa Kazim (a.s.) to direct me the proper method of ablution.' The reply I received was a strange one. Imam (a.s.) had written:

As soon as you receive this letter, begin to perform wuzoo in this manner first gargle your mouth three times, then draw water in your nose three times, then wash your face three times soaking your beard thoroughly, then wipe your head all over plus your ears inside and outside. Then wash your feet thrice. Do as I have written to you and never go against my command.'

I was amazed to read this letter but I understood that there must be some precautionary step in the directions given by Imam (a.s.). From that day I began to perform wuzoo as directed in that letter of the Holy Imam (a.s.).

People were continually slandering him before Haroon ar-Rashid so one day he told them: 'I have heard enough complaints against Ali bin Yaqteen, now I shall myself spy on him and see how he performs wuzoo.

According a pre-engineered plot Haroon secretly spied on me but he saw that my method of performing wuzoo was the same as that of the Abbasids. Haroon's doubts were thus dispelled. He at once appeared before me and said, 'How jealous are the slanderers who call you a Razi. When I saw your performing wuzoo I became sure that you are one of our own men.'

Ali bin Yaqteen then received a letter in which the Holy Imam (a.s.) wrote:

Now you may change your mode of wuzoo to the former method which you used to observe and that is the method commanded by Almighty Allah.[1]

Abdullah bin Yahya Kahili is reported to have said, 'I was present with Imam Moosa Kazim (a.s.) when Ali bin Yaqteen happened to come in. Then the Holy Imam (a.s.) turned towards his companions and said, 'If anyone is delighted to see a man from amongst the companions of the Holy Prophet (s.a.w.a.) he should look at this man, who is inclined to come in.' Then one of the companions said, 'So it means that Ali bin Yaqteen is among those, who will go to Paradise.' The Holy Imam (a.s.) said, 'Yes, I bear witness to the fact that he is among those who will go to Paradise.'"

It has already been stated above that Ali bin Yaqteen gave financial support to Abdullah bin Yahya Kahili and his family on the order of Imam Moosa Kazim (a.s.). Ali bin Yaqteen died in 180 A.H. when the Holy Imam (a.s.) was In prison. Some reporters say that he died in 182 A.H.

[1] Aalamul Waraa, page 120 and Manaqib, Vol. 5, page 58

Mufazzal bin Omar Kufi Ja'fi

Sheikh Najjashi and Allama call him a pervert and a bad reporter of traditions. Sheikh Kashi (a.r.) has cited traditions with his praise as well as in his condemnation. In Mufid's *Irshaad* there is a passage, which points to the same meaning. From Sheikh's '*Kitab-e-Ghaibat*', it appears that he was trusted upon by the Holy Imams (a.s.) and was liked by them. The fact that he was one of the vakils (representatives) of Imam Ja'far Sadiq and Imam Moosa Kazim (a.s.) also proves his high position and truth worthiness. Kaf'ami also counts him as one of the trusted ones of the Holy Imams (a.s.).

A report in *Kafi* says that once there occurred a dispute and quarrel between Abu Hanifa and his son-in-law about some inheritance. Mufazzal happened to pass by them. When he saw them quarrelling he took them to his house and brought about peaceful agreement between them on four hundred dirham, and he himself paid that money, and said that the money did not belong to him but Imam Ja'far Sadiq (a.s.) had kept it with him, so that, when there was some dispute between two Shias, he Mufazzal might make peace between them and pay the settled amount from the Holy Imam (a.s.)'s money. It may be noted that Abu Hanifa was regarded as a Shia because he followed the Islamic law as interpreted by the Holy Imams of the Ahlul Bait (a.s.).[1]

Muhammad bin Sinaan reports that Imam Moosa Kazim (a.s.) said to him,

O Muhammad! I have love for Mufazzal and he is the source of comfort to me, and you are the source of love and comfort to Imam Reza and Imam Muhammad Taqi (a.s.).

Moosa bin Bakr reports that, when the news of Mufazzal's death reached Imam Moosa Kazim (a.s.), he said,

May Allah show His Mercy to him; after my father's demise, verily he was the source of comfort to me.

It is reported in *Behaar* from '*Kitab-e-Ikhtesaas*' that Abdullah Ibn-e-Fazl Hashmi said, 'I was present with Imam Ja'far Sadiq (a.s.) when Mufazzal bin Omar came in. When the Holy Imam (a.s.) saw his face, he laughed and said, 'Come near me, O Mufazzal! I swear by my Creator that I love you and I love him who loves you. If all my companions had known what you know, two persons would not have differed with each other.' Mufazzal said, 'O the son of the Prophet of Allah! I think you have given me a place higher than my stage.' The Imam (a.s.) said to him, 'I have given you the status which Allah has fixed for you.' Then

Mufazzal said, 'O son of the Prophet of Allah! What is the position of Jabir bin Yazeed according to you?' The Imam (a.s.) said, 'It is just like Salmaan's position before the Holy Prophet (s.a.w.a.).' Again Mufazzal asked, 'What is the status of Dawood bin Kaseer Riqqi before you?' The Imam (a.s.) said, 'It is like Miqdaad status before the Holy Prophet (s.a.w.a.).'

The narrator continues to say, 'Then the Holy Imam (a.s.) turned towards me and said, 'O Abdullah bin Fazl! Verily Allah Almighty created us from His Exalted Light and dipped us into His Mercy, and created your souls from us, so we are fond of and inclined towards you, and you are fond of, and inclined to us. I swear by Allah that if the people of the East and the West try to add a single person to our Shias or reduce a single person from them, they cannot do it. And verily they are recorded with us with their names, their father's names, their families, and their pedigrees. O Abdullah bin Fazl! If you like I point out to you your own name in our 'Saheefa' (book).' Then he (a.s.) asked for the 'Saheefa'. He (a.s.) opened it, and I saw that it was white and seemed quite blank. I said, 'O son of the Prophet of Allah! I do not find any writing in this book.' The Holy Imam rubbed his hand on it; I and I saw the writing on it. I saw my own name written at the end of it. Then I performed 'Sajda-e-Shukr' (prostration of thanks) to Allah.

Our Sheikh at the end of his 'Mustadrak' has given an elaborate account of Mufazzal's affairs, and given replies to the reports about allegations against him. One who goes through his 'Tauheed-e-Mufazzal', which Imam Ja'far Sadiq (a.s.) has commented upon, will know how great respect the Holy Imam (a.s.) had for him, and that Mufazzal had the capacity to imbibe the knowledge of the Holy Imam (a.s.).

'Tauheed-e-Mufazzal' is a highly exalted book, about which Sayed Ibn-e-Taaos (r.a.) said, 'Whoever goes on a journey should keep it with him', and in 'Kashful Muhajjah' he exhorted his son that he should look into it. Allama Majlisi (a.r.) has translated that book into Persian, so that the common people may benefit by it. In his 'Tohaful Uqool' after the chapters dealing with the preaching of the Holy Imams (a.s.), he added a chapter about the preaching of Mufazzal bin Omar. He quoted excellent admonitions from him most of which Mufazzal had narrated from Imam Ja'far Sadiq (a.s.).

[1] 'Imam Abu Hanifa' by Sayed Muhammad Baqar Shams, Karachi

Abu Muhammad Hisham bin al-Hakam Moula Kanda

He was one of the greatest philosophers, and most intelligent man of erudition. He constantly used to preach the imamiya faith with his sincere and unbiased thinking, based on reasonable and logical grounds. He was born in Kufa. He had affiliations with Wasit. He carried on his trade in Baghdad. In the later part of his life, he migrated to Baghdad. He narrated traditions from Imam Ja'far Sadiq and Imam Moosa Kazim (a.s.). He was a reliable man and praises for him by these two Imams (a.s.) have been narrated. He was a quick witted man, and occupied an eminent position in polemics. He died in Kufa in 179 A.H. during the time of Haroon ar-Rasheed. Imam Reza (a.s.) was very kind to him. Once Abu Hashim Ja'fari came to Imam Muhammad Taqi (a.s.) and said to him, 'What do you say about Hisham bin Hakam?' The Holy Imam (a.s.) said,

May Allah bless him! As he was very particular about removing the doubts of the opponents of this side, i.e. the Shias.

Sheikh Toosi (a.r.) says, 'Hisham bin Hakam was among the chief companions of our Master Imam Moosa Kazim (a.s.). He argued extensively with the opponents on the fundamentals of religion.' The Allama says, 'There are traditions in his praise and also there are traditions against him which I have written in my 'Kitab-e-Kabeer', and given replies to them. This man according to me had an exalted rank.'

Hisham wrote books on 'Tauheed' (unity of God), 'Imamate', and 'rejecting the theories of Zoroastrians', the 'Naturalists' and 'Motazilites'. Also among his books are 'Kitab-e-Sheikh wa Ghulam'; 'Kitab-e-Samaniya-e-Abwaab' and 'Kitab al-radd Alaa Arasta Talees.'

