

# The Najran Pact

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## *Mobaahelah (Mubahilah)*

... The Compassionate and Merciful Allah has given Precious time to those who have deviated from the pure teachings of Prophets and Successors (SBUT) so that perhaps they may have the opportunity to find the One and Only Right Path of Allah ... but the time is running out ... when Mahdi (SBUH) shall finally come, he will complete all proofs, and Jesus (SBUH) will stand behind him and follow his lead ... **that will be the time for the Truth and nothing but the Truth ...**

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## **In the Name of Allah** ***The Compassionate, the Merciful***

In order to touch the surface of the truth of the event of Mobaahalah (Mobaahelah, Mubahilah ...) we started our quest of its truth centuries before the event in places where its roots originated ... the findings documented by historians, jews, christians, sunni and the Shi'ah have been both heart warming and heart rending!

We invite you to travel with us in these times and places to begin to explore amore undeniable evidence proving the magnificence of the most sublime creations of Allah, Hadrat Mohammad and the AhlulBayt (Salaam Be Upon Them) ...

... The Compassionate and Merciful Allah has given Precious time to those who have deviated from the pure teachings of Prophets and Successors (SBUT) so that perhaps they may have the opportunity to find the One and Only Right Path of Allah ... but the time is running out ... when Mahdi (SBUH) shall finally come, he will complete all proofs, and Jesus (SBUH) will stand behind him and follow his lead ... **that will be the time for the Truth and nothing but the Truth** ...

O' the Disappeared Divine Proof of times!  
In your admiration, inexpressive are all tongues.

O' the shadow of Divine Mercy and Grace!  
O' the chosen lord of Heavens and earths!

In the school of love, your Disappearance,  
is the toughest trial of all times.

have opened and faded, Many blossoms;  
come and gone, much springs and falls.

You are the host of Divine Grace;  
waiting for you, are all the guests.

O' the Noah of these times! Patient until when?  
storms have overwhelmed many souls.

In these lonely moments of Anticipation;  
please encompass our hearts and souls.

How sweet it feels, if you step into our eyes;  
and sit and watch with us, the flowing river of tears ...

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## **The Najran Pact, Mobaahelah (Mubahilah) Part 1**

Previously, we presented writings such as the article titled: “Mobaahelah, Ali as Mohammad’s self” in this site in which the event of Mobaahelah has been briefly reviewed. The event, as narrated by the Shi’ah and the sunni, is about the christians of Najran facing the Prophet Mohammad (SBUH&HA). In this writing in addition to presenting some more undeniable detailed sunni documents for the event, we are also going to look at some christian documents in this regard and explore their claims. Unless otherwise indicated, the christian documents presented within quotation marks are quoted from the English Wikipedia as cited from christian sources such as: Hitti, Philip Khuri (1970). History of the Arabs: from the earliest time to the present. St. Martin's Press, and New York: Macmillan, 1951; Frankfurter, David (1998). Pilgrimage and Holy Space in Late Antique Egypt. BRILL publishing house; Goddard, Hugh (2000). A History of Christian-Muslim Relations. New Amsterdam Books; Schaff's History of the Christian Church, Volume III, Nicene and Post-Nicene Christianity; and ... .

Firstly let us see where Najran is. Currently “Najran is a province of Saudi Arabia, located in the south of the country along the border with Yemen. Its capital is Najran.”

Since the Prophet Mohammad (SBUH&HA) at time of Mobaahelah was in Medina, Najran was and still is toward south and south west of Medina.

It is important to keep in mind that back then the countries of Saudi Arabia and Yemen did not exist as such, rather in the area there were different states at different times:

“Ptolemy, who described Yemen as Eudaimon UR Arabia (better known in its Latin translation, Arabia Felix) meaning Fortunate Arabia or Happy Arabia. Between the 8<sup>th</sup> century BCE and the 6th century, it was dominated by six main states ... .”

“The Himyarite Kingdom was the dominant polity in Arabia until 525 AD ... .”

Christian sources confirm the existence of a christian community in Najran at the time of the Prophet Mohammad (SBUH&HA):

“The existence of a Christian community of Najran is attested by several historical sources of the Arabic peninsula, where it recorded as having been created in the 5th century CE or perhaps a century earlier.”

Since the advent of Islam was about 610 CE, therefore the Najran christians were indeed already there at the time.

This is how the christian sources explain the origin of christianity in Najran:

“Prior to the rise of Christianity, the people of Najran were polytheists and worshipped a tall date-palm tree, for which also they had an annual festival when they hung upon it the finest garments they could find, and female ornaments. Then they would come and dance around it the whole day. During this period, they had a Chief named Abdullah ibn ath-Thamir who became the first Najranite to embrace Christianity. A pious Christian builder and brick-layer named Phemion settled among them and led them to his religion.”

According to christian documents Najran became the seat of a Bishop appointed by the Byzantine Church and Empire; let us keep in mind that Bishops were actually political-religious representatives of the Roman Empire. At the time emperor of Byzantium (Constantinople) was Justin I who therefore was the political protector of christianity in areas which were considered pro-Byzantine:

“Najran was an oasis, with a large Christian population and **the seat of a Bishopric.**”

“Najran had been an important centre of Christianity in South Arabia ... in which **economics, politics, and religion were all entangled.**”

“The Najranite Christians, had close connections with the ecclesiastical authorities in Byzantium and Abyssinia. They were identified by virtue of their religion as **"pro-Axumite" and "pro-Byzantine".**”

As Random House Webster’s Unabridged Dictionary states, the Byzantine Empire was: The Eastern Roman Empire after the fall of the Western Empire in A.D. 476. *Cap.*: Constantinople; and Constantinople was the former name of Istanbul in today’s Turkey.

**I.e. Najran was under the supervision of the Byzantine (Eastern Roman) Empire Politically and religiously. In other words from the one hand the Byzantine Empire had ruling and political dominance over Najran through its appointed Bishop; and from the other hand the religious beliefs of Najran was in accordance to that of the Roman Empire.**

It is noteworthy to mention that the blasphemous belief of the Roman Empire regarding the divinity of jesus -the same belief still upheld by christians today- was actually approved and settled at the “Nicene Creed”:

“First Council of Nicaea, Date 325 AD [currently is] Accepted by Anglicans, Assyrian Church of the East, Eastern Orthodox, Oriental Orthodox, Protestants, Roman Catholics.”

“The First Council of Nicaea was a council of Christian bishops convened in Nicaea in Bithynia (present-day İznik in Turkey) by the Roman Emperor Constantine I in AD 325. This first ecumenical council was the first effort to attain consensus in the church.”

**“Its main accomplishments were settlement of the issue of the nature of The Son and his relationship to God the Father.”**

“One of the projects undertaken by the Council was the creation of a Creed, a declaration and summary of the Christian faith.”

Some of the items of the Nicene Creed are as follows:

- “1. Jesus Christ is described as "God from God, Light from Light, true God from true God," proclaiming his divinity.**
- 2. Jesus Christ is said to be "begotten, not made", asserting that he was not a mere creature, brought in to being out of nothing, but the true Son of God, brought in to being 'from the substance of the Father'.**
- 3. He is said to be "one in being with The Father".”**

“The Emperor carried out his earlier statement: everybody who refused to endorse the Creed would be exiled. Arius, Theonas, and Secundus refused to adhere to the creed, and were thus **exiled to Illyria, in addition to being excommunicated. The works of Arius [who believed that God was One and that Jesus was created by God] were ordered to be confiscated and consigned to the flames while all persons found possessing them were to be executed.**” (§ 120. The Council of Nicea, 325")

“Thus, instead of a baptismal creed acceptable to both the Arians and their opponents the council promulgated one which was clearly opposed to Arianism and incompatible with the distinctive core of their beliefs.”

**Thus the beliefs of the christians of Najran as followers of the Roman Empire, was absolutely not in accordance to the teachings of the Prophet ‘Eesa -Jesus- (SBUH), rather they believed in the distorted issue of divinity of jesus.**

As the Majestic Qur’an verifies, when the representatives of the Najranites went to the Prophet Mohammad (SBUH&HA) and put forward the reason of birth of a man without a father to claim jesus to be the son of god or god, the following verse was revealed to reject their claim:

*Qur’an 3:59 Indeed the parable of ‘Eesa (Jesus) with Allah is like the parable of Adam; He (Allah) created him (Adam) from dust, then said to him: "Be", And he was.*

The birth of ‘Eesa -Eisa, Isa- (SBUH) to his virgin mother, Hadrat Maryam (SBUH), without a male partner, was an immediate effect of Allah’s Will, manifested to the world as a miracle, just as the birth of Adam (SBUH) took place without the agency of a father and a mother. When Allah Wills a thing to "Be", it becomes.

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***The Najran Pact,  
Mobaahelah (Mubahilah)  
Part 2***

Now that the blasphemous beliefs of the christians of Najran are clear to us let us continue our review of the history of the time. Christian sources state that the jews of Najran were in contact with their co-religionists in Palestine; and that the existence of judaism in Arabia preceded the existence of christianity by several centuries. They say that the arrival and spread of christianity in Najran in the Yemen area of South Arabia, was bitterly opposed by the local jews. It is noteworthy to mention that, as stated in many writings in this site, such as “Mohammad, the Promise of Torah”, “Mohammad, the Promise of Enjil (Gospel)”, “AhlulBayt (Salaam Be Upon Them, SBUT), the Promise of Enjil (Gospel)”, “Wilayat of Mohammad and AhlulBayt (SBUT), From creation to eternity”, and ... , the Glad Tidings given by Prophets Moosa -Moses- and ‘Eesa -Jesus- (SBUT) in regard to Hadrat Mohammad and his Allah Chosen Successors (SBUT) and regarding the area of their appearance, were quite precise, specially before distortions; as the result some sincere followers of the Prophets Moosa and ‘Eesa (SBUT) had immigrated to the area where the Promised Last Prophet (SBUH&HA) was to appear in order to meet and follow him as commanded by all previous Prophets (SBUT). But gradually the distortions, selfishness and ... cast their dark shadows over their beliefs and they eventually expanded their distorted judaism and christianity in the area. We also cordially invite our friends to read “For you, Elia!” and “Story of Fakhr-UI-Islam” in this site (kindfather.com).

In spite all the distortions and ... still many of them, specially their learned ones, knew the Truth and thus recognized the Prophet Mohammad, Hadrat Ali and ... (SBUT). Let us not forget that the Majestic Qur’an verifies that the jews and christians had recognized the Prophet Mohammad (SBUH&HA) as clear as they knew their own children, i.e. there was absolutely no doubt whatsoever in their minds that Hadrat Mohammad (SBUH&HA) was the Promised Prophet; another very significant point to notice is that the verbs used in such verses are not past tense, i.e. they continue to recognize ...:

*Qur’an 2:146 Those whom We have given the Book (jews and christians) recognize him (Mohammad -SBUH&HA-) as they recognize their sons, and certainly a party of them most surely conceal the Truth while they know.*

*Qur’an 6:20 Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they do not believe.*

*The christian sources state:*

“The Christians of Najran later came into conflict with the Jewish rulers of Yemen, which ended in their being massacred in 524 by the Himyarite king, Yusuf As'ar Dhu Nuwas.”