Sheikh Kashi (a.r.) quotes Omair bin Yazeed as saying: 'My nephew Hisham originally followed the Jahmiyyah creed and was a pervert. One day he wanted me to take him to Imam Ja'far Sadiq (a.s.) so that he could argue with him. I told him that I could not do it unless I had taken permission from the Holy Imam (a.s.). However, I went to the Imam (a.s.) and sought his permission for Hisham. I had gone out a few paces, when I remembered the wickedness of Hisham. I came back to the Holy Imam (a.s.) and told him that he (Hisham) was a wicked man. The Imam (a.s.) asked me if I meant to frighten him. I felt ashamed of what I had told him and realized that I was at fault. However, I came out in a sorry mood and informed Hisham of Imam (a.s.)'s permission. Hisham went to the Holy Imam (a.s.). When he sat before him (a.s.) the Holy Imam (a.s.) asked him a question which puzzled him. Hisham asked for time. The Imam (a.s.) consented to it. For several days Hisham was very

anxiously trying to find an answer but he could not find any. Then he went to the Holy Imam (a.s.) who gave him the answer. After that the Imam (a.s.) asked Hisham a few other problems, which showed the hollowness of the fundamentals of Hisham's creed. Hisham came out sad and surprised for several days. He felt woe-begone and wonder-stricken, till he told me again to seek permission from the Holy Imam (a.s.). The Imam (a.s.) gave permission and fixed a place at Heerah for the meeting. Hisham went to that place and when Imam Ja'far Sadiq (a.s.) came there, he was filled with so much awe and respect for him that he could not utter a word. So long as the Holy Imam (a.s.) stood there Hisham did not say anything. At last the Imam (a.s.) left that place. Hisham said that he believed that the awe, which he felt by seeing the Holy Imam (a.s.) was from nowhere but from Allah. So it was the exalted status of the Holy Imam (a.s.) before Allah which led Hisham to give up his creed. He became a believer of the True Religion and constantly used to approach the Imam (a.s.) till he excelled all his companions.

Sheikh Mufeed (a.r.) says, 'Hisham bin Hakam was one of the greatest companions of Imam Ja'far Sadiq (a.s.). He was a 'faqeeh' (jurist) and narrated a large number of traditions. He got the company of Imam Ja'far Sadiq (a.s.) and after him that of Imam Moosa Kazim (a.s.). He was the Moula of Bani Sheeba. His residence was in Kufa. His high rank and position before Imam Ja'far Sadiq (a.s.) can well be estimated from the fact that when he was in Mina and he reached the Holy Imam (a.s.). When he (Hisham) was young and in the Imam's (a.s.) company there were such distinguished Shias as Humraan Ibn-e-Aayon, Qais Masir Yunus bin Yaqoob, Abu Ja'far Momin-e-Taaq and others, the Imam (a.s.) took him and made him sit at a place higher than for others, although whoever was present in that company was older than Hisham. When the Holy Imam (a.s.) realized that his giving Hisham preference, was felt by all those men, he (a.s.) said to them, 'He is our helper with his heart, tongue; and hand.' Then Hisham asked the Holy Imam (a.s.) the names of Allah Almighty and their derivatives. The Imam (a.s.) told him the names and said to him, 'Have you understood them? O Hisham! Do you know them so that you may ward off with them our opponents and infidels?' Hisham said, 'Yes.' The Holy Imam (a.s.) said, 'May Almighty Allah bless you with it and may you remain steadfast.'

Hisham is reported to have said, 'By Allah nobody could be able to subdue and overcome me in the argument on the subject of 'Tauheed' (Unity of Allah) till this day, when I am standing here.' The arguments and dialogues of Hisham bin Hakam are quite well-known. His

arguments with that Syrian in the presence of Imam Ja'far Sadiq (a.s.) with Amr bin Obaid Mo'tazali, with Buraiha, with the people in the company of Yahya bin Khalid Barmaki, are known to all. His dialogue in the meeting with Yahya was such that Haroon ar-Rashid was determined to put him to death. Of course, Hisham being in fear of his eye, fled to Kufa and put up with Basheer Nabbaal. There he fell seriously ill, but he did not consult any physician. Bashir said to him, 'Should I bring a physician for you?' He said, 'No, I shall die.' According to another report physicians were called, Hisham said to them, 'Do you know what disease I am suffering from?' Some of them said that they did not know it and some of them said they knew it. To those who claimed that they knew his disease, he said, 'What is my disease which you have diagnosed?' When they told him their diagnosis, he said, 'It is all wrong. My disease is the fear in my heart, I am affected with that.' He died of the same fear and the same disease.

When Hisham showed signs of death he said to Bashir, 'When I am dead and you have given me wash, shrouded me, and have observed other obsequies, carry put my body at dead of night and leave it on the garbage, and write on a piece of paper, 'This is Hisham bin Hakam, whom the Ameer was searching; he is dead.'" And this was because Caliph Haroon ar-Rasheed had taken Hisham's brothers and companions' prisoners, so that they might tell him his whereabouts. In this way Hisham wanted them to be released. Bashir acted according to his advice. When it was morning the Kufis including the Qazi, the judges, and other officials saw him and testified to his death and wrote to Haroon ar-Rashid about it. Haroon ar-Rashid said, 'Allah be praised! He got rid of him', and released all those suspects, whom he had put in prison.

Yunus bin Abdur Rahmaan

He was an associate of Aal-e-Ali bin Yaqteen. He was a pious man of superior merits and was one of the prominent companions of several Imams. It is reported that he was born in the days of Omayya caliph Hisham bin Abdul Malik. He saw Imam Muhammad Baqir (a.s.) between 'Safaa' and 'Marwah', but has not narrated traditions from him. He said that he had seen Imam Ja'far Sadiq (a.s.) in the Mausoleum of the Holy Prophet (s.a.w.a.) offering prayers between the Holy Tomb and the pulpit, but it was not possible for him to ask him any question. He has, however, reported traditions from Imam Moosa Kazim (a.s.) and Imam Reza (a.s.) who used to refer the people to him for seeking knowledge and getting verdicts.

He was the man, whom the custodians of properties offered large amounts of money so that he might be inclined towards them, but he refused to accept the money and stuck steadfastly to truth.

Sheikh Mufeed (a.r.) reports on good authority from Abu Hashim Ja'fari, who said that he submitted Yunus' book 'Youm wa Lailah' to Imam Hasan Askari (a.s.). The Holy Imam (a.s.) asked who had written that book. He replied that it was written by Yunus, an associate of aal-e-Yaqteen. The Holy Imam (a.s.) said, 'Almighty Allah bestows upon him, on the Day of Resurrection, one light for every letter that he has written.' Another report says that he went through the whole book page by page and then said, 'This is my religion and the religion of all my ancestors, and all that it contains is truth.'

Yunus bin Abdur Rahman died in 268 A.H. A report says that Imam Reza (a.s.) thrice guaranteed paradise to him.

Fazl bin Shazaan says, 'Abdul Aziz bin Mohtadi narrated to me a tradition He was the best of the Qummis that I have ever seen. He was the wakil (representative) of Imam Reza (a.s.) and one of his close companions. He said that he asked this question from Imam Reza (a.s.), 'It is not possible for me to see you at all time that I need to, that is, I am at a long distance from you and cannot approach you, so from whom should I acquire knowledge of my religious problems?' The Holy Imam (a.s.) said, 'Ask Yunus bin Abdur Rahman.'

It is also reported from Imam Reza (a.s.) that he said, 'Yunus was the Salmaan-e-Farsi of his time.' Yunus wrote books on 'Fiqh' (jurisprudence), 'Tafseer' (commentary), 'Masaaeb', defects, etc., like the books of Husain bin Saeed, rather more than that.

A report says that Yunus had forty brothers, whom he used to go to see every day and saluted. Then he come back to his house, took his meal and prepared himself for namaz. After that he sat down to write and compile books.

Obviously these forty brothers were all religious men, and so by this action he wanted to perform Ziarat-e Arbaeen.

Yunus is also reported to have said, 'I kept silent for twenty years, that is whatever the people asked me I made no answer to it and for twenty years people continued asking me questions and I replied to them. It means that the first twenty years were the years of my ignorance and the second twenty years were the years of my knowledge. That is, I had been asking questions for twenty years, and gave replies in the next twenty years.' Yunus has, however won high praises.

Yunus bin Yaqaob Rajali

He was the nephew (sister's son) of Muawiyah bin Ammaar. There are different versions of the scholars about him

Sheikh Toosi (a.r.) says that he was a truthful person.

Sheikh Mufeed (a.r.) counts him among the jurists.

Sheikh Najjashi says that Yunus was one of the close companions of Imam Ja'far Sadiq (a.s.) and Imam Moosa Kazim (a.s.). Yunus won the respect of the Holy Imam (a.s.) who regarded him as trustworthy. Najjashi also says that Yunus believed in the Imamate of Abdullah Aftah. Later he turned towards the truth. Abu Ja'far bin Babwaih, however, says that he was Fatahi. Sheikh Kashi (a.r.) also reports from some sources that he was a Fatahi but it is evident that he turned towards the truth as stated by Najjashi. There are reports high-lighting his virtues. He died during the time of Imam Reza (a.s.) in Medina. The Holy Imam (a.s.) ordered for Hunoot,[1] shroud and other obsequies for him. He (a.s.) also ordered his friends and the friends of his father and grandfather to attend his funeral. He (a.s.) said to them, 'This is the corpse of the friend of Imam Ja'far Sadiq (a.s.). If the people of Medina say that he was an Iraqi, and so they should not allow him to be buried in Baqee, tell them that he was the friend of Imam Ja'far Sadiq (a.s.) and used to reside in Iraq. If they do not allow us to bury him in Baqee, we also would not allow any of their friends to be buried in Baqee.' Then they buried him in Baqee.

Muhammad bin Waleed is reported to have said that one day he went to Yunus's grave, when the cemetery man came to him and said, 'Who is this man for whom Ali bin Moosa al-Reza (a.s.) has ordered me to sprinkle water over his grave once every day for forty months or forty days? The keeper of the graveyard also said, 'I have got the 'Sareer' of the Holy Prophet (s.a.w.a.) with me. Whenever some one of Bani Hashim dies, the 'Sareer' sounds at night and I understand that somebody of them has passed away and I say to myself as to who has died. When it is morning then I know it. And when this man died, that night also the 'Sareer' gave the same sound. I asked myself who he might be as none of them was ill. When it was morning they came to me and held that 'Sareer' and said that the friend of Abu Abdullah namely Imam Ja'far Sadiq (a.s.), who resided in Iraq was dead.'

Muhammad bin Waleed quotes Safwan bin Yahya as saying, 'I said to Imam Reza (a.s.), 'Let me be sacrificed to you! I was so pleased to see the love and kindness that you have shown to Yunus.' The Holy Imam (a.s.)

said, 'Was it not Allah's kindness and blessing to Yunus that he brought him from Iraq to the sanctuary of the Holy Prophet (s.a.w.a.)?'

[1] Camphor to be applied to the seven parts of the body used in prostration, namely forehead, two palms, two knees and two toes

Part 7
Some of the Distinguished Companions
of Imam Reza (a.s.)

Hasan bin Ali bin Ziyad al-Washshaa Bajali Kufi

He was one of the prominent companions of Imam Reza (a.s.). He was the grandson of Ilyas Sarafi, who was one of the high ranking companions of Imam Ja'far Sadiq (a.s.).

He narrated from his own grandfather Ilyas, who said while he was about to die, 'Bear witness and this hour is not the hour of telling lies; verily I heard Imam Ja'far Sadiq (a.s.) saying: 'By Allah, if any one, who loves Allah, the Prophet (s.a.w.a.) and the Holy Imam (a.s.) dies, fire shall never touch his body.' He repeated this sentence two times on three times without anybody putting any question to him.

Sheikh Toosi (a.r.) reports from Ahmad bin Muhammad bin Esaa Qummi (a.r.) who said, 'I left for Kufa for the purpose of learning traditions. There I met Hasan bin al-Washshaa. I asked him to bring me the books of 'Alaa bin Zarreen' and 'Abaan bin Usmaan.' When he brought them, I said to him, 'I should like you to permit me to report traditions from these two books.' He said, 'Allah bless you! Why so much haste? Go and write from them and then hear from me.' I said, 'I am not safe from the vicissitudes of time.' He said, 'If I knew you are so keen about knowing traditions I would certainly have narrated a large number of traditions to you. I found in this mosque nine hundred of the great sheikhs each of whom said, 'Tell me a tradition from Ja'far bin Muhammad (i.e. Imam Ja'far Sadiq a.s.).'

This report shows how fond the people of Qum were of the traditions, as they left their home, and went as far as to Kufa in search of traditions, and that they believed in the fundamentals. They never reported a tradition without permission of unless they heard it from the sheikhs.

Hasan bin Washshaa was however, one of the religious heads, from whom permission was sought, and from whom some of the great companions of the Holy Imams (a.s.) narrated traditions. And whenever he faltered or had some doubt, he consulted Imam Reza (a.s.) and relied on him, as he believed in his Imamate after Imam Moosa Kazim (a.s.).

Ibn-e-Shahr-e-Aashob reports in his 'Manaqib' that Hasan bin Washshaa said, 'I wrote down a number of questions, with which I wanted to test Ali bin Moosa (i.e. Imam Reza) (a.s.). So, one morning I set out towards the house of the Holy Imam (a.s.). As there was a huge crowd of people at his door, I could not reach him. During that time I saw a servant saying: 'Who is Hasan bin Ali Washshaa' son of the daughter of Ilyas Baghdadi?' I said, 'O slave! I am the man whom you are asking.' Then he gave me a piece of writing and said, 'This contains all the replies to

the questions that you have with you.' So it was due to this miracle that I turned to his Imamate and left the Waqefiyyah creed.'

Hasan bin Mahboob al-Sarraad Abu Ali Bajali Kufi

He was a reliable man of great merits. He was one of the four pillars of his time and one of the companions of several Imams (a.s.). He was the author of a large number of books. Among his books are 'Kitab-e-Shaikhah', 'Kitab-e-Hudood we Diyat'; 'Faraaez'; 'Nikaah'; 'Talaaq', 'Kitab-e-Nawaadir' (containing nearly 1000 pages); 'Kitab-e-Tafseer', etc.

He narrated traditions from Imam Reza (a.s.) and also narrated traditions from sixty companions of Imam Ja'far Sadiq (a.s.).

It is reported that Hasan's father Mahboob was so mindful of his son's education that in order to induce him to collect traditions he had promised to give him one dirham for every tradition that he heard from Ali bin Reaab. This Ali bin Reaab was one of the reliable and eminent Shia Scholars of Kufa. He narrated traditions from Imam Ja'far Sadiq (a.s.) and Imam Moosa Kazim (a.s.). But his brother Yamaan bin Reaab was among the Kharijites[1]. Every year these two brothers met together for three days and entered into a religious dialogue. After that they separated from each other and were not on speaking terms and they did not even salute each other.

Sheikh Kashi (a.r.) reports from Ali bin Muhammad Qeeti that Ja'far bin Muhammad bin Hasan Mahboob said, 'The lineage of my grandfather, Hasan bin Mahboob, is as follows: Hasan bin Mahboob bin Waheb bin Ja'far bin Waheb. This Waheb was a slave of Jareen bin Abdullah Bajali. He was a 'zarraad' that is maker of armour. He went to Ameerul Momineen Ali (a.s.) and requested him to purchase him from Jareer. Jareer did not want to part with him but he said, 'I have freed him.' When his freedom was established, he started serving Ameerul Momineen (a.s.).

Hasan bin Mahboob died towards the end of 214 A.H. when he was sixty five or seventy five years old. Since Waheb, the grandfather of Hasan was zarraad, Hasan was also called zarraad till Imam Reza (a.s.) forbade him to be called zarraad. He said that he should be called 'Sarrad' since Almighty Allah used this word in the Holy Quran. This prohibition by the Holy Imam (a.s.) did not mean that there was anything wrong with the word 'zarraad' since 'zarraad' and 'sarraad' mean the same thing, but it was because the Imam (a.s.) wanted to inculcate upon us the importance of the Holy Quran so that as far as possible our utterances may correspond to the Holy Quran and may be taken from the words of Almighty Allah. A tradition says about the Holy Imam (a.s.) that all his

talk and his replies and the examples that he quoted, were all taken from the Holy Quran.

[1] Enemies of Ali (a.s.)

Safwan bin Yahya Abu Muhammad Bajali Kufi

He was a dealer in silk cloth, a very reliable, devout, pious and imminent jurist who was held in high esteem by Imam Reza (a.s.). In fact his rank and position cannot be over estimated.

The author of 'Majaalesul Momineen' says that it is recorded in 'Khulaasah' and 'Kitab-e-lfan-e-Dawood' that he was regarded by the traditionists and others as the most reliable man of his age. He was one of the tradition writers of Imam Reza (a.s.) and Imam Muhammad Taqi (a.s.) and also he was their wakil (representative.) His father was among the tradition writers of Imam Ja'far Sadiq (a.s.) who greatly respected him. In 'Kitab-e-Fehrist', Safwan has been called a perfectly true man.

Abu Amr Kushi says, 'Our companions agree that whatever Safwan narrated was perfectly authentic, and they acknowledged his knowledge of Fiqh.'

Safwan was a partner in trade with Abdullah bin Jundab Ali bin No'maan. They were all firm believers and each one of them offered fifty-one units of 'namaz'! They took a mutual pledge in 'Bastul Haraam' that whoever of them survived the other should offer his 'namaz' (prayers) and observe his fasts. Since Safwan survived them both, he, according to his pledge, used to offer one hundred and fifty-three units of namaz every day and observed fasts for three months every year, and also gave 'zakat'[1] out of his own money three times. Similarly whatever good deed he did on his own behalf, he did so, on their behalf also and offered its reward to the souls of those two believers.

His piety had reached such a stage that, when in some of his journeys he took somebody's camel on hire, and some of his friends asked him to deliver a gift of two dinars to some one in Kufa Safwaan would not load it unless he had taken permission from the hirer.

The practice of this illustrious man was followed by the exalted Sheikh, the eminent scholar, the late Akhund Mulla Ahmad Ardbeli Najafi, who had also reached the height of devoutness and reverential piety, as Allama Majlisi (a.r.) says about him, 'I have not heard of any man like him among the people of old or later time among ourselves or during the time of the Holy Imam (a.s).'

It is reported that once for his journey from Kazmain to Najaf-e-Ashraf he hired a conveyance and its owner was not present there. When he wanted to set out one of the people of Baghdad gave him a letter to be delivered at Najaf. Mullah Ahmad Ardbeli took the letter and travelled

to Najaf on foot and did not mount the animal. He said, 'I had not taken permission of the hirer to load this small article.'