“Dhu Nuwas hoped to create, in the rich lands of Southern Arabia, a "Davidic" kingship which was independent of the Christian powers. He also considered **Najran to be a Byzantine base** that controlled the Red Sea trade route and did harm to the economic situation of Himyar.”

“When Dhu Nuwas invaded [Najran], he called upon its people to abandon Christianity and embrace Judaism. When they refused, he had them thrown into burning ditches alive.”

It is quite clear that the jews led by Dhu Nuwas had also deviated severely from the True teachings of the Prophet Moosa -Moses- (SBUH); for they had not believed in and followed the Prophet ‘Eesa after the Prophet Moosa (SBUT).

In the same manner that it was incumbent on the jews upon recognition of Hadrat ‘Eesa (SBUH) to follow him, as Hadrat ‘Eesa himself had reminded them: John 5:46“For had ye believed Moses, ye would have believed me; for he wrote of me.”, it was incumbent on both the jews and christians to follow the Prophet Mohammad (SBUH&HA), upon recognizing him as the Promised Last Prophet. But . . . .

Any how after the jews’ attack, the christian rule in the area reacted. Some sources say that Dus Dhu Tha'laban from the Saba tribe escaped Najran and fled to Constantinople and reported what had happened and sought help from the emperor of Byzantium Justin I and then the emperor encouraged his ally the Abyssinian king. Others say that action started due to the arrival, at the court of the emperor’s ally the Abyssinian king Ella-Asbeha of Aksum, of **a refugee from Najran**. In any case an army of christians were dispatched to Najran. This is what the ancient book of Himyarites has said in this regard:

“According to the Book of Himyarites, the instigation to action was not caused by a request from Constantinople but, **more plausibly**, the arrival at the court of the Abyssinian king of **a refugee from Najran by the name of Umayya**. Later, an army of 7,000 men led by **Abraha al-Ashram, the Christian viceroy of the Negus of Abyssinia** defeated Dhu Nuwas's forces and restored Christian rule in Najran.”

It is noteworthy to mention that the book of Himyarites was an ancient book which its full text is not at hand; rather a fragmentary Syriac text as a lone manuscript of the book (eight facsimiles) is available which was first recognized in 1920, and it was later translated to English and published. The Syriac title of the Book of Himyarites (transliterated to English) is: “Min ketaba d'Emiraya”. It is said that it was possibly written by a bishop of perhaps Ruṣāfa named Sergios or Georgios. The Book provides Traditions of the expansion of christianity into Arabia and the interactions of christians with jews in early centuries of CE. (From introduction of English translation of the Book of Himyarites, translated by: Axel Moberg, publisher: C.W.K. Gleerup 1924, 2012)

It is important to pay attention that when the Abyssinian attacked Najran, they not only invaded Najran, but also they were ordered to “invade Himyar, kill Dhu-Nuwas, and

**annex Himyar.**” In other words **Himyar** went under Abyssinian (Ethiopian) christian invasion and thus under Byzantine (Roman) empire’s influence.

Such invasions and power struggles were repeatedly happening in the area, for instance:

“The Aksumites invaded Tihāmah and Najrān for the first time in 340 AD.”

“In 528, Justinian I carved out the small coastal province Theodorias out of territory from both provinces [of Syria]. The region remained one of the most important provinces of the Byzantine Empire.”

“The Byzantine emperors had long eyed the Arabian Peninsula as a region in which to extend their influence, thereby to control the lucrative spice trade.”

Trade was going on between these states, as a sample: “For many years, the [**Himyar**] kingdom was also the major intermediary linking East Africa and the Mediterranean world. This trade largely consisted of exporting ivory from Africa to be sold in the Roman Empire.”

As a result of wars between kingdoms, tribes, states ...slaves were captured by all parts of conflicts. It is important to keep in mind that one of the commodities bought and sold in the trade caravans was these captured slaves, thus the slaves were taken to different territories. Many tribes and families also fled invasions and wars and moved from one location to another.

Therefore it is important to keep in mind that the presence of foreign slaves and emigrants in different territories was common.

Another issue to keep in mind is that such regions, such as Constantinople, Abyssinia, Yemen and ..., were considered developed and wealthy civilizations of their times, even though currently they may no longer hold such a status.

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## **The Najran Pact, Mobaahelah (Mubahilah) Part 3**

At this point, it is absolutely necessary to know the truth regarding the two persons mentioned in the quotation from the ancient Syriac Book of Himyarites: 1) **a refugee from Najran by the name of Umayya**, and 2) **Abraha al-Ashram, the Christian viceroy of the Negus of Abyssinia**.

In order to find out the truth regarding Umayya and his descendants, we also need to get to know Hashim and his descendants:

In about 400 A.D., a man called Qusay, was born in the tribe of Quraysh. He won great honor and fame for his tribe by his wisdom. He repaired the Kaaba ... He ordered the Arabs to build their houses around it ... He obtained supreme power at Mecca ... Qusay died in 480 A.D., and his son, Abd Manaf, took charge of his duties. He too distinguished himself by his ability ... He was succeeded by his son Hashim. It was this Hashim who gave his name to the clan which became famous in history as Banu Hashim. Hashim was an extraordinary man. It was he who made the Quraysh merchants and merchant princes. He was the first man who instituted the two caravan journeys of Quraysh, summer and winter ... Hashim had a son called Abdul Muttalib. In due course, Abdul Muttalib the grandfather of Mohammed was to succeed his father as the chief of the clan of Hashim ... the family of Hashemites, from whence Mohammed sprang, was the most respectable and sacred in the eyes of their country. Mohammed's descent from Ismael [ the Prophet Ismael (Ishmael), the first son of the Prophet Ibrahim (Abraham)] was a national privilege ... Mohammed sprang from the tribe of Koreish and the family of Hashim, the most illustrious of the Arabs, the princes of Mecca, and the hereditary guardians of the Kaaba. (From: The Decline and Fall of the Roman Empire, Edward Gibbon, as cited in Restatement of History of Islam and Muslims)

Hashim had a younger brother called Al-Muttalib, the son of Abd Manaf. For a time, he was chief of the clan, and when he died, his nephew – Abdul Muttalib the son of Hashim, succeeded him as the new chief. Abdul Muttalib exhibited all the qualities which had made the names of his father and grandfather great and famous ... Reacting to the depravity of the times, the members of Banu Hashim, were prompted, a half-century before the birth of Muhammad, to make some tentative efforts to arrest the moral decline of the Arabs and to improve the social, economic and intellectual climate of the country ... The Banu Hashim also interested itself in the economic welfare of the Arabs, and inaugurated a system of trade with neighboring countries by sending caravans to Syria in summer and to Yemen in winter ... the caravan trade were unquestionably great gifts of the Banu Hashim to the Arabs. But their greatest gift, not only to the Arabs, but to the whole world, was going to be the child to be called Muhammad, the son of Abdullah ibn Abdul Muttalib and Amina bint Wahab. He was going to be the greatest benefactor not only of the Arabs but of all mankind. (From: The Life and Times of Muhammad, Sir John Glubb, as cited in Restatement of History of Islam and Muslims)

And as for Umayya:

“The clan of Banu Umayyad as well as the dynasty that ruled the Umayyad Caliphate are named after Umayya ... [the so-called] father of Harb (Abu ‘Amr) ibn Umayya and Abu al-'As.”

AS to the origin of Umayya historians vary; some mainly sunni historians claim that Umayya was the son of ‘Abd Shams son of ‘Abd Manaf, other mostly sunni historians say that Umayya was one of ‘Abd Manaf’s sons. Yet other sunni historians such as ‘Abbaas ‘Eqaad Mesri has stated that the ancestry of Bani Umayya is questionable and uncertain.

Hasan ibn Ali Tabari in Kaamel Bahahi, vol. 1, p. 269 said that the sunni ibn abi al Hadid had said that Umayya was a Roman slave who ‘Abd Shams bought, and according to the customs of the preIslam Arabs, he called him his son.

Most Shi’ah historians and scholars have rejected the sunni claims regarding Umayya being from ‘Abd Manaaf, too:

Sayyed Sadr al Din Sharaf al Din in his book, Haashem wa Umayya fel Jaaheliyah, states that ‘Abd Shams had adopted Umayya.

’EmaadZaadeh Esfahaani in his book: Life of Sayyed al Shohada, Abi Abdellah al Hosain, vol. 1, p. 152, 224 states that ‘Abd Manaf was a rich tradesman who had attained Umayya, a young Roman slave, living at the same time with Hashim son of ‘Abd Manaf; also he states that some historians believe that Umayya was a slave freed by Bani Saqif and the son of an adulteress; and because he was an attractive and clever young man, ‘Abd Shams became interested in him and Umayya pleased him and thus he adopted him.

AbulQasem Ali ibn Ahmad Kufi, a scholar of the 4th century A.H., states that ‘Abd Shams son of ‘Abd Manaf, the brother of Hashim son of ‘Abd Manaf had a Roman slave named Umayya whom he adopted, thus the Banu Umayyad are the descendants of this non-Arab Roman Umayya.

**In other words Umayya and thus the Bani Umayyad are not from Quraysh.**

‘Allaamah Mohammad Baaqer Majlesi narrates the same fact from the two books: Kaamel al Saqifah and Elzaam al Nawaaseb, and then he states that Umayya was the Roman slave of ‘Abd Shams whom he freed and adopted, and he was thus being called Umayya son of ‘Abd Shams. (Behaar al Anwaar, vol. 31, p. 458)

**Then the ‘Allaamah concludes that Banu Umayya are not from Quraysh, rather have attached themselves to this clan.**

‘Allaamah Mohammad Baaqer Majlesi clarifies that Umayya was a Byzantine -eastern Roman- slave of 'Abd Shams. When he found him intelligent and clever he freed him and

adopted him as his son, as a result of which he began to be called Umayyah son of 'Abd Shams, as Zayd (ibn al-Harithah) was called Zayd ibn Muhammad before the verse [Qur'an, Surah Ahzaab, 33:5] was revealed [to prohibit calling adopted children by the names of those who adopted them, and therefore Zayd was called Zayd ibn al-Harithah from then on]. (Behaar al Anwaar, vol. 8, p. 383)

Amir al Mo'menin, Hadrat Ali (SBUH) in part of a letter responding to Mo'aawiyah who was demanding the province of Shaam (Syria ...) from Amir al Mo'menin, told him: (letter 17 of the Nahj al Balaaghah)

*"... As for your saying that both of us are sons of 'Abd Manaf, such are we\*, but Umayyah is not like Hashim, nor Harb like 'Abd al-Muttalib, nor Abu Sufyan like Abu Talib.*

*The muhajir (immigrant from Mecca to Medina) is not like him who was spared and freed (on the day of fall of Mecca), nor one of pure descent (Sarih) is like him who has been attached (Lasiq\*\*), nor the pursuer of truth is like the adherent to wrong, nor a believer is like a hypocrite.*

*How bad are the successors who go on following their predecessors who have fallen in the Fire of Hell! ..."*

\* If, most probably, by "we" Amir al Mo'menin (SBUH) meant "we the Banu Hashim", then that is quite straight forward; and if by "we" he (SBUH) meant "we, the banu Hashim and the Banu Umayya", then his next statements clarify that he (SBUH) meant, the Banu Hashim for real and the Banu Umayya through attribution, attachment and adoption.