This story shows how pious and cautious the said 'Muhaddiq'[2] was, and also it shows how particular he was about meeting the desires of other brothers in faith, because it was possible he could have refused to accept the letter but he did not like to miss that virtuous act.

Imam Ja'far Sadiq (a.s.) is reported to have said to meet the desire of a believer is better than Hajj, Hajj, Hajj, till he counted up to ten Hajj.

It is reported from Mo'amar bin Khallaad that Imam Reza (a.s.) said, 'Two greedy wolves who, in order to kill a goat, enter their flocks, which are without their herdsmen, do not cause so much harm as the love of power and authority does in the religion of a Muslim.' He (a.s.) continued, 'But Safwaan does not like authority.'

Sheikh Toosi (a.r.) says that Safwaan reported traditions from forty companions of Imam Ja'far Sadiq (a.s.) and that he was the author of a large number of books like the books of Husain bin Saeed and also reported ruling from Imam Moosa Kazim (a.s.).

Sheikh Kashi (a.r.) reports that Safwaan bin Yahya died in the year 210 A.H. in the Holy city of Medina and Imam Muhammad Taqi (a.s.) sent 'Hunoot' and shroud for him and ordered Ismaail bin Moosa (a.s.) to lead his funeral prayers.

[1] Annual Tax

[2] Research Scholar

Muhammad bin Ismail bin Bazee Abu Ja'far

He was one of the reliable and pious men of the Shia sect. He commanded great respect and was one of the companions of Imam Moosa Kazim (a.s.) and Imam Reza (a.s.). He also saw Imam Muhammad Taqi (a.s.).

A report says that he and Ahmad bin Hamza bin Bazee had been among the ministers of the Caliph.

The pious and respectable Ali bin No'maan, who was a companion of Imam Reza (a.s.) had exhorted that all his books should be handed over to Muhammad bin Ismail bin Bazee.

This Muhammad was the same man, who had asked Imam Muhammad Taqi (a.s.) for a garment, so that he might be shrouded in it. The Holy Imam (a.s.) sent him his shirt and ordered its Tukmas (fastenings) to be removed. Muhammad died in Faid, which is a halting place on the way to Mecca.

The eminent Sheikh, Ibn-e-QuvIwayh (r.a.) reports from a reliable source from Muhammad bin Ahmad bin Yahya al-Ashari who said, 'I went along with Ali bin Hilal to the tomb of Muhammad bin Ismail bin Bazee in Faid.' Ali bin Hilal said to me, 'The man buried here once reported to me that Imam Reza (a.s.) said,

Whoever comes to the tomb of his brother in faith, puts his hand on the grave and recites seven times Surah Qadr (Innaa Anzalnaah) shall get fearless of the Great Terror that is the terror of the Doomsday.

According to another report a man said that once he went along with Muhammad bin Ali bin Hilal, to the tomb of Ibn-e-Bazee Muhammad. He sat facing Qibla with the tomb in front of him and said, 'The man of this grave told me that he had heard from Imam Muhammad Taqi (a.s.) that,

Whoever visits the tomb of his brother-in-faith sits near it, faces the Qibla, puts his hand on his grave, and recites surah Qadr, shall get free from the Great Terror.

Sheikh Abbas Qummi (r.a.) says, 'This immunity from the Great Terror is possible for the reciter of the surah as the tradition apparently shows. But it may also refer to the deceased as is evidenced by other traditions. I have seen in the 'Majmooah' that Sheikh Shaheed (a.r.) went to the tomb of his teacher, Fakhrul Muhaqqiqeen Ibne Ayatullah Allamah and said, 'I report from the man buried here, who had reported from his own father, who had reported from Imam Reza (a.s.) that whoever visits the grave of his brother-in-faith and recites near it the Surah Qadr and

says 'Allaahumma Ja'fil arza an junoobehim wa saa-id ilaika arwaa-hahum wa zidhum minka rizwaanah wa askin elaihim min rahmateka ma taselo behee wahdatahum wa tooneso wahshatahum innaka ala kuile shai'in qadeer' shall get immune from the Great Terror and so shall also the deceased.'

Among the many things, which prove the exalted rank of Muhammad bin Ismail and his close companionship with Imam Reza (a.s.) is what has been related by Sayed Murtaza (a.r.), father of Allama Tabatabaee Bahrul Uloom (r.a.). He said that on the night proceeding the birth of his son, the said Allama saw in dream that Imam Reza (a.s.) had sent Muhammad bin Ismail bin Bazee with a candle. He lighted the candle on the upper storey of Bahrul Uloom's father's house. Then the light of that candle reached an endless height.'

There is no doubt that the candle was Allama Bahrul Uloom (r.a.), who brightened the whole world with his light.

Nasr bin Qaboos

He narrated traditions from Imam Ja'far Sadiq (a.s.), Imam Moosa Kazim (a.s.) and Imam Reza (a.s.), who all held him in great respect. Sheikh Toosi (r.a.) says that he was the wakil (representative) of Imam Ja'far Sadiq (a.s.) for twenty years, but it was not known whether he was the wakil of the Holy Imam Reza (a.s.) also. He was a virtuous and able man.

Sheikh Mufeed (a.r.) in his 'Irshaad' regards him as the chief companion and trusted one of Imam Moosa Kazim (a.s.). He counts him as one of the men of learning, piety, and 'Fiqh' among the Shias of the Holy Imam (a.s.). He narrated from his traditions, which he had quoted from Imam Reza (a.s.).

Sheikh Kashi (a.r.) reports from him as saying, 'I was present at the house of Imam Moosa Kazim (a.s.). The Holy Imam (a.s.) held me by the hand and brought me to the door of a room of the house. When I opened the door, I saw there his son Ali (a.s.), who had a book in his hand and was looking into it. The Holy Imam (a.s.) said to me, 'O Nasr! Do you recognise him?' I said, 'Yes, he is^[1] your son.' Then he (a.s.) said, 'O Nasr! Do you know what book he is looking into?' I said, 'I do not know it.' He (a.s.) said, 'This is Jafr, which no man can look into except a Prophet or the vicegerent of the Prophet.'

The narrator says that Nasr had never any doubt about Imamate. When he received the news of Imam Moosa Kazim (a.s.)'s death he followed Imam Reza (a.s.).

It is reported from Nasr bin Qaboos that one day he said to Imam Moosa Kazim (a.s.), 'I asked your father about the Imam after you. He specified you for that.' When, however, the Holy Imam (a.s.) passed away and people turned to all sides, my companions and I, told them that you are the Imam. Now let me know who from among your sons is the Imam?' The Holy Imam (a.s.) said, 'My son Ali (a.s).'

[1] The book of secret knowledge

Part 8
Some of the Distinguished Companions
of Imam Muhammad Taqi al-Jawad (a.s.)

Abu Ja'far Ahmad

Abu Ja'far Ahmad bin Muhammad bin Abi Nasr known as Bazanti Kufi, was a dignified man. The author of 'Majaalesul Momineen' says that it is recorded in 'Khulasah' that he had seen Imam Reza (a.s.) who held him in great respect. Imam Muhammad Taqi (a.s.) also had special regard for him. His companions unanimously agree that whatever he narrated was correct. They acknowledged his mastery over Fiqh and 'ijtihad' (judgment). He died in the year 221 A.H. eight months after the death of Hasan bin Ali bin Fizzaal.

In 'Mukhtar-e-Kashi' it is reported from Ahmad, who said, 'One day Safwaan bin Yahya, Muhammad bin Sinnan, Abdullah bin Mugheerah or Abdullah bin Jundab and I went to Imam Reza (a.s.). When we sat there for some time and stood up to depart from him, the Holy Imam (a.s.) turned towards me and said, 'O Ahmad! Sit down here.' So I sat there, and the Holy Imam (a.s.) talked to me, and I asked him questions and heard his replies. This continued till late hours in the night. When I intended to return home he (a.s.) asked me if I would go or sleep there. I said, 'Let me be sacrificed to you. If you order me to go, I would go if you want me to stay here, I would stay.' The Holy Imam (a.s.) said, 'Sleep here as it is too late, and your people have closed the door of your house and have gone to bed.' Then the Holy Imam (a.s.) got up and went inside his house. When I saw that he had gone in, I cast myself prostrate and said in that prostration: 'All praise is to Allah alone, who picked me out from amongst my brothers and companions for the love and kindness of His Proof and Heir of the knowledge of the Prophets.' I was still in prostration, when the Holy Imam (a.s.) came out, I got up and the Imam (a.s.) took my hand and rubbed it. He then said to me, 'O Ahmad! You should know it that Ameerul Momineen (a.s.) went to see Sa'sah bin Sawhaan, who was lying ill, and while he (a.s.) was leaving his bedside he (a.s.) said, 'O Sa'sah! Never take pride, among your brothers, in my coming to see you in your illness and always fear Allah.' He said these words to me, and returned inside his house.'

Abu Muhammad Fazl bin Shazaan

Abu Muhammad Fazl bin Shazaan bin Khalil Azwi Nishapuri was a pious and respectable personality. He was one of the eminent jurists and philosophers and was a leader of a section of Shias. His excellence and dignity are beyond praise. He reported traditions from Imam Muhammad Taqi (a.s.) and it is said that he also narrated traditions from Imam Reza (a.s.). His father was among the companions of Yunus.

Fazl was the author of one hundred and eighty books. It is reported that Imam Abu Muhammad Hasan al-Askari (a.s.) invoked mercy for him two or three times. Sheikh Kashi (r.a.) reported traditions in his praise.

It is reported in 'Majaalesul Momineen' quoting from 'Kitab-e-Mukhtar' that Abdullah bin Tahir had banished him from Nishapur. When he called him before him and inquired about his books, he ordered him to write those books for him. Accordingly Fazl worked on fundamental problems like 'Tauheed' (Unity of God), 'Adl' (Justice) etc. for him.

Suhail bin Bahr Farsi says that during the last days of his companionship with Fazl bin Shazaan he heard him saying, 'I am the successor to the group of my elders, who have passed away, like Muhammad bin Omair, Safwaan bin Yahya and others. I have been in their company for fifty years, and have acquired knowledge from them. When Hisham bin Hakam died, Yunus bin Abdur Rahman was his successor to face the opponents. When Yunus passed away, Sakkaak took his place to confront the opponents. He has also left us and now I am their successor.'

Sakkaak Abu Ja'far Muhammad bin Khalil Baghdadi was an expert in polemics and one of the companions of Hisham. He was also his pupil. He has written a book on Imamate.

Fazal bin Shazaan's dignity, however, cannot be over-stated. He died during the days of Imam Hasan Askari (a.s.). His tomb lies in old Nishapur, which is outside the town. It has a dome and courtyard and is quite famous. There is a long inscription on the stone over his grave. It is engraved that he was a highly learned man, had reported traditions from Imam Reza and Imam Muhammad Taqi (a.s.) and that he died in 240 A.H.

Abu Tammaam Habib bin Oos al-Tali Imami

Najashi, and Allama, say that Abu Tammaam was Imami and he had written a large number of verses for the Holy Ahlul Bait (a.s.). Ahmad bin Husain says that he saw an old copy, which was perhaps written during the time of Abu Tammaam. It contained a 'Qasida' (panegyric) by Abu Tammaam. In it he wrote about the Holy Imams (a.s.) up to imam Muhammad Taqi (a.s.) He did not write beyond that because he died during the time of that Holy Imam (a.s.).

Jaahiz says in his 'Kitab-e-Haiwaan', 'Abu Tammaam narrated traditions to me, and he was one of the chiefs of Rafizis.'

Abu Tammaam had however, no parallel in his age in the realm of literature. It is said that he learnt by heart fourteen thousand Arabic couplets excluding the 'Qasaaed' and 'Qat'aat'. He had a special knack in the art of poetry and of course he possessed a high degree of excellence in it.

Ibrahim bin Mudabbir, although he was a learned and literary man, never committed to memory any of his (Abu Tammaam's) verses, because he was hostile to him and often cursed and imprecated him. One day a man read out to Ibrahim some verses of Abu Tammaam without mentioning the name of the poet. Ibrahim admired them and asked his son to write those verses down on the back of a book. When those couplets had been written, some people said to him, 'O Ameer! These are Abu Tammaam's couplets.' When Ibrahim heard this, he ordered his son to tear off that page. Mas'oodi did not like this action of Ibn-e-Mudabbir and said, 'This action of his deserves condemnation, because a sensible man should derive advantage whether it comes from the enemy or the friend, noble or the ignoble.' Ameerul Momineen (a.s.) is reported to have said,

Wisdom is the lost property of the believers so regain your lost property even if it is gained from the renegades.

Philosopher Buzungbemehr is reported to have said, 'I have learnt a lesson from every thing – even from a dog, a cat, a pig and a crow. He was asked what he had learnt from a dog. He said, 'Its love and affection for its master.' He was asked what he had learnt from a crow. He said, 'Its over-cautiousness and timidity.' They asked him what he had learnt from a pig. He said, 'Its early rising for its requirements.' They asked him what he had gained from a cat. He said, 'Its sweet music and excessive fawning for meeting its desire.'

Abu Tammaam died in Mosul during the time of Abbasid caliph Wasiq in the year 208 or 231 A.H. Abu Nahshal bin Hameed Toosi constructed a dome on his tomb.

Abul Hasan Ali bin Mahazyaar Ahwaazi Doorraqi

He was a man of high dignity and superior merit. It can well be estimated from the holy writings of Imam Muhammad Taqi (a.s.) to him how much the Holy Imam (a.s.) had regard for him. In one of his writings he says, 'You have pleased me by what you have said, and you always please me. May Allah please you in the Heaven and may He be content with you with my contentment.'

It is reported that Ali bin Mahazyaar's father was a Christian, who embraced Islam. It is said that Ali himself was the same, but Allah Almighty guided him. Later he became a great 'faqeeh' (Jurist). He reported traditions from Imam Reza (a.s.) and Imam Muhammad Taqi Jawad (a.s.). He became one of the close companions of Imam Muhammad Taqi (a.s.), and acted as his wakil (deputy) in some of the neighbouring places. The letters of the Holy Imams that have come to the Shias about him are all in praise for him. He was the author of thirty three books.

It was Ali bin Mahazyaar's usual practice that when the sun rose and he put his head in prostration, he did not rise till he had prayed for one thousand of his brothers in faith for those things, for which he prayed for himself. On account of excessive prostrations he had developed corn on his forehead just as it is on the knees of a camel.

Ali is the same man, who was in the stage of Quran [1]in the year 226 A.H. and got up from his bed towards the end of the night and went out to perform ablution. He had a 'miswaak' [2]in his hand, and was cleaning his teeth. Suddenly he saw something burning like fire at the end of the 'miswaak and it shed light like the sun. He touched it with his hand, but felt no heat in it. He recited the Holy verse:

He who made for you the fire from the green tree and lo from it you kindle (fire)[3],

and went into deep thinking. When he came back to his place, his friends were in need of fire. When they saw that light, they thought that Ali had brought fire for them. When they came near him, they found that the light at the miswaak had no heat, and it shone in quick gleams. It emitted such light three times, and then it faded away. When they looked at the top of the miswaak they did not find any trace of fire or burning or any blackness on it.

When Ali bin Mahazyaar reached Imam Ali Naqi al-Hadi (a.s.) and narrated to him his story, the Imam (a.s.) said to him about that miswaak,

It was a light and it was because of your attachment to us, Ahlul Bait, and your obedience to me and to my fore father.

Ibrahim, Ali's brother, was also a man of eminence. It is reported that he was one of the messengers of the Present Imam (a.s.).

Muhammad son of Ali Mahazyaar was also a pious man and a companion of Imam Ali Naqi (a.s.).

- [1] A place on the way to Mecca between Qadisiyyah and Aqabah
- [2] A stick like tooth brush
- [3] Surah Yaasin (36), Verse 80

Muhammad bin Abi Omair

Abi Omair's name was Ziyad bin Eesaa and his Kuniyyat was Muhammad Abu Ahmad. He was one of the friends of Muhallab bin Abi Sufrah. He originally belonged to Baghdad and also resided there. He was highly respected among us as well as among the opponents. He was a companion of many Imams (a.s.). The shias and Sunnis have all acknowledged his pious and dignified position. He was the most devout and pious man. Some people have said that he was superior to Yunus in 'Fiqh' (jurisprudence) though Yunus narrates in 'Fiqh' from Fazl bin Shazaan as saying, 'There is no man in Islam, who is a better 'faqeeh' (jurist) than Salmaan-e-Farsi, and after him, a better 'faqeeh' than Yunus bin Abdur Rahman.'

Ibn-e-Omair had been in the service of Imam Moosa Kazim (a.s.) and Imam Reza (a.s.), and Imam Muhammad Taqi (a.s.). He was the author of ninety four books. He was subjected to great sufferings during the time of Rashid and Mamun. He had to suffer imprisonment for years and was harshly beaten with lashes so that he might support them and also direct the caliph against the Shias and tell him their names, as he well recognised the Shias of Iraq. At one time he was beaten with hundred flaps and he had lost his power of forbearance. He was about to take the names of the Shias, when he heard the voice of Muhammad bin Yunus bin Abdul Rahman asking him to stick to his resolve. Of course he did not mention any name. He had however, to suffer a loss of one lakh dirham and he lived in confinement for four years. His sister had collected his books, which she kept on the balcony of her house. They were washed away by rains. Undoubtedly Ibne Abi narrated traditions from his memory or from the copies of his books, which the people had written down before the books were destroyed. For this reason our companions have full reliance on his writings and consider them dependable and authoritative. His sisters Sa'eedah and Munnah were also among the traditionists.

A report also says that, during the days of Haroon Rasheed, Sanadi bin Sahhaak, by order of Haroon, struck him with hundred and twenty five flaps because he was a Shia. Later he was put into prison. Ibne Abi Omair paid one hundred and twenty one thousand dirham, and then he was let off. It is reported that Ibne Abi Omair was a wealthy man and possessed five lakh dirham.