\*\* Men of letters have given Lasiq to mean: "One who is attributed to other than his father."

In the Sharh (explanation) of the Nahj al Balaaghah by Fayd(z) al Islam p. 866, in this regard 'Allaamah Majlesi has been quoted to have said that in the era before Islam when a person, who had a slave, wished to attribute him to himself (to be called like his own son), he used to free the slave and marry him to an Arab girl and then attribute him to himself, as the father of Zobayr ibn 'Awaam was attributed to Khowaylad; therefore Bani Umayya are not from Quraysh rather are attributed to them; and **after this letter of Hadrat Ali (SBUH), Mo'aawiyah did not dare to refute it.**

It is also noteworthy to mention that sunni scholars themselves confirm that there is even doubt whether Harb (Abu 'Amr) who is known as the son of Umayyah was really his son or a slave brought up by him. It is reported that the lineage expert Daghfal (Ibn Hanzalah) told Mo'aawiyah that the Quraysh knew that Harb, who was called Dhakwan, was the slave of Umayya. (al-Aghani, vol.1, p.12; Sharh Nahj al-Balaaghah of ibn Abi'l-Hadid, vol.17, pp.231-232)

In addition, Mu'awiyah's mother Hind led a life of vileness and immorality. The sunni Az-Zamakhshari (Abu'l-Qasim Mahmud ibn 'Umar [467/1075- 538/1144]) has written in his book Rabi'u 'l-abrar that Mu'awiyah's father was traced back to four different men!

Also the sunni ibn abi al Hadid has mentioned that Ziyaad, known as the son of his father, in response to a letter of Mu'awiyah rebuking him for his mother, Somayyah's immoral acts, told Mu'awiyah that if he was the son of Somayyah, Mu'awiyah was ibn Jamaa'at, son of a group. (Sharh of Nahj, vol. 16, p. 326)

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## **The Najran Pact, Mobaahelah (Mubahilah) Part 4**

Now that it has become clear beyond the shadow of a doubt that the Banu Umayya are not really from Quraish, it is vital to mention that even the sunni have narrated from the Prophet Mohammad (SBUH&HA) that he (SBUH&HA) said that there would be **twelve Amirs** (lords of command) after him, **all of whom would be from Quraysh**:

Narrated Jabir ibn Samura: I heard the Prophet (s) saying: "There will be Twelve Commanders." He then said a sentence which I did not hear. My father said, the Prophet added, "All of them will be from Quraysh." [Sahih al-Bukhari (English), Hadith: 9.329, Kitabul Ahkam; Sahih al-Bukhari, (Arabic), 4:165, Kitabul Ahkam]

The Prophet (s) said: "The Religion (Islam) will continue until the Hour (Day of Resurrection), having Twelve Caliphs for you, all of them will be from Quraysh." [Sahih Muslim, (English), Chapter DCCLIV, v3, p1010, Tradition #4483; Sahih Muslim (Arabic), Kitab al-Imaara, 1980 Saudi Arabian Edition, v3, p1453, Tradition #10]

In another Hadith it is said that the Prophet (SBUH&HA) stated that indeed this Amr would not end until there would pass among them twelve Caliphs (Successors) after him, and when he (SBUH&HA) was afterward stating that all of them would be from Quraysh, he spoke in a very low voice. (Sahih Muslim, p. 817, Hadith 1821; ...)

For a few more samples of related Hadiths please refer to articles: "AhlulBayt (Salaam Be Upon Them, SBUT), the Promise of Enjil (Gospel)" Last part and "Watchful Presence of our beloved Mahdi (PBUH)" Part 3 including the site's comment, in this site (kindfather.com).

Hadiths narrated by not only the Shi'ah but also by the sunni, clearly report the superiority of the Banu Hashim, let us look at one sample:

Kitab 30, Al-Fadail (Book Pertaining to the Excellent Qualities of the Holy Prophet), of the sunni Sahih Muslim, 5653:

Wathila b. al-Asqa' reported: I heard Allah's Messenger (may peace be upon him) as saying: Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il and He granted eminence to the Quraish amongst Kinana and He granted eminence to the Quraish amongst Banu Hashim and He granted me eminence from the tribe of Banu Hashim.

It is also vital to keep in mind that not all who were said to be of Quraysh were monotheists or even necessarily decent people, rather it was only certain children of the Prophet Ismael down to Hashim, reaching the Prophet and Amir al-Mo'menin and then to the other eleven Imams (SBUT) who hold Allah Bestowed special status.

The sunni have reported that the Prophet while dividing the portion of Dhawil Qurba, his close relatives, he (SBUH&HA) excluded the children of ‘Abd Shams, bani Umayya and children of Nawfal. (sunni documents: Sahih Bukhari, vol. 5, p. 79; Sunan Nassa’I, vol. 7, p. 130; Kitab al-Mosnad imam Shafe’I, pp. 324, 325; ...)

And the Prophet exclusively only included the children of Hashim and the children of Muttalib. This caused ‘Uthman ibn ‘Affan and Jubayr ibn Mut'am to object, respectively from the bani Umayya and children of Nawfal.

The Prophet in response said: Indeed only the bani Hashim and bani al-Muttalib are one and the same thing. (sunni documents: Sahih Bukhari, vol. 4, p. 155; Musnad Ahmad Hanbal, vol. 4, p. 81; Sunan Abi Dawud, vol. 2, p. 26; Sunan Nassa’I, vol. 7, p. 130; ...)

Let us keep in mind that Hashim, al-Muttalib, ‘Abd Shams and Nawfal all are reported to be the sons of ‘Abd Manaf.

In addition many Hadiths specifically state that the special status of the Successorship and Caliphate of the Prophet belong **ONLY to the Banu Hashim** of Quraish, as one sample let us look at a sunni hadith:

Sheikh al-Hafiz Sulayman ibn Ibrahim al Qunduzi Hanafi narrates in Yanaabi al Mawaddah, vol. 3, p. 504, that Jabir (Jaaber) ibn Samura said that once that he and his father had joined the Prophet, he heard the Prophet (SBUH&HA) say that after him there would be twelve Caliphs; Jaaber said that he (SBUH&HA) then lowered his voice and said some thing he could not hear and understand. Thus Jaaber asked his father what the Prophet had said in low voice, his father said that the Prophet (SBUH&HA) had said that, **all of them would be from Banu Hashim**. Jaaber after narrating this event wrote that the fact that the Prophet lowered his voice, that itself is the point of preference of this Hadith, because the Banu Umayya did not like the Banu Hashim to be installed in the seat of the Caliphate.

Imams Baaqer and Saadeq (SBUT) in regard to Qur’anic verses revealing Prophet Ibrahim’s (SBUH) prayers about his son Isma’el (SBUH) and his descendants, such as verses 14:35, 14:36 and 2:128 -in which Hadrat Ibrahim (SBUH) prayed for his sons through the Prophet Isma’el (SBUH) to be **saved from worshipping idols**, and emphasized that **whoever would follow him would surely be of him**, and prayed that from his offspring **through Isma’el (SBUT) a group to be raised truly submissive to Allah- have said that Banu Hashim of Quraysh have been those saved from worshipping idols, and that the Prophet Mohammad and his AhlulBayt (SBUT) from Banu Hashim have truly been the followers of the One and Only Allah as was the Prophet Ibrahim, and thus the Prophet Mohammad and the AhlulBayt (SBUT) have been indeed of Hadrat Ibrahim (SBUH), and that they (SBUT) have been specifically the group who certainly have been Submissive to Allah.** (Tafsir Borhaan; ...)

Let us remember that a trace of these prayers and God's answers to them are still left in Torah, in the old testament of the bible:

Genesis 17:20 And as for Ishmael (Isma'el), I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

Of course in order to conceal the identity of the Last Prophet and his Successors, in spite of such statements in the bible, the jews and christians have distorted the identity and personality of Hadrat Isma'el (SBUH) In many ways; as a sample:

*“And he (Ismael) will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility towards all his brothers.” (Genesis 16:12, the NIV Bible, the New International Version)*

Let us see what some christians have said about this ...

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*The Najran Pact,  
Mobaahelah (Mubahilah)  
Part 5*

**A former christian scholar- Lynette Viviane Burton, known by her new Muslim name, Shifa LV Mustapha, in her renowned book, In Quest of Truth, from Deception to Deliverance- has addressed this distortion regarding the Prophet Ismael (SBUH) beautifully:**

The author draws the reader's attention to genesis 16 statement 11 in which it is stated that an angel of the Lord said to Hagar -Haajar- (SBUH) who was sitting next to a well: *"Behold, thou art with child and shalt bear a son, and shall call his name, Ishmael (Ismael); because the Lord hath heard thy affliction."* The author then reminds the reader that the name Ishmael means "God Hears". It is noteworthy to mention that Arabic and Hebrew have many similarities; Ismael is from the root *سمع* meaning to hear.

Here, the author while acknowledging the undeniable fact that it must have been a very great moment for Hagar, points out a few very significant matters: 1) not only had God Himself seen Hagar's hardships [regarding Sarah's remarks ...], but 2) He had heard her pleas also, and 3) this child, soon to come, was to bear the beautiful name which would forever carry the message "God Hears". And based on this Biblical statement and subsequent ones the author notes that 4) Hagar must also have been a believer in the God of Abraham.

The author goes on and states: "Then in one of the strangest twists imaginable, the angel of the Lord goes on in verse 12, to tell Hagar further about this son who is to be given the beautiful name "God hears": *"And he will be a wild man; his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren."* The author then mentions that the same verse in the NIV [New International Version of the Bible] gives the wording that he will be *"a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility towards all his brothers."*

Expressing her extreme astonishment, the author continues: "“What,” my mother's heart demands to know, “is the Merciful God doing inflicting further pain on this woman, when His angel has told her that God has heard her misery and that as a result of His Hearing she is to name her son after this very event? Why would He Who is Most Merciful then proceed to devastate her by telling her that this son will be a wild, stupid man who will never be able to live in harmony?”” Then the author notes a very logical point, she mentions that if this was really what had happened, why would God want such a wild stupid person to carry a name which is so closely associated with Himself?!!!

The author reminds all of us that the maternal love is a gift from Allah to humanity, and that with this Divine gift every mother longs for the very best for her child. Then the author addresses this question: "How then would any mother react to such frightful news sent from the Creator Himself?" The author says that Hagar did not cry out in horror and call upon God to be merciful and retract such a terrible fate for her child, rather as stated in statement 13 of genesis 16 she was delighted!!!