Muhammad bin Sinaan Abu Ja'far az-Zaahiri

Sheikh Mufeed (a.r.) in his 'Irshaad' says that he was one of the chief companions and trusted ones of Imam Moosa Kazim (a.s.) and that he was a pious and learned Shia of the Holy Imam (a.s.). Sheikh at-Taaefa in his book 'Kitab-e-Ghaibat' he called him among the praised ones and one of the close companions of the Holy Imams (a.s.). He said that Humraan bin Aayon commended his merits and he also said that he belonged to his group. According to a report by Abu Talib Qummi he said, 'I went to Imam Muhammad Taqi (a.s.) during the last days of his life. I heard him saying: 'May Allah bless Safwan bin Yahya, Muhammad bin Sinaan, Zakariya bin Adam and Sa'd bin Sa'd. May He give them a good recompense from my side as they have been loyal to me.'"

Sheikh also holds the same view. Ali bin Husain bin Dawood is reported to have said that he heard Imam Muhammad Taqi (a.s.) in high terms about Muhammad bin Sinaan.

Sayed bin Taaos (a.r.) has recounted his praises and said that a miracle of Imam Muhammad Taqi (a.s.) had appeared for him. It was that when he was blind he rubbed himself with the Holy Imam (a.s.) and the eye sight was restored to him. This has been narrated under the caption 'miracles of Imam Muhammad Taqi (a.s.)'. A tradition about him also says that he contented himself with meagre means of livelihood, and was very devout and God-worshipping.

The Scholars have, however, written in detail about Muhammad bin Sinaan. One, who wants to know more about him, may consult 'Rijal-e-Kabeer wa Ta'leeqah', the 'Rijal' of the great Allamah Bahrul Uloom and Khatimah-e-Mustadrak of sheikh.

It is said that someone of the godly men drew an omen from the Holy Quran about him and this verse came to their sight. 'Only those of His bondmen fear Allah who are endowed with Knowledge.' [1]

Muhammad bin Sinan's lineage reaches Zahir a friend of Amr bin al-Humuiq who was martyred in Karbala. He was Muhammad bin Hasan. Since Hasan, Muhammad's father, died while Muhammad was only a child, and Sinaan his grandfather brought him up, he was called Muhammad bin Sinaan.

[1] Surah Faatir (35), Verse 28

Husein bin Saeed Ahwaazy, Hasan bin Saeed Ahwaazy

Husain bin Saeed Ahwaazy originally belonged to Kufa. He was very trustworthy and is reckoned as one of the narrators of traditions from Imam Ali Reza (a.s.) and Imam Muhammad Taqi (a.s.).

He with his brother Hasan moved to Ahwaz and thence to Qum where they resided with Hasan bin Abban.

He compiled thirty books and his brother Hasan compiled fifty books. Hasan helped his brother Husein in compiling those thirty books. These thirty books are well-known and popular among the Shia erudite. They compare all other books with those thirty books and say: Such and such books are like the books of Husein bin Saeed.

Hasan bin Saeed is the same person who took Mahzyaar and Ishaq bin Ibrahim to the presence of Imam Reza (a.s.) and then he brought Ali bin Rayyaan to Imam Reza (a.s.).

It was Hasan bin Saeed who guided these three persons to the right path of Shias and thus became instrumental in their becoming guides (to others).

Khairan Khadim

Khairan was the attendant of Imam Reza (a.s.). He was considered trustworthy and commanded respect.

In the book 'Muntahal Maqaal' it is recorded that he was a companion of two Imams, Imam Ali Reza (a.s.) and Imam Muhammad Taqi (a.s.) and acted as repository of their secrets.

This Khairan is the same person who after pilgrimage of the Holy House left for Medina and met Imam Muhammad Taqi (a.s.) who was sitting on the terrace at that time. As he was about to reach him, he was so much awe-struck by the awe-inspiring personality of the Imam (a.s.) that he could not dare look at the staircase and wished to go up with the help of someone. The Imam (a.s.) said: 'Come up by the staircase.'

He immediately climbed up, saluted him, kissed his hand and rubbed it on his face for removing the effects of terror caused in his heart by his awe-inspiring personality. He kept sitting with his hand in his hand for some time till he regained his normal condition. When he released the hand of the Imam (a.s.) he said.

Your slave Rayyaan bin Shabeeb conveys salaams to you and requests you to invoke Almighty for him and his son. Imam (a.s.) invoked for him but made no mention in his invocation for his son.

Part 9
Some of the Distinguished Companions
of Imam Ali Naqi (a.s.)

Ali bin Ja'far

Ali bin Ja'far was the deputy of Imam Ali Naqi (a.s.). He was trustworthy.

When the enemies of Ali bin Ja'far approached the Abbasid caliph Mutwakkil to complain against him, he was sent to jail and the caliph decided to kill him.

He wrote a letter to Imam Ali Naqi (a.s.) when he learnt about Mutwakkil's intention. The substance of the letter is as under:

'I conjure you in the name of Allah to help me out of my hapless condition, for I fear that I may fall a prey to doubts in following my religion.'

Imam Ali Naqi (a.s.) promised him that he would invoke Allah on the night between Thursday and Friday.

On the promised night Imam (a.s.) invoked Allah and Mutwakkil got an attack of fever which became severe and remained so till the following Monday when all his excitement about Ali bin Ja'far subsided.

When fever of Mutwakkil became high, he gave an order to release all the imprisoned persons one by one, specially Ali bin Ja'far about whom he said that he should be asked to forgive him (Mutwakkil).

This was the way how Mutwakkil was cured, and Ali bin Ja'far was released. After release he went to Mecca on the advice of Imam Ali Naqi (a.s.) and became a Mujawar (care-taker) there.

Ibne Sokait Ahwaazi

Ibne Sokait was a Shia, lexicologist, torch bearer of Arabic culture, literature and versification, a reformer of the science of logic and a trustworthy person. He was one of the close companions of Imam Muhammad Taqi (a.s.) and Imam Ali Naqi (a.s.).

Mutwakkil killed him in the year 244 A.H.

The cause of his murdering was:

He was a tutor of Mutwakkil's children. One day Mutwakkil asked him, 'Are the children of mine Mo'taz and Moayyad more favourite of yours or Hasan (a.s.) and Husain (a.s.)?'

In reply to Mutwakkil's question Ibne Sokait said: 'Qambar, the slave of Ali (a.s.) is better and more favourite to me than two sons of yours' and Ibne Sokait began praising and narrating the merits of Hasan (a.s.) and Husain (a.s.).

Mutwakkil ordered his Turkish slaves to place Ibne Sokait under their feet and to kick him on his stomach. They then took him to his house where on the following day he breathed his last.

Part 10
Some of the Distinguished Companions
of After Ghaibat of Imam Mehdi (a.s.)

Shaheed-e-Awwal – The First Martyr

For preaching the Religion (Islam), the Holy Prophet (s.a.w.a.) and his progeny sacrificed everything. The martyrdom of seventy two (72) distinguished companions of Imam Husain (a.s.) re-laid the foundation of 'Laa elaaha' (i.e. Unity of Allah) and made possible the survival and ultimate success of Islam. Not only the Imams were martyred but atrocities continued to be perpetrated on their adherents during all the past centuries.

Several of the adherents of the Holy Imams (a.s.) were also tortured and put to death. The first person martyred amongst the vicegerents of Holy Imams (a.s.) is Sheikh Shamsuddin Abu Abdullah Muhammad Ibne Makki bin Muhammad Hamid al-Ameli. He is known as 'Shaheed-e-Awwal' the First Martyr after the Holy Imams (a.s.). The date of his martyrdom is 9th Jamadiul Awwal 766 A.H.

Shaheed-e-Saani – The Second Martyr

Sheikh Adal Zainuddin Ameli was the second martyr whose blood was shed in the land of Constantinople, by a Royal messenger (of Rome) in 966 A. H.

Shaheed-e-Saalis – The Third Martyr

Qazi Noorullah Ibne Sharif Shustari is known as the third martyr. He was martyred in India by order of the Moghul Emperor Jahangir. His tomb lies in the city of Agra in India.[1]

[1] Please refer to the Trust Publication 'Shaheed-e-Saalis'

Eagerness of Killu Khatau for True Guidance

Mulla Qadir Husain Sahib relates in his memories:

During the times when secret intrigues were in full swing to eliminate me, a man suddenly came to my house at midnight. He saluted me and asked me directives regarding obligatory prayers. I answered questions and thereafter I asked him: 'Brother, who are you?'

He replied: 'I am a Khoja and my name is Killu Khatau. Today I felt the need to ask some directives so I visited you.'

I enquired: 'Do you offer prayers (Namaz) regularly.'

He asserted: 'Yes, I offer prayers.'

I questioned: 'Who taught you prayers (Salaat)?'

I learned it from your book, 'Chiragh-e-Hidayat.' He affirmed.

After a brief talk that man departed, but he continued to visit me at midnight to ask directives about religious matters. Gradually he acquired Knowledge and became firmly rooted in the matters of religion Islam.[1]

[1] Please refer to the Publication of Peer Mahomed Ebrahim Trust, Karachi - 5 'Memories of Mulla Qadir Husain Sahib'

Dire Plan of Murder

Once Killu visited me and said: 'Once we three Khojas and our chief were sitting on the bank of the cistern in Durghah.[1] It is situated at Sandhurst Road which is now called Vallabbhai Patel Road in Bombay India. The chief had a bottle in his hand. He said to me: 'This is a lethal poison and mere drop of it is sufficient to intoxicate the water of the whole cistern. Take this with you. This is the month of Ramzan and Khojas visit the house of Mulla Qadir Husain to offer prayers and break fasts. You feign to be a devotee and go to that place. Take dates with you. Mix one drop each in two grains of dates. Give one to Mulla Qadir Husain, if

possible give another to Khalfan Ratansi and distribute the remaining dates among others.'

Fortunately, Allah guided me aright and a thought crept into my mind: 'These People call themselves Divine Messengers but have no power to kill even a Mulla. Divine Messenger must have so much power that if he orders the earth to swallow somebody, the earth will obey him and even an army might be destroyed easily. How is it that he can't kill a Mulla and resorts to vile intrigues? It appears that he isn't a Divine Messenger at all.' I therefore refused to fulfil his order. From that day worry took hold of my mind, but fortunately it happened that somehow I got your book 'Chiragh-e-Hidayat' and its reading convinced me that a man cannot become a true Muslim unless he offers obligatory five time prayers. I therefore secretly offer prayers (Namaz) without the knowledge of my family.'

Killu finished the narration and departed. He became a regular visitor and developed a restless spirit such as is found only in genuine preachers.

[1] This is a place comprising a mosque and graveyard of the Ismaili Khojas

Killu's Interest in Propagating Shia Isna Ashari Faith

The lamp of faith that lit in the heart of Killu began to illuminate the surroundings. He began to preach the Unity of God, the necessity of Prophethood, Imamat among his caste brethren with the aid of sensible arguments and teach them the tenets of religion. Two years passed and thanks to the untiring zeal of Killu that even those people were attracted to true guidance with whom it was dangerous to reveal the faith of Killu. Preaching and propagation began to be practised in public and several Khojas were attracted to it and they began openly to visit my house.

Repeated Assaults on Killu

Killu's activities became known to the chief of the Khojas so he issued an order to a mischievous group of adherents to harass Killu: 'That Mulla kept his activities limited to his house but this Killu wanders in the streets and turns the hearts of the Khojas away from us. Tell him to stop his activities and if he doesn't desist kill him outright. We shall look after the consequences.'

Several days passed but by the grace of Allah, Killu remained safe although the mischievous clan was searching for an opportune moment to

do away with him. Once they caught him and beat him so severely that his hand was fractured. The matter was taken to the court and the assaulters were fined. The assault couldn't break the spirit of Killu and he was even more firm on his religion after his recovery.

Killu's activities in the propagation of religion continued. So the fanatic elements in his community decided to murder him. They repeatedly warned him and ordered him to shun his preaching activities but he didn't stop. Even the threats of murder had no effect on him, so the mischievous group once more beat him till his ribs were broken. Killu didn't leave his mission even after this assault and continued it with increased vigour. The desperate fanatics then issued a final warning to Killu: 'Now you will be definitely killed.'

Killu's Petitions not to Harass him

Killu understood fully well that his life was in danger and that he could not continue his propagation of the true Islam any more. He therefore decided to go to Zanzibar but somehow his antagonists came to know of his plans and they wouldn't let him go anywhere lest he attracts other Khojas to his ways. They therefore filed few false cases against him in the local courts and thus prevented his departure. Killu thought: 'Now only two ways are open to me, I will either be jailed on account of their false accusations or else I will be killed by them.' He therefore went to Hasan Mukhi, the chief of the group which opposed Killu and requested him: 'Please don't harass me now because I am a Muslim and I have no concern with you.'

Hasan Mukhi turned down his request saying, 'Until and unless you revert to your previous religion and join us we will continue to harass you, nay even kill you.'

Killu was disappointed by this blunt refusal. He therefore went to Karmali Surjee and after narrating to him his talk with Hasan Mukhi added, 'Now you will see whether Hasan Mukhi kills me or I kill him.'

Killu's Desperate Action

Nobody had knowledge of the talks of Killu with Hasan Mukhi and Karmali Surjee. Suddenly, one day Killu and Hasan Mukhi came face to face. Killu thundered: 'Hello Mukhi Sahib! You are plotting to kill me and I know it fully well that the whole jamaat is bent upon taking my life.'

'Yes, it is so,' barked Hasan Mukhi, 'what can you do.'

There ensued a bitter exchange of hot words and Killu stabbed Hasan Mukhi with a knife. Hasan Mukhi fell on the ground so Killu thought him to be dead and then he went to Karmali Surjee with the same blood drenched knife and raising his hand shouted, 'Karmali Mukhi! See my hand and my knife today I have killed that enemy about whom you had told me.'

Karmali was perplexed, 'O what did you do?' He faltered.

Killu thundered: 'Hasan Mukhi is gone, now who is there to avenge.'

Karmali tried to move away and Hasan Mukhi also regained consciousness. He struggled to flee but Killu saw him so he again stabbed him three or four times until the Mukhi was mortally wounded.

Killu Arrested

Killu thereafter stood on the open road and began to shout: 'I have killed an antagonist, now anybody who wants to face me from his adherents may come.' Meanwhile police surrounded Killu but no one dared come near him due to fear. Killu addressed them 'Brothers! Don't fear. Come and take away my knife. You are servants of Allah like me so why do you fear me?'

There was a Sayed among the policemen, Killu addressed him: 'Welcome, Sayed Sahib! Why don't you come here? I have killed my enemy.'

Sayed Sahib came near Killu and grabbed his hand. He tried to snatch away the knife but Killu's grip was so firm that he couldn't succeed. Other policemen then also came and with much difficulty they took away the knife from Killu who was then taken to the police station and the wounded Mukhi was taken to the hospital.

The Khoja Fanatics

All these things happened but I was unaware about everything. I was offering prayer and when finished prayer I was informed about that incident so I told my pupils to go to their homes. After a few hours news came that Mukhi had died. Then I saw from my house a desperate group of Khojas rushing towards my house from the directions of Jamaat Khana. There was an ice shop underneath my house. The group attacked that shop and threw the goods away. Thereafter they began to discuss something among them. Anyhow by the grace of Allah I was saved from their wrath at that time and they went away.

Preparations for Safety

Suddenly Hakim Muhammad Sadiq came to my house on his way to an invitation. When he saw me confused, he asked me: 'What has happened to you why do you appear so worried?'

I retorted: 'Don't you know about the grave incident that has taken place?'

He charged: 'Why would I ask you if I had any knowledge.'

I mentioned: 'Killu has killed Hasan Mukhi.'

'Surely we belong to Allah and to him we return,' exclaimed Hakim Sahib. He saw me extremely frightened so he consoled me and sitting at my doorstep assured me, 'Remember you Allah! As long as I am alive I won't let you be hurt.' After a while a Sayed, would be pilgrim came there and he also took up position besides Hakim Sahib to protect me. By the grace of Allah the government also had mercy upon me and police escorted my house. Police protection continued for several days and thus I remained safe.

Killu Interrogated

The day passed, in the evening Killu told the police officers, 'Give me a Muslim sepoy so that I may get water for ablution and offer prayers.' Killu's request was accepted and a Muslim sepoy was given to him.

At the time of enquiry Killu was asked: 'Did you kill Hasan Mukhi?'

Killu admitted: 'Yes I have killed Hasan Mukhi but the reason is that I am a Khoja by caste but now I am a true Muslim. I did not call Aga Khan god and Ali Shah his messenger and it was my only crime for where I was severely harassed. Hasan Mukhi continued to threaten me that they wouldn't let me remain alive until and unless I give up Islam. I implored them not to harass me but they did not pay any heed to my requests I complained with the police but as I am a poor man I was not listened to and it was beyond me to bear these hardships. I was sure that I was doomed so I murdered this Mukhi.'

Police enquired: 'Who were your partners when you killed the Mukhi.'

Killu avowed: 'I, my Allah and my knife with which I killed him.'

The case was committed to sessions and again similar questions were asked and Killu answered them as before. Then the judge enquired: 'Who is your witness to bear the testimony of your faith?'

Further Questions

Killu replied: 'I have also given the names of those Khojas who have become Muslims to the police but none will speak the truth for fear of life. However there is a man who will speak the truth if he is summoned.'

The Judge asked: 'Who is that man?'

Killu mentioned: 'He is Mulla Qadir Husain Sahib.'

I was at once summoned by the court. I went there and policemen made me stand separate from every one. I was anxiously standing there and a Khoja passed by me saying, 'Display prudence to save your life.' After a while another Khoja passed by me speaking, 'Mulla Sahib! Try to secure the safety of your bones.' Thereafter the Sayed policeman who had taken away the knife from Killu's hand passed by me saying: 'Mulla Sahib! Fear nobody and speak the truth whatever it is.' The words of Sayed Sahib were like a torch of guidance for me.

When I was called to be examined the court asked me: 'Who are you?'

I replied: 'I am Mulla Qadir Husain.'

Court: 'What is your native place?'

I: 'My native place is Madras.'

Court: 'What is your profession?'

I: 'Propagation of the True Religion is my profession.'

My replies were noted down and further questions started.

Q: Do you know what is the religion of the Khojas?

A: Khojas follow different types of religion.

Q: Do you know that the Khojas call Agha Khan god and his son Ali Shah as messenger?

A: Yes, I know that the Khojas call Agha Khan god and Ali Shah as messenger.

My replies were noted down. Then a barrister asked me: You are a native of Madras, so how can you know about the religion of the Khojas?