Statement 13 of genesis 16 states: *"She [Hagar] gave this name to the Lord who spoke to her: 'You are the God who sees me' ... Therefore the well was called Beer-la-hai-roi, which means, 'the well of Him that liveth and seeth me'."*

*The author points yet to another discrepancy; in previous statements it was said that the angel of the Lord had spoken to Hagar, while in statement 13 it is said that the Lord spoke to Hagar ... in any case the*

*author says:* “Hagar, it would now appear, according to the Old Testament, was incredibly blessed among the women of this world, for even Sarah did not have the blessing of “seeing” and conversing so directly with God.”

The author then states: “We must also, at this point, question the news passed on to Hagar regarding the nature of Ishmael. Was it really a matter of the faith of Hagar being so strong that she could put aside the terrible pronouncement, or was verse 12, wherein this dreadful decree is recorded, ever part of the original text? Logically, the contents of verse 13 would only be possible if verse 12 were not in existence. Even so, I am, yet again, struck by the obvious belief and faith of Hagar in God Most Gracious, Most Merciful.”

The last event mentioned in chapter 16 of genesis is the Prophet Ismael’s birth: “*And Hagar bare Abram a son and Abram called his son’s name Ishmael.*” Therefore, the author states that “according to the biblical text, Hagar must certainly have given Abraham the details of her meeting with the Angel or the Lord, for he complied with the pronouncement regarding the naming of his firstborn.”

The author presents other precise arguments; we invite our friends to refer to her valuable book.

**... We therefore see that concealing the identity of the Last Prophet and his Allah Chosen Successors and thus the Last Saviour of humankind (SBUT) has always been on the agenda of Eblis (Iblis, Shaytaan, Satan) and his human and Jin followers.** The leaders of jews and christians- tempted and taught by Eblis- through distorting the truth in regard to Hadrat Ismael (SBUH) tried to conceal the identity of Mohammad and Aal of Mohammad (SBUT), the identity of the very Last Prophet and finally the Last Savior of mankind.

Then the jews of Arabia -again obeying Eblis- taught and tempted the two hard working students of Eblis, i.e. AbooBakr (AbuBakr) and ‘Omar (‘Umar); in this regard we cordially invite our friends to read the article: “Watchful Presence of our beloved Mahdi (PBUH)” Part 7, in this site ([www.kindfather.com](http://www.kindfather.com)). It is noteworthy to mention that these two’s lineage are also under question; even as stated in sunni documents they are believed to had actually been born of slaves from the area of Abyssinia (Ethiopia, Habashah); in this regard please refer to the article: “Watchful Presence of our beloved Mahdi (PBUH)” Part 2 and its notes, and the article: “Another month of Safar departs while thought-provoking words regarding MARTYRDOM of the Prophet Mohammad (PBUHHP) remain” in this site. In the future Enshaa’Allah we, in other writings, will present more facts related to this issue.

... And indeed the third so-called caliph, ‘Othmaan (‘Uthman) was of the Banu Umayya:

"Uthman was born into the Umayyad clan of Mecca ".(Ochsenweld, William; Fisher, Sydney Nettleton (2004). *The Middle East: A History* (sixth ed.). New York: McGraw Hill.)

Historians have claimed that ‘Uthman was the son of ‘Affaan who was son of Abu al-As son of Umayya.

And as of the rest of so-called muslim rulers, the historians have also claimed that Yazid was son of Mo'aawiyah (Mu'awiah), and Mo'aawiyah was the so called son of AbooSofyaan (AbuSufyan), and AbooSofyaan was son of Harb (Abu 'Amr), and Harb was so-called son of Umayya. And so on ... .

It is also noteworthy to mention that Yazid's mother was an immoral christian:

Yazid's Mother: Maysun bint Bajdal al-Kulaibi al-**Nasrani**. (the sunni ibn Hajar Al-Asqalani, Ahmad bin Ali; Lisan Al-Mizan: Yazid bin Mu'awiyah)

It is said that the **Nasrani** (christian) mother of Yazid was extremely beautiful due to which Muawiyah became inclined towards her and married her when he was 52 years old.

But at time of this marriage, she was not a virgin. She had conceived Yazid sleeping with one of her father's slaves. (Majaales al-Mo'menin, NoorOllah Shooshtari, vol.2, p. 547, as cited in Mehan al-Abraar, translation of Maqal Behaar al-Anwaar of 'Allaamah Majlesi, p. 428)

However it is said that when she conceived Yazid, Muawiyah abandoned her. Hence, Yazid was born in her house in her tribe where she and many other women of immoral character breast-fed him. Yazid grew there. He used to prefer christians to Muslims so much so that for instance for his son Khalid he hired christian teachers.

In addition there are those who report that the slave was Mo'aawiyah's, for instance Yasin T. al-Jibouri in his book "Karbala and Beyond" writes:

"Maysan had a sexual intercourse with one of Mu'awiyah's slaves and conceived Yazid by him. Mu'awiyah, in total disregard for Islamic or traditional Arab traditions, claimed Yazid as his son. A testimony to this fact is the well-documented tradition of the Prophet (ص) wherein he said, "The murderer of my [grand]son al-Husain is a bastard." This tradition is quoted on p. 156, Vol. 1, of Kanz al-Ummal of [sunni] al-Muttaqi al-Hindi. The stigma of being a bastard applies actually not only to Yazid but also to both Shimr ibn Thul-Jawshan and Ubaydullah ibn Sa'd, the accomplices ...; all of these men were born out of wedlock."

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## **The Najran Pact, Mobaahelah (Mubahilah) Part 6**

Now let us see what kind of a person Umayya was:

The sunni Muhammad ibn Jarir al-Tabari in his Taarikh, printed by Dar al Ma'aaref, Egypt, stated that Umayya was an infamous man who used to be intrusive to women. He was known for adultery and obscenity. Because of his *obscene behavior* he was expelled from Mecca to Shaam (Syria ...) for ten years. There he committed adultery with a married jewess. She conceived a son. Umayya attributed him to himself and gave him the name Dhakwan, and the Koniayah [a special form of epithet] of Abu 'Amr. And this Dhakwan was the father of Abu Mu'ayt and grandfather of 'Uqbah, the father of Walid, 'Uthman's brother on his mother's side.

Also the sunni Muhammad 'Abduh in his Sharh of the Nahj al Balaaghah, vol. 3, pp. 466-467 said the same thing as Tabari; with the additions that the married jewess conceived the child (Dhakwan) in her jewish husband's bed, and that Umayya, during his life, gave his own wife to him. Muhammad Abduh also clarified that Walid was the governor of Yazid in Medina.

Al Maqrizi a renowned sunni Egyptian historian has also written that Umayya in the pre Islam era did some thing that was unheard of among Arabs and that is he gave his wife to his son. (as cited in Life of Sayyed al Shohada, Abi Abdellah al Hosain, 'EmaadZaadeh, vol. 1, p. 243)

Let us pay attention that this Dhakwan is the same Harb or Abu 'Amr the person who is known as one of the sons of Umayya; and he is said to be the father of AbuSufyan too.

This is what a genealogy expert who had actually met Umayya in his old age, told Mo'aawiyah, as recorded by the sunni:

“Mu'awiyah enquired from the lineage expert Daghfal (Ibn Hanzalah) whether he had seen 'Abd al-Muttalib and he replied in the affirmative. He further enquired how he found him and Daghfal replied, "He was prestigious, handsome and a man of open forehead, while his face bore the brightness of Prophethood." Then, Mu'awiyah enquired whether he had seen Umayyah ibn 'Abd Shams also, and he replied that he had seen him too. He enquired how he found him and he replied, "Weak bodied, bent stature and blind in the eyes. In front of him was his slave Dhakwan who led him here and there." Mu'awiyah said it was his son Abu 'Amr (Harb) whereupon he said, "You say so but the Quraysh only know that he was his slave."” (al-Aghani, vol.1, p.12; Sharh Nahj al-balaghah, vol.17, pp.231-232)

The sunni ibn abi al Hadid in Sharh of the Nahj al Balaaghah, vol. 15, p. 207, in regard to the personality of Umayya said that he was a criminal and sinful man who use to cause problems for women. So much so that for instance once while troubling a woman, he

became involved with her tribe. He also has mentioned that Umayya gave his wife to his [so called] son, an unheard-of conduct among Arabs of that time.

In page 233 of the same vol. 15, he has written that Umayya while still a slave, used to steal from pilgrims. He has further explained that for this very same reason Umayya was given the title “Haares” meaning watchman, for among the Arabs there existed this folklore custom that they used to give reverse titles to people; i.e. they used to call a thief, a watchman, and etc . . . . This stealing issue is also confirmed in Behaar al Anwaar (Bihar al-anwar), vol. 8, p. 361.

As mentioned above, while the sunni Muhammad ibn Jarir Tabari has confirmed that Umayya was known for adultery and obscenity, and that this was why he was condemned and thus expelled from Mecca, in addition Tabari has mentioned another reason for Umayya’s banishment, and that is his extreme hatred, jealousy and animosity toward Hashim’s (Haashem’s) ascendancy and prestige and his privileged hereditary Trusteeship and guardianship of the holy Ka’bah. Tabari has reported:

After the demising of ‘Abd Manaaf (‘Abd Munaf), the responsibility of supply of water and food (to the pilgrims and guests of the Ka’bah) was upon ‘Amr, known as Hashim. He was a beneficent man and worked very hard in this position of providing for guests; he used to slaughter camels and prepare broth, then he broke bread in it with his hands; so he became known as Hashim\* [breaker], the breaker of bread. He was the first person who initiated two trade journeys for Quraysh, one in summer to Yemen, the other in winter to Shaam [current Syria, Lebanon, Jordan, Palestine, ...] and Habashah [Abyssinia, Aksum (former name of **Ethiopia**)]. **These two journeys are mentioned in the Surah Eelaaf (Quraysh, 106). The** prestige of Haashem ibn ‘Abd Munaf was increasing day by day, thus Umayya, his [so called] nephew, became extremely jealous. Therefore they were at conflict over the officership of Ka’bah. Two important pacts were made among the two groups; one was called the alliance of the Scented-ones, and the other the alliance of the Blood-lickers. Because the Honafaa’ [the Uprights, followers of the Monotheist Religion of the Prophet Ibrahim (SBUH)], the companions of Hashim, in order to stabilize their pact, placed their hands in a bowl of musk and perfumy substance, they became known as al-Motayyebin [the Scented-ones]. And the group of Umayya who for stabilizing their pact placed their hands in a bowl of blood and then drank that blood, became known as the Laq’atoDdam (Laq’at al Dam), meaning the Blood-lickers. Ultimately it was agreed that the elder of Khozaa’I [an Arab sage] to judge between them; he judged in favor of Haashem. And Umayya was expelled to Shaam for ten years. (From: Tarikh, Muhammad ibn Jarir al-Tabari, 2/804)

\* Another reason ‘Amr ibn ‘Abd Manaaf was called Haashem was that: “Hashim comes from the Arabic root Hashm, to save the starving, because he arranged for the feeding of the people of Mecca during a seasonal famine, and he thus became "the man who fed the starving" or in Arabic: ”هشم الحدياع“ “He was generous to a fault, and it was his practical compassion in one year of drought that earned him his famous nickname of "Hashim", ‘the Crusher’. This was not for crushing or oppressing anyone, but because when the people were starving and emaciated he provided food at his own expense for the entire

population of Mecca, personally fetching an immense stock of flour from Syria by camel-caravan, then slaughtering the camels and crushing the bread and meat to provide a soup-kitchen for his people. His descendants are still proudly called Hashemites to this day.” (Ibn Kathir 1.132, from Ibn Ishaq; Ibn Sa’d vol. 1 p. 777, as cited in the English Wikipedia)

In the sunni Kaamel ibn Athir p. 10 as cited in Foroogh Abadiyat of Aayatullah Ja’far Sobhaani, vol. 1, pp. 87-88, it is said:

Umayyah’s persistence on the one hand, and Hashim’s magnanimity on the other hand, caused Hadrat Hashim to accept this request [the request of judging between Umayyah and Hadrat Hashim by the Arab sage] with two conditions. First, whoever the Arab sage condemned, he had to have one hundred camels slaughtered during the [Ibrahamic\*] Hajj season, and second, the condemned person was to be expelled from Mecca for ten years. As soon as the Arab sage saw Hashim’s face, he started to praise him, and he confirmed Hashim. According to the set condition Umayyah left Mecca for Shaam. And the ground was paved for bani (children of) Umayya’s inherited jealousy toward bani Haashem and the bani Umayya’s influence in this land [Shaam].

\* It is noteworthy to mention that the Prophet Mohammad’s forefathers and foremothers (SBUT) were all monotheists. The Ka’bah from the very first day built by Hadrat Adam (SBUH) by the command of Allah, was the symbol of monotheism and the monotheists, specially the Prophet’s ancestors, performed Hajj according to Hadrats Ibrahim and Ismael’s (SBUT) instruction; while the polytheists and ... followed satanic distortions and placed all kinds of idols in Ka’bah and ... until finally all idols of Ka’bah were destroyed by Hadrat Mohammad and Hadrat Ali (SBUT) ... .

It was so evil of Umayya that in spite of all Hashim’s great qualities, Umayya, serving Shaitaan, had made his heart so dark that his hatred and jealousy toward Hashim was so much that some have recorded: “The only person who challenged Hashim’s authority was Umayyah.” (English Wikipedia) And this evil attitude has been the conduct of bani Umayya toward bani Hashim; Harb against ‘Abd al Motaleb, Abu Sofyan against the Prophet and Abu Taaleb (SBUT), Mo’aawiyah against Hadrat ‘Ali and Imams Hasan and Husain (SBUT), Yazid against Imam Hosain (SBUH) ... and Sofyaani against Hadrat Mahdi (SBUH) ... .

Amir al Mo’menin (SBUH) was asked of the group which al Sofyaani- he who would stand against Hadrat Mahdi (SBUH)- belonged to, and Amir al Mo’menin (SBUH) said that Sofyaani would be of the bani Umayya, of descendants of Mo’aawiyah, and that he would be the most vicious, the cruelest and the most Mal’oon (cursed to be totally deprived of Allah’s Mercy) person. (al malaahem wa al fetan fi Zohoor al Ghaa’eb al Montazar, p. 150; ...)

Amir al-Mo’menin (SBUH) has clarified that the bani Umayya never truly embraced Islam, and that they only pretended:

I swear by He Who split the seed (to germinate ...) and Who created beings, they (bani Umayya, ...) did not (truly) embrace Islam rather they have desired to go under (pretended) submission (for worldly purposes), while they have concealed their Kufir (Kofir, blasphemy, profanity, disbelief, ...) until they would find their supporters and helpers; then they would divulge it. (Nahj al Balaaghah, letter 16)

Another significant point to keep in mind is that Shaam (Syria ...) where Umayya had gone to, was part of the christian Roman Empire:

“Hashim initiated and established the two great trade caravan journeys of Quraish from Mecca, the Caravan of Winter to Yemen and the Caravan of Summer to north-west Arabia, and beyond it to Palestine and Syria, which was then Byzantine rule as part of the Roman Empire.” (Reminding again that quotations, unless specified otherwise, are from the English Wikipedia; readers may refer to Wikipedia for the original sources which this encyclopedia has quoted from; from time to time we have mentioned some of these original sources too.)

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## **The Najran Pact Mobaahelah (Mubahilah) Part 7**

Now, let us find out where did Umayya- a major “enemy” of Hadrat Haashem (SBUH) and at the same time a “hero” of the Najranites- had come from originally and what his beliefs were . . . .

... Perhaps Umayya had come from Shaam originally, or possibly he was from one of the Roman empire’s so called colonies or states under its control, being a Roman slave; and thus either with the same blasphemous and polytheistic so called christian beliefs of the Roman empire or the pagan beliefs of the pre-christian empire, Abyssinia, Najran, or . . . , worshipping the sun or palm trees or other idols. Allah knows . . . .

But based upon the place the bani Umayya will flee to and that which they shall do there at time of the Appearance of Hadrat Mahdi (SBUH), it seems very probable that Umayya was actually a so called Christian of blasphemous and polytheistic belief:

In regard to verses 12 and 13 of the Surah Anbiya of the Majestic Qur’an in which it is said that certain people when feeling the punishment coming, they flee, but they shall be told to flee not and to return so that they will be called to account, Imam Baaqer has said:

When the Disappeared Imam (SBUH) Appears, he (SBUH) will send for the bani Umayya in (where used to be) Shaam (Syria . . .), and they will flee to (where used to be the territories of) Roman empire (Europe . . .). But they will tell them that they will not accept them until they convert to christianity. The bani Umayya will then start wearing crosses on their necks, and then they shall be accepted. When the companions of the Qaa’em (SBUH) reach (where used to be the territories of) Roman empire and conquer that region, they will ask for mercy and cessation from the companions of the Imam. In response the companions of the Imam will tell them that they will not comply unless they hand over to them those who sought asylum with them. They will agree and hand over the bani Umayya. The Imam (SBUH) then shall ask bani Umayya to divulge all their hidden treasures, while- as emphasized by Imam Baaqer (SBUH)- Hadrat Mahdi (SBUH) knows the locations himself.

Then as it is stated in verses 14 and 15 of the same Surah, "Woe to us! Verily we were unjust," will be the utterance of them (the bani Umayya) till Allah shall make them like a reaped harvest and extinguished ashes. (Tafsir Qommi; Translated Rozah Kaafi, pp. 83-84; al Kaafi, vol. 8, 51, 52; . . .)

Here it is important to realize that although Hashim was wealthy but he spent his wealth for the benefit of the people; he used to, for instance, offer the pilgrims sopped bread in broth from his own wealth. The Hashimites were such. But the bani Umayya were quite different. It was Bani Umayya’s greed that converted Islam into a Muslim Empire by oppressively and tyrannically expanding territories and accumulating huge amount of illicit wealth.

In other words, the charitable disposition of the Hashimites could not allow the hoarding of any personal wealth, but the selfishness of the Umayyads had enabled them to store abundant wealth.

For instance, the famous sunni traditionist, Mas'udi, in his Muruju'dh-Dhahab, Volume I, page 433, and other historians have recorded that the third so called caliph, 'Uthman of the Umayyads, built a sophisticated stone house with doors made of sandalwood. He accumulated great wealth, which he bestowed lavishly specially on the Umayyads. On the day he was murdered, his personal fortune amounted to 150,000 dinars and 20 million dirhams in cash. He owned property in Wadiu'l-Qura and Hunain valued at 100,000 dinars and huge herds of cattle, sheep, and camels. As a consequence of his actions, the leading Umayyads amassed great wealth at the expense of the people.

And as Imam Baaqer stated, Hadrat Mahdi (SBUT) at time of his Appearance, will have the children of Umayya divulge all these illicit wealth that they have hidden throughout the ages . . . .

In addition it is noteworthy to mention that Allah SWT has referred to the bani Umayya in Qur'an as the Mal'oon (cursed to be totally deprived of Allah's Mercy) Tree:

*Qur'an 17:60 And when We said to you: Surely your Lord encompasses mankind; and We did not make the vision which We showed you but a trial for mankind, and The Accursed Tree in the Qur'an; and We cause them to fear, but it only adds to their inordinate transgression.*

The sunni Fakhru'd-Din Razi, Tabari, Qartabi, Nishapuri, Suyuti, Shawkani, Alusi, Ibn Abi Hatim, Khatib Baghdadi, Ibn Mardawaih, Hakim, Maqrizi, Baihaqi, and others of sunni ulema narrate from Ibn Abbas that the "Accursed Tree" in the Qur'an refers to the Umayya tribe: In a dream, the Prophet saw monkeys climbing up and down his pulpit. When he woke, the Angel Gabriel revealed verse 17:60 and told the Prophet that the monkeys were the bani Umayya, who would usurp his caliphate after him; his place of prayer and pulpit would remain in their control for a thousand months.

The sunni Tabari, explaining the revelation of this verse, has documented a dream that the Holy Prophet (s.a.w.a.) had wherein the children of Hakam b. Abi Aas (from the family of Umayya) were jumping up and down upon his pulpit like monkeys. This dream upset the Holy Prophet (s.a.w.a.) so much that he never laughed again. (Tafsir-e-Tabari, vol 15, pg 177; Al-Durr al-Mansur, vol 4, pg 191; ...)

The sunni Haakim Nishapuri, in his Mustadrak, Volume IV, page 437 and Ibn Hajar Makki in Sawa'iq-e-Muhriqa, narrate a hadith from the

Prophet in which the Prophet said that his AhlulBayt would shortly be dispersed and assassinated by his community; and the Prophet mentioned the bani Umayya as one of the most callous of their enemies.

Let us also as a sample narrate a few authentic Shi'ah Hadiths in this regard:

The Prophet (SBUH&HA) saw in a dream that monkeys were climbing up his pulpit, seeing that he became extremely sad. Jabra'il (**Gabriel**) Descended and said that the bani Umayya would prevail over the bani Hashim and would climb up the pulpit of the Prophet, and that they were The Accursed Tree. It is narrated that thenceforth no one ever saw the Prophet (SBUH&HA) smile. (Majma' al Bayaan, vol. 3, p. 424; Noor al Thaqaalayn, vol. 3, p. 179; ...)

In another Hadith narrated by Zoraarah from one of the Imams Baaqer and Saadeq (SBUT), it is said that the Prophet Mohammad (SBUH&HA) while talking to Hadrat Ali (SBUH), in addition to mentioning the bani Umayya, hinted at AbuBakr and 'Omar as those whom Allah had informed him that would be climbing his pulpit after him. (al-Kaafi, vol. 8, p. 345; ...)

Once Talhah asked Hadrat 'Ali (SBUH) to whom he was going to leave the Qur'an; and Hadrat Ali responded that as commanded by the Prophet (SBUH&HA), he was going to leave it to his Wasi, his son Hasan- the best of creations- and then Hasan would give it to his (Ali's) other son Hosain (SBUT), and afterward, it would be given to the sons of Hosain until the last of them enter unto the Prophet (SBUT) at the Hawz. Hadrat Ali (SBUH) emphasized that they would be with Qur'an and the Qur'an with them, and one would not ever be separated from the other. Then Hadrat 'Ali (SBUH) informed Talhah that Mo'aawiyah and his son would attain ruleship after 'uthman; then after them seven of the children of Hakam ibn Abi al 'As (son of Umayya, thus of the bani Umayya), after each other would attain ruleship, until twelve imams of misguidance and obliquity would attain ruleship, those whom the Prophet (SBUH&HA) saw climbing his pulpit and taking his Ummah backward; ten of them would be from bani Umayya and two of them would be the two who founded this wicked act (AbuBakr and 'Umar; and the heavy burden of these two in Qiyaamat would be equal to the loads of the entire Ummah. (al-Ehtejaaj 'Ala al-Lejaaj, vol. 1, p. 155; ...)

Thus Hadrat 'Ali (SBUH) has clarified that the twelve imams of aberration were AbooBakr, 'Omar, 'Othmaan, Mo'aawiyah, Yazid and seven of the Marwanids -branch of the Umayyads-, indeed starting with Marwan son of Hakam whom the Prophet had cursed:

The sunni ibn Hajar relates from Umar bin Murratu'l-Jihni, Halabi in Siratu'l-Halabiyya, Volume I, page 337; Baladhuri in Ansab, Volume V, 126; Sulayman Balkhi in Yanabiu'l-Mawadda; Hakim in Mustadrak,

Volume IV, page 481; Damiri in Hayatu'l-Haiwan, Volume II, page 291; Ibn Asakir in his Tarikh; Imamu'l-Haram Muhyi'd-Din Tabari in Zakha'iru'l-Uqba, and others have narrated from Umar bin Murra that Hakam Bin (Abi al) 'As sought an interview with the Prophet. The Prophet, recognizing his voice, said: "Let him come in. Curse be on him and on his descendants, excepting those who believe, and they will be few ".

The Sunni Hakim Nishapuri, in his Mustadrak, Volume IV, page 437, and ... have narrated that the Prophet in regard to Marwan son of Hakam, a child at that time, said: "This is ... a cursed one, son of a cursed one."

... But for those whose hearts beat for the Chosen Ones of bani Hashim- the Prophet Mohammad and his beloved daughter Fatimah and the twelve Infallible Imams (SBUT)-, for those who know that in every Night of Qadr the heart of Qur'an has been and is being bestowed upon the celestial heart of the Infallible Imam of each time- they who have been the heart of existence and whose hearts are as vast as existence,- for them the Night of Qadr has been and still is majestic and magnificent, because a reason Allah SWT revealed the Surah Qadr was to comfort His most beloved, the Prophet Mohammad (SBUH&HA), who was troubled to see in his dream that bani Umayyah would be ascending his pulpit and ruling for a thousand months, revealing that each Night of Qadr is better than a thousand months ... And finally Hadrat Mahdi (SBUH), the last Chosen One of bani Hashim, shall come and ... .

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## **The Najran Pact, Mobaahelah (Mubahilah) Part 8**

Now let us remember that as mentioned before, the ancient Book of Himyarites had stated that Umayya was in Najran, the christian area of the region of Yemen in south Arabia, about 520s CE. According to Idris Imaduddin, a historian, Hashim died before the year 500 CE in Shaam, returning from a business trip, while he was only in his early 30s; Allah knows whether he was killed directly or indirectly by Umayya, since as mentioned before, Umayya was one of the biggest enemies of Haashem ... .

It is noteworthy to mention that Prophetic Successorship after Hadrat Ismael (SBUH) was divided, by Allah's Command, into two branches: One side to the Prophet Es-haaq (Isaac) and then down to Ya'qoob (Jacob) and the bani Israel Prophets (SBUT); and the other side to a line of Allah Chosen monotheist children of Ismael, i.e. the Chosen of bani Ismael, down to the Allah Chosen of Quraysh, being of bani Hashim, until finally reaching the Prophet Mohammad and the AhlulBayt (SBUT). (The Beliefs of Islam in the Karim Qur'an, vol. 3, 'Allaamah 'Asgari; ...) All these Chosen Ones of bani Ismael after Ismael down to the Prophet were the Hojjats (Proofs) of Allah and Chosen Awsiya. In addition as we have previously mentioned in other writings of this site such as "Another Month of Safar departs while thought-provoking ..." the Prophet Mohammad (SBUH&HA) has emphasized that all Prophets and their Awsiya (Successors), those who actually tasted death on this earth, were martyred; thus, unless Allah Willed otherwise, it can also be concluded that Hadrat Hashim, being of the Awsiya of Hadrat Ismael (SBUT), was also martyred ... .

... Anyhow, according to the above mentioned dates, Umayya's presence in Najran during the jews invasion, was after Hashim's death. In this regard, let us look at the information provided by the renowned historian, scholar and author, Hosain 'EmaadZaadeh Esfahaani (1284-1369, Iranian calendar S.A.H.; corresponding to 1906-1991 C.E.):

'EmaadZaadeh in his renowned book Life of Sayyed al Shohada, Abi Abdellah al Hosain, writes that during the guardianship of Hashim, Muttalib was with Hashim. While 'Abd Shams and Nawfal joined together in trade and Umayya was with them. 'EmaadZaadeh states that, after the death of 'Abd al-Shams Umayya wanted to get close to Hashim, but it was not possible; because Hashim was a prestigious man among the Arab, while Umayya was a notorious and criminal young man. Umayya was jealous of Hashim and started to defame Hashim, so much so that Hashim expelled Umayya from Mecca. People of Mecca called Hashim the Sayyed of Batha (master of Makkah), while they strongly disliked Umayya.

He writes that Umayya went to Yemen. Hashim passed away and 'Abd Muttalib became the guardian of Ka'bah, attaining the same honor and prestige as Hashim, becoming the Sayyed of Batha.

So it seems that according to ‘EmaadZaadeh Umayya’s going to the region of Yemen was about the same time as Hashim’s passing away. Thus confirming the presence of Umayya in the indicated time in Najran as mentioned in the ancient Syriac book of Himyarites.

Book of Himyarites states that Umayya went from the christian Najran to the christian Abyssinia, and as the result a christian man named Abraha attacked Najran and thus became another “hero” in the history of the Najranites:

“The instigation to action was ... caused by ... the arrival at the court of the Abyssinian king of a refugee from Najran by the name of Umayya. Later, an army of 7,000 men led by Abraha al-Ashram, the Christian viceroy of the Negus of Abyssinia defeated Dhu Nuwas's forces and restored Christian rule in Najran.”

Thus the ancient christian source, the Book of Himyarites, provides this information that Umayya met Abraha in Abyssinia, and perhaps it was not the first time, for, as mentioned above, Umayya with ‘Abd Shams and Nawfal used to travel to the area in trade caravans. ‘EmaadZaadeh (vol. 1, p. 226) mentions that Umayya was the person who urged Abraha to attack Ka’bah:

Umayya instigated Abraha to attack and destroy Ka’bah, and make the temple (church) of San‘a to become as Arab’s destination of pilgrimage in place of the Ka’bah.

Let us keep in mind that as we mentioned before “The Byzantine emperors had long eyed the Arabian Peninsula ... thereby to control the ... trade”. And surely Abraha of Abyssinia, being under the influence of the Byzantine Empire, shared such desires. Another point to consider is the strong possibility of Umayya talking about Hashimites with the rulers of Najran while living in the area.

‘EmaadZaadeh states that when ‘Abd al Muttalib -i.e. after Hashim and Muttalib- was the guardian of Ka’bah, Umayya returned from the Yemen area (vol. 1, p. 153):

Umayya and his family returned to Mecca, and Harb disputed ‘Abd al Muttalib in regard to guardianship of Ka’bah. The more Harb argued the more it resulted in unfavorable notoriousness of Umayya and it actually added to the majesty of ‘Abd al Muttalib.

‘EmaadZaadeh then narrates a poem by an Arab poet called Naafar addressing Harb, which it seems that the poem was composed after Abraha’s attack to Ka’bah:

Your father was an adulterous man, his father, a virtuous man.  
He drove away the Elephant from the Balad al Haraam ...

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## The Najran Pact, Mobaahelah (Mubahilah) Part 9

Now let us learn more about Abraha- this other “hero” of the people of Najran- and the Elephant:

“Abraha was a commander for the Axumite king Kaleb of Axum, who became the Aksumite Christian viceroy in southern Arabia.” (Again as mentioned before unless otherwise specified the quotations are taken from the English Wikipedia Encyclopedia which are cited from other christian and ... sources)

It is noteworthy to mention that some sources state that the Axumite king at the time was Ella-Asbeha instead of king Kaleb; also in place of Axum (Aksum) the name Abyssinia is stated. The point to keep in mind is that Ella-Asbeha is another name for king Kaleb, and Axum is the same as Abyssinia:

“Kaleb (c. 520) is perhaps the best-documented, if not best-known, king of Axum situated in modern day Eritrea and Ethiopia. Procopius of Caesarea calls him "Hellestheaeus", a variant of his throne name Ella Atsbeha or Ella Asbeha (Histories, 1.20). Variants of his name are Hellesthaeus, Ellestheaeus, Eleshaah, Ella Atsbeha, Ellesboas, and Elesboam ...”

“Procopius of Caesarea (... c. AD 500 – c. AD 565) was a prominent Byzantine scholar from Palaestina Prima ... He became the principal historian of the 6th century, writing the Wars of Justinian, the Buildings of Justinian and the celebrated Secret History. He is commonly held to be the last major historian of the ancient world.”

“In the 7th century the Muslims, who originated in Mecca, sought refuge from Quraysh persecution by traveling to **Aksum (Abyssinia)**, a journey famous in Islamic history as the First Hijra. Aksum's ancient capital, also called Aksum, is in northern Ethiopia. The Kingdom used the name "Ethiopia" as early as the 4th century.” (Stuart Munro-Hay (1991). Aksum: An African Civilization of Late Antiquity. University Press. p. 57.)

Let us again remember that the Book of Himyarites said:

“ ... Later, an army of 7,000 men led by **Abraha al-Ashram, the Christian viceroy of the Negus of Abyssinia** defeated Dhu Nuwas's forces and restored Christian rule in Najran.”

This is what the Dictionary of African Christian Biographies, 2007, under "Abraha" states:

“Abraha was reported to have led his army of 100,000 men with hundreds of elephants to successfully crush all resistance of the Yemeni army and then, following the suicide of Dhu Nuwas, seized power and established himself at Sana'a [Yemen]. He aroused the

wrath of Kaléb, however, by withholding tribute who then sent his general 'Ariat to take over the governorship of Yemen. 'Abraha rid himself of the latter by a subterfuge in a duel resulting in 'Ariat being killed ...”

“Abraha b. as-Saba'h, was an Ethiopian Christian viceroy in southern Arabia for the Kingdom of Aksum, and later became the King of Saba' (Yemen).”

“According to Procopius (Histories 1.20), 'Abraha seized the control of Yemen from Esimiphæus (Sumuafa' Ashawa'), the Christian Himyarite viceroy appointed by Kaléb, with the support of dissident elements within the Aksum occupation force who were eager to settle in the Yemen, then a rich and fertile land. ("Abraha." Dictionary of African Christian Biographies. 2007.) Stuart Munro-Hay, who proposes a 518 date for the rise of Dhu Nuwas, dates this event to 525, (S. C. Munro-Hay, Aksum: An African Civilization of Late Antiquity (Edinburgh: University Press, 1991), p.87) while by the later chronology (in which Dhu Nuwas comes to power in 523), this event would have happened about 530, although a date as late as 543 has been postulated by Jacques Ryckmans. ("Abraha." Dictionary of African Christian Biographies. 2007.)”

Thus according to these historians, the christian Axumite (Abyssinian) Abraha, after restoring christian rule in Najran and thus becoming their “hero”, went ahead and seized the control of Yemen and became the King of Saba' (Yemen). Another point to pay attention is that Abraha always used elephants in his battles. Abraha with elephants also attacked Mecca, hoping to make the cathedral of San'a to become as Arab's destination of pilgrimage in place of the Ka'ba, and also hoping to control the trade, and ... . and of course Umayya who wanted to destroy the bani Hashim and the House of God had instigated Abraha to attack Mecca. It is very important to pay attention to this undeniable fact that **both Umayya and Abraha who are considered as “heroes” in the history of Najran, were “enemies” of the Prophet Mohammad's (SBUH&HA) forefathers ...**

“Islamic tradition credits Abraha with a military expedition against the Quraysh of Mecca in an invasion of Hejaz in 570, (Walter W. Müller, "Outline of the History of Ancient Southern Arabia," in Werner Daum (ed.), Yemen: 3000 Years of Art and Civilization in Arabia Felix. 1987.) known as the Year of the Elephant. The tafsir (exegesis) of the surat al-Fil [the Elephant] states that he perished. The traditions also say that Abraha is said to have built a cathedral at San'a known as "al-Qullays" (from the Greek Ekklesia) (Edward Ullendorff, The Ethiopians: an Introduction to Country and People, second edition (London: Oxford University Press, 1960), p. 56.) to rival the Kaaba at Mecca and specifically came with his forces of elephants to destroy the Kaaba.”

“One of the notable events that took place during the incumbency of Abdul Muttalib as the guardian of Kaaba, was the invasion of Makkah by an Abyssinian army led by the Christian general, Abraha. The attempt to capture Makkah failed as reported in the following verses of the Holy Qur'an:

"And He sent against them flights of birds, Striking them with stones of baked clay, Then He made them like an empty field of stalks and straw, all eaten up." (Chapter 105, Verses 3, 4, 5.)

Since the invaders had brought some elephants with them, the year of their campaign came to be known as the "Year of the Elephant". The Year of the Elephant coincides with the year A.D. 570 which also happens to be the year of the birth of Muhammad, the future prophet.” (From: The Life and Times of Muhammad, Sir John Glubb, as cited in Restatement of History of Islam and Muslims)

The Shi’ah Tafsirs such as Qommi, Majma’ al-Bayaan and ... confirm that he who with the elephant wished to destroy Ka’bah was Abraha the king of Yemen, at the time before Najashi.

In the Shi’ah Tafsir Noor al-Thaqalayn (Surah 105), Amaali Shaikh Mofidpp. 312-315, Behaar al-Anwaar 15/132 and ... the event is narrated from Imams Baaqer, Saadeq and Kaazem ... (SBUT).

Abraha with his forces left for Mecca to plunder it and to destroy the Ka’bah. In the way they captured ‘Abd al-Muttalib’s camels.

‘Abd al-Muttalib went to Abraha’s camp. The glow and light of his face, and his awe captured Abraha. Abraha asked ‘Abd al-Muttalib whether his fathers had also possessed such a beauty and light. ‘Abd al-Muttalib responded that all his fathers, to Ibrahim and Ismael (SBUT), had possessed the same brightness. Abraha said that with such honor and greatness it was rightfully proper and deserving that ‘Abd al-Muttalib was the master and chief of his people. Abraha then seated ‘Abd al-Muttalib next to himself.

Abraha had a special Elephant which was white and adorned with many jewels. This Elephant was Abraha’s boast.

When the Elephant saw ‘Abd al-Muttalib, it prostrated, while it had never done this for the king. Allah opened its tongue and it said salaam to ‘Abd al-Muttalib. Abraha seeing this, became frightened and thought that it was magic.

Abraha asked ‘Abd al-Muttalib why he, with all that glory and honor, had gone to him. ‘Abd al-Muttalib told Abraha that his forces had captured his camels and he was there to take them back.

Abraha became angry and told ‘Abd al-Muttalib that his esteem had lowered in his opinion, because he (Abraha) had come to destroy ‘Abd al-Muttalib’s and his people’s honor, to destroy that which distinguished them from all others, to destroy the House of worshipped which was the pilgrimage destination from all places, and ‘Abd al-Muttalib was only asking for his camels! [Abraha did not comprehend the firm faith of ‘Abd al-Muttalib in Allah, the Lord of all things.]

‘Abd al-Muttalib in response said that he was not the owner of the House that Abraha was set to destroy, rather he was the owner of the camels; thus he was only there to inform Abraha that he was the owner of the camels stolen by his forces, and that the House had its Lord, the Creator Allah, the Protector of His House against all His

creations. Abraha then agreed to return the camels while he was arrogantly thinking that nothing could stop him from demolishing the Ka'bah. 'Abd al-Muttalib left his tent while they were getting ready to set toward Ka'bah to destroy it.

When leaving, 'Abd al-Muttalib passed by the Elephant and asked it whether it was aware of the reason it was brought there, the elephant said no, 'Abd al-Muttalib told it that it was brought there to destroy the House of its Lord, and then he asked it whether it saw itself doing that and the Elephant said no.

'Abd al-Muttalib set toward Ka'bah, circumambulated the Ka'bah seven times and performed the Sa'i, the seven times ritual walk between Safa and Marwa [as done by Ibrahim, Ismael, Haajar and ... (SBUT)].

Following 'Abd al-Muttalib, Abraha and his special Elephant leading his forces marched toward Mecca.

When the Elephant was being directed toward the area of the Haram it stopped and did not move; when the men would push and beat it, it would sit firmly, and when the men would leave it, it would Harwalah (quickly walk) backward.

'Abd al-Muttalib asked for his son; when two of the sons were brought to him he said that they were not he whom he was after and repeated that he wanted his son, then 'Abdullah was brought to him. 'Abd al-Muttalib sent his son 'Abdullah (Mohammad's - SBUH&HA- father) to the top of the Abu Qubays mountain and told him to look in the direction of the sea and report back what he saw. It was not long before he saw a large flock of birds, like a flood as black as the night, came over the mountain then flew toward the Ka'bah, circumambulating it seven times and then flying back and forth seven times between Safa and Marwa. 'Abdullah descended from the mountaintop and gave the news to his father. His father told him to watch and see what the birds would do; and 'Abdullah saw them flying toward Abraha and his forces. He reported that to his father too.

**'Abd al-Muttalib gathered his people and asked them to pray, and the affliction was warded off the people of Mecca. [In the Sunni Murawej al-Dhahab of Mas'oodi 2/105, and in the sunni Sirah of ibn Hesham 1/51, it is written that 'Abd al-Muttalib prayed to Allah and said that they were out to oppressively destroy them and implored Allah to overpower their force and cross and to defend the people of His House ...]**

**The unusual birds , never seen before this event and nor afterward [perhaps not from this world], were each carrying three stones [perhaps from Hell], two in their claws and one in their beaks. The birds flew over Abraha and his forces and cast each stone directly on each and every one. The stones killed them. One of the stones hit Abraha and he escaped and reached San'a narrating what had happened and then died.**

When all the enemies were killed ‘Abd al-Muttalib went next to Ka’bah and addressing the Lord, humbly and thankfully said that He was the One Who had stopped, in a severe manner, the forces of the Elephant in Maghmas outside Mecca.

Then ‘Abd al-Muttalib in regard to Quraysh [including those affiliating themselves upon Quraysh such as the bani Umayya], said that as soon as they saw Abraha and his forces, they escaped from left and right and left him by himself (except for his brother [perhaps Asad his brother, the maternal grandfather of Hadrat ‘Ali (SBUT)] ... who remained), so much so that he could not even hear a sound from them. [The sunni Ya’qoobi in his Tarikh, 1/ 250-254, has also mentioned that Quraysh ran away and that ‘Abd al-Muttalib and his sons and companions were the only ones left by the Ka’bah.]

It is noteworthy to say that the sunni Mas’oodi in Murawej al-Dhahab 2/106 has narrated a poem from ‘Abd al-Muttalib in which he has recited that they, the Prophets and the children of Ibrahim (SBUT), were the Allah worshipping “Aalullah” (Progeny chosen by Allah), and it was so since Ibrahim (SBUH), and that the Aalullah have been the Hojjats (Proofs) of Allah through and by whom Allah has warded off calamities and afflictions. [These sunni documents in regard to the event of Abraha are as cited in The Beliefs of Islam in the Karim Qur’an, vol. 3, pp. 869-878, ‘Allamah ‘Asgari.]

As it is obvious, even from sunni documents, ‘Abd al-Muttalib and his fathers were monotheists. As we shall Inshaa’Allah cover in other writings, this is also so in regard to his sons ‘Abdullah and Abu Talib (SBUT); in spite what the sunni try to falsely claim otherwise.

The dreadful and miraculous event of Abraha’s attempt to destroy Ka’bah is mentioned in the Holy Qur’an in the following verses:

*In the Name of Allah, the Most Compassionate, the Most Merciful  
Have you not seen how your Lord dealt with the possessors of the Elephant?  
Did He not make their plan go astray?  
And send down upon them birds in flocks,  
who showered them with stones of baked clay?  
So He rendered them like straw eaten up?*  
(Surah al-Pheel (the Elephant), Qur’an 105:1-5 [1-6, counting “In the Name of Allah ...”  
as verse number 1 as instructed by the Amir al-Mo’menin (SBUH)])

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## **The Najran Pact, Mobaahelah (Mubahilah) Part 10**

**So, as we have seen, according to christian documents, two of the christian Najranites’ “HEROES”, were: a) Umayya and b) ABRAHA:**

**A) Umayya:** We have briefly expressed his and his descendants’ evil character and behavior, and their obvious animosity against anyone and anything Chosen by God. And very importantly, we have also observed that **Umayya and his descendants have been Cursed by Allah in Qur’an (Qur’an 17:60, ...).**

**b) ABRAHA:** We saw that he captured Najran and Yemen, and instigated by Umayya ..., later he unsuccessfully attacked Mecca and died a painful and shameful death as the result ... . And they too, **he and his companions, were Cursed in Qur’an and were destroyed by Allah (Qur’an Surah 105).**

It is very important to pay attention that christians, when talking about Najran and the Najran Pact or Treaty, withhold this very significant information that these heroes of the Najran history have been clearly cursed by Allah in the Majestic Qur’an. By not presenting this historically proven information, the Christians- in the process of providing background information for the Najran Pact in accordance to their goal i.e. in accordance to their barren attempt of presenting Islam as inferior- go on and claim that the christian Najranites have been PRAISED by Allah in Qur’an. **Let us keep the christian intention of paving the way for also claiming that Hadrat Muhammad (SBUH&HA) highly regarded the Najranites’ beliefs, in mind. In this manner the christians wish to make Muslims believe that christian beliefs are approved by the Prophet Muhammad (SBUH&HA) and the Qur’an and therefore, thru distorting the Truth, invite Muslims, specially the youth, to embrace christianity and ... .**

**Let us now continue reviewing these unbelievable and deceitful christian claims:**

Here, it is vital to remember that, as mentioned before, one of the major beliefs of the christian Najranites- even years before the advent of Islam- was that Jesus was God, as prescribed by the Byzantine Empire and its affiliations:

“The Najranite Christians, like other Southern Arabian Christian communities, had close connections with the ecclesiastical authorities in **Byzantium and Abyssinia**. They were identified by virtue of their religion as "pro-Axumite" and "pro-Byzantine".”

Many additional christian documents support this very fact that the Najranites’ beliefs at the time of the invasion of the jewish Dhu Nuwas (who is claimed by some that he was a pagan before becoming a jew for political reasons) were blasphemous; As one example, documented in christian sources is a conversation of a Najranite woman, considered a martyr by christians, named Habsa bint Hayyan, with Dhu Nuwas shortly before being killed by him, contains the following words:

“... Jesus Christ our Lord and our God ... you have wrought upon the holy churches and upon those who worship Christ God.” (Harvey, Susan Ashbrook; Brock, Sebastian P. (1998). *Holy women of the Syrian Orient*. University of California Press. P. 117, as cited in the English Wikipedia)

Then unbelievably- in spite the fact that the Majestic Qur'an so directly and enlighteningly declares believing in divinity of Prophet Jesus (SBUH), in any form whatsoever, as blasphemous, and for instance in verses 17 and 72 of Surah Maa'edah (5) it strongly emphasizes: *“Indeed, HAVE BLASPHEMED AND DISBELIEVED ( LAQAD KAFARA), those who have said: surely Allah, he is The Maseeh (Masih, Messiah, Christ) son of Maryam (Mary) ...”* - still the christians claim: “The martyrs of Najran are remembered in the Christian calendars and are even mentioned in the Surat al-Buruj of the Q'uran 85:4–8, where the persecutions are condemned and the steadfast **believers** are praised.”!!!

Even more unbelievable is that some Muslim historians have blindly followed the lead of christian historians and, in their books and in even some Islamic Encyclopedias, have introduced the Najranite christians as those **“Believers”** praise in Qur'an; while some of them themselves, such as the sunni ibn Hesham and ibn Qutaybah, have also mentioned that the people of Najran became monophysite Roman christians under the influence of the Byzantine Empire (ibn Hesham (Hisham), al-Tijaan, 301; ibn Qutaybah, 637). It is noteworthy to mention that most of Historians in the beginning of Islam were sunni obtaining their records from pagan, jewish, christian and ... sources, while disregarding genuine Hadiths from the Prophet and the AhlulBayt (SBUT) narrated by the Infallible Ones whose Knowledge is Allah Bestowed.

This is what the Webster Unabridged Dictionary says under monophysite: “a person who maintains that Christ has one nature, **partly divine and partly human.**”

Some christian sources themselves mention the sect which the Najranites perhaps belonged to at the time: “The bishops of Najran, who were probably Nestorians, ...”

And this is what the Webster Unabridged Dictionary says in regard to Nestorians: “one of a sect of followers of Nestorius who denied the hypostatic union and were represented as maintaining the existence of two distinct persons [God and human] in Christ.” And under Nestorius, it says: “died A.D. 451?, Syrian ecclesiastic: patriarch of Constantinople 428–431.”

In any case, whichever christian sect or belief they followed, that which is important for us is that **it is definite that the Najranites- even before the Prophet Mohammad (SBUH&HA)- believed in divinity of the Prophet Jesus (SBUH) ... SOBHAANALLAH ...** and thus are considered as “disbelievers” by the Majestic Qur'an.

... And even more and more unbelievable are some of the Shi'ah, who without paying careful attention, have copied the writings of the sunni historians and have not **thoroughly** considered the glorious Hadith from Imam Baaqer (SBUH) in which it is clearly stated that the story claimed by Najranites is not the event referred by the Majestic Qur'an!!!

Firstly, let us look at the referred Qur'anic verses:

*Qur'an 85:4-8 Slain were the Ashaab (Companions ...) of Al-Ukhdood (The Pit) of the fuel-fed fire. The time when they sat by it and were witnesses of what they did with the BELIEVERS. And they did not take vengeance on them for aught except that they believed in Allah, the Aziz (Mighty and Undefeatable), the Hamid (Praised).*

Here it is noteworthy to mention that we are not necessarily saying that a burning event in Najran did not occur, for, burning used to be a form of punishment. Although inconsistency has been observed, specially in the reported number of the killed; reports of 7 or 10 people killed, instead of the more often claimed 20000 or 70000, also exist.

... Anyhow history has reported that "Burning was used as a means of execution in many ancient societies. [for instance] According to ancient reports, Roman authorities executed many of the early Christian martyrs by burning, sometimes by means of the tunica a flammable tunic. According to Julius Caesar, the ancient Celts executed thieves and prisoners of war by burning them to death inside giant "wicker men". (Caesar, Julius; Hammond, Carolyn (translator) (1998). The Gallic War, p. 128; Caesar, Gallic War 6.16, English translation by W. A. McDevitte and W. S. Bohn (1869); Latin text edition, from the Perseus Project. As cited in the English Wikipedia)

What we are saying is that the event referred by Qur'an is definitely not the Najran event reported by christians; Allah never has approved of any blasphemous belief and Qur'an, and He has NEVER called the followers of such beliefs as "**AL-MO'MENIN (THE BELIEVERS)**"; certainly the true followers of Prophets Moosa and 'Eesa (SBUT) who followed the Pure Teachings of the Prophets and their Allah Chosen Successors (SBUT) and then, if living in the time of the next Prophet and finally the very Last Promised Prophet and His AhlulBayt (SBUT), have submitted to their Pure Teachings ... have been **BELIEVERS**, but definitely not those who followed usurpers and distortions, those whom Qur'an clearly calls **DISBELIEVERS**.

Now, let us look at the beautiful Hadith from Abu Ja'far, Imam Baaqer (SBUH); Jaaber ibn Jo'fi, a devoted companion of the Imam, said that the Imam (SBUH) has said:

*AmirulMo'menin, Hadrat 'Ali, (SBUH) sent some one to the bishop of Najran asking his story in regard to the Ashaab Al Ukhdood; so the bishop said his story. AmirulMo'menin (SBUH) said that it was not as he had said; then Hadrat (SBUH) informed him of the fact. He (SBUH) said:*

*Indeed, Allah had appointed to the people of Habashah (Abyssinia, Axum, Aksum) a Prophet- a man from Habashah-. The people rejected him. So he fought them back; they killed some of his companions and arrested the rest. Then they prepared an Ukhdood (pit ...) and filled it with fire. They gathered the people and told those who were following their beliefs to stay aside, and demanded those following the Prophet to throw themselves in the fire [i.e. to either denounce the Prophet and his Divine beliefs, or jump ...]. So came the companions of the Prophet throwing themselves in the fire; then came a lady, with her was her one month old son, as she got ready to jump, she became afraid for her baby, feeling compassion for the child. The child started to speak [miraculously] telling his mother not to be afraid and to throw him and herself in the fire, swearing by Allah, he said that, for, surely this was very little in the cause of Allah! And the lady, as the baby was speaking, threw herself and him in the fire.*

In another Hadith, Maysam Tammaar, a devoted companion of Hadrat ‘Ali (SBUH), said that he had heard from the AmirulMo’menin (SBUH), while talking about the Ashaab al Ukhdood, that the number of those killed was ten (Maysam Tammaar said that he heard ten or some thing like ten).

(Tafsir Noor al Thaqalayn, vol. 5, p. 544; Mahaasen (Mahasin) al-Barqi, pp. 249-250, Hadith 262; Kanz al Daqaa’eq, vol. 14, p. 216; ...)

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## **The Najran Pact, Mobaahelah (Mubahilah) Part 11**

Another related issue which is very important to keep in mind is that while history has reported that Ka'bah was repaired a few times- such as by Qusay the Prophet's forefather in the 5<sup>th</sup> century C.E., as we previously mentioned in part 3 of this writing-, Ka'bah undoubtedly was the very first symbol of monotheism which, by the Command of Allah, was originally built by the Prophet Adam (SBUH), and later rebuilt by Prophets Ibrahim and Ismael (SBUT); i.e. the Divine significance of the Ka'bah did not originate with the Prophet Mohammad (SBUH&HA):

*Qur'an 3:96 Most surely the first House appointed for men is the one at Bakkah [another name for Makkah (Mecca)], blessed and a guidance for the worlds.*

*Qur'an 2:127 And when Ibrahim and Ismail raised the foundations of the House: Our Lord! Accept from us; surely Thou art the Hearing, the Knowing.*

Even though by placing idols in and around Ka'bah, the Ka'bah was many times misuse by the ignorant polytheists, idol worshippers, bani Umayya and ..., but the Jewish, Christian and ... learned ones in the area were quite aware of the Divine significance of the structure, and in addition greedily they envied its economic centrality, due to traveling of pilgrims to it and ..., thus some times they called their religious buildings as Ka'bah (Ka'aba, Kaaba, ...), hoping to usurp the Divine status of and thus to weaken the significance of the one and only original Ka'bah in Mecca, and to also attract its economic position.

We already saw that Abraha was aware of Ka'bah, perhaps even before Umayya's instigation to attack it, and according to Christian documents it is obvious that the Najranites were also aware before the advent of Islam:

“... The Church of Najran was called the Ka'aba-e-Najran ... The Ka'aba Najran at Jabal Taslal ... during the pre-Islamic era ... When Najran was occupied by Dhu Nuwas, the Ka'aba Najran was burned ...” (again reminding that Christian quotations are from the English Wikipedia unless otherwise specified)

Therefore this fact of copying the name of the Ka'bah كعبه in Mecca and naming their religious