All the Khojas converted to Isna Ashri faith are my pupils, and I learned the detail about their religion from them.

Q: Do you know that those Khojas who call Agha Khan god beat the Muslim Khojas?

A: Yes, I know it fully well. They beat not only the believer Khojas but a plot to kill me was also engineered. Luckily God saved me. Khojas Khalfan Ratansi was beaten and the skull of his son was fractured, police was witness to that incident.

My replies were noted down, thereafter pointing to Killu, the court asked me: Do you know this prisoner?

I replied: Yes. He is a Khoja who became a Muslim. He is my pupil and regular devotee in offering obligatory prayers (Namaz).

Q: Do those Khojas who call Agha Khan god and Ali Shah messenger beat Killu?

A: Yes, they had beaten him in that month.

Q: Did you see him being beaten?

A: No, but I saw his fractured arm.

Q: Did they beat Killu again?

A: Yes, they did; and I had seen broken ribs of Killu.

The answers were noted down and then enquiry started again.

Q: Do you know what the religion of Aga Khan is?

I replied: Various types of religion are followed in Iran so how can I know the particular religion followed by the Aga Khan?

Therefore, I was ordered to sit on a chair and other witnesses were brought. The examination continued till lunch time and thereafter I was sent to my house under police protection.

Killu Sentenced to Death

I got the news that in the second session of the court Killu was sentenced to death. The time of appeal also elapsed and there after he was permitted, as it is usually done to the doomed criminal to see his friends and relatives. I was first man Killu wanted to see. The jailer and the policeman led me to Killu who at once stood up to receive me, saluted me and enquired after my well-being.

Killu's Final Bequest

After that Killu said: 'I gave you trouble because I want to tell you my will. Some persons owe me money. Please recover my dues from them and with that money send my corpse to Karbala. Tell my salaams to my friends and add that by the grace of Allah I have removed a major obstacle and now nobody will prevent you from Namaz even if you offer it on the road. Take care and obey Allah's commandments. My daughter is engaged please solemnise her marriage with my nephew.'

Killu's Spirit of Martyrdom

After that other persons began to come. He advised everyone to remain firmly attached to the religion. When his brother Manjibhai came, Killu told his brother what he had told me and further added, 'Beware! Never turn away from Islam and Namaz for which I am giving my life.' It was his advice to every Khoja who visited him.

He was charged with the spirit of martyrdom. He was happy over his future when others were weeping. He would say: 'It is a matter of great pleasure that I am being sacrificed in the path of Allah.'

When his wife came to see him with their daughter both the woman began to weep. He said to his wife, 'By the grace of Allah you passed

many years with me and we had a few children. Maintain peace and do good deeds so that you flourish in this world as well as the Hereafter.'

It was indeed a tragic scene and sounds of weeping were heard from every direction. Even the policemen and the sepoys were weeping, but Killu himself was very happy and there was no trace of sorrow on his face.

His wife was permitted to go and thereafter Killu's father came. He had come from Kutch to see his son. The old man saw Killu and began to weep. Killu consoled him: 'Father why do you weep! You have several sons and one of them is being sacrificed in the way of Allah so what more do you want? Have patience and never turn away from obeying Allah and never turn to Satan.' The old man departed with a grim face.

Police Commissioner's Questions

The Police Commissioner summoned me the day before Killu was to be hanged. When I reached there I saw there some police officers, the commissioner of Bombay, Sayed Muhammad Sahib and Khan Sahib.

The Commissioner asked me: 'Is Mulla Qadir Husain your name?' Sayed Muhammad Sahib was also asked a similar question. Thereafter the commissioner turned to me and said: 'The Barrister of Ali Shah had come here and informed us, 'The man who misguides Khojas, is Mulla Qadir Husain and his helper is Sayed Muhammad.' Well, we have no concern with it, but do you want to send Killu's body to Karbala and that also with pomp. Is it possible to carry his bier through Khoja Mohalla?' I replied: 'Yes, we desire it.' The Commissioner: 'Who is going to pay for all this?'

I said: 'The expenses will be paid from Killu's money.'

The Commissioner, 'Killu is a poor man how he got such a large amount?'

I: It will cost rupees two hundred and fifty only to send the body to Karbala.

The Commissioner was amazed, 'Only two hundred fifty!' He exclaimed.

I asserted: Yes, I shoulder the responsibility to send corpse to Karbala with this amount and I will send as many corpses as the government would assign to me and send them to Karbala with this amount.

The Commissioner: It Is law in Europe that the body of a murderer is not given to the heirs but is buried in the jail.

I answered: We are the subject of the government and we have no power, but I can't go against the bequest.

The Commissioner: Killu is a murderer and thus a mean person. Karbala is a holy place so why send the body of a bad man there?

I answered: Sir, you are right Karbala is a holy place but the body is sent there for the sins to be atoned.

The Commissioner enunciated; Retribution of sins concern with the soul. After the sinner has expired what is the use in sending the body only?

I interferred: This is a difference between our faith and that of others. We believe that reward and punishment will be given to the body also.

The Commissioner remained silent and Sayed Muhammad also kept mum.

Thereafter the Commissioner leniently said: The police force is for the protection of the population and we fear a great upheaval in carrying the corpse with pomp. It is also not advisable to send the body to Karbala. It is our kind advice not to carry the bier with pomp and not to carry it through Khoja Mohalla and not to send it to Karbala either. All these steps are meant to ward off unwanted possibilities. We shall accompany the bier and carry it through suitable roads.

I said: Yes, the final decision lies with the authorities.

I returned home after that meeting and conveyed the gist of this conversation to Killu through his brother Manjibhai.

Killu's Last Wish

At the time of sunset Killu was asked to express his final wish. Killu replied, 'I should neither eat nor drink because if I take something I shall have to answer the call of nature in the morning so who will go to the gallows and if I go to the gallows without answering the call of nature the bowels won't be controlled and the ablution will break, so my wish is that a Muslim sepoy should be given to me so that I may go with him to the well and take bath, perform ablution and pass this night in prayer because tomorrow I have to go before the Lord.'

Killu's wish was granted and a Muslim sepoy was given to him.

Killu's Declaration from the Gallows

In the morning the Sayed who usually visited Killu to make him recite repentance (Tauba Istighfar) in the jail went to him. Killu said: 'Sayed Sahib, don't take the trouble now because last night I had the good fortune to see the Holy Shrines and I saw my ultimate home also.' Thereafter policemen came to convey the final verdict of execution to Killu. At that time the courageous martyr declared: 'Don't tell me anything. I

know fully well that I killed Hasan Mukhi and for that I will be hanged.' He added: 'Give my corpse to Mulla Qadir Husain Sahib and he will send it to Karbala. Don't let the Khojas touch my body.' It is a matter of great regret that this was not fulfilled.

Killu was then taken to the gallows ladder. He ascended the first step and loudly recited in elation Allaho Akbar. With each step he recited a sentence from the Call of Prayer (Azan) and finished it as he mounted the plank. Thereafter he saluted everyone and proclaimed: 'Brothers! Bear witness that I die for the religion Islam and not for wealth, woman or land. I don't call Aga Khan god and Ali Shah as messenger' Then he recited in Arabic, 'I witness that there is no god but Allah and Muhammad is His Prophet blessings be upon him and his progeny.'

Martyrdom

Then with a call of 'Ya Husain Mazloom', Killu wore the noose with his own hands in the neck. No tension of any kind occurred in his body. The tongue also did not come out and his soul peacefully flew to Paradise.

Manjibhai was anxiously standing. He feared that if any awkward expression occurs on the face of his brother or the tongue comes out, the enemies will rejoice at it and cause humiliation to the family of the deceased. Luckily no such thing happened. Thereafter an order was issued to untie the corpse from the gallows. Manjibhai and Khoja Rehmatulabhai Ghulam Husain untied the corpse from the noose and when they removed the veil from Killu's face, they beheld that the face of Killu was transformed into a magnificent and splendid one. The Sayed Sahib whom I mentioned before exclaimed 'Indeed! The bridegroom is sleeping in repose.'

Killu's Funeral Procession

The corpse was put in the coffin box and taken to the Moghul Masjid. Many persons had gathered there to accompany the funeral procession. Police officers also joined the procession with their usual pomp. The Commissioner also came on horse back. There were so many persons in the procession that it was hard to get a chance in supporting the bier. Tears were flowing from the eyes of all those who saw the bier. I had held my mood but as we entered Sonapur, control was lost and I wept a great deal. Thereafter I went to the room where corpses are bathed to see the body of Killu. He had turned so handsome that it was hard to recognise him. The religious formalities were completed and Killu was buried.

Chapter 5

The Khoja Isna Asharis

The Khoja Isna Ashari Jamaat of Bombay was established in 1900 A.D. Before this a planned attack on the lives of the following prominent persons of the Jamaat was made:

1. Seth Hirji Bhai Allah Rakhha
2. Seth Lalji Bhai Sajan
3. Seth Abdullah Bhai Lalji
4. Seth Qasim Bhai Miyani

Seth Hirji Bhai and Seth Lalji Bhai succumbed to the attack and their tombs have been erected in the cemetery called Khoja Aram Bagh Bombay.

Seth Abdullah Bhai Lalji and Seth Qasim Miyani escaped death with injuries.

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let him claim it wherever he finds it"*

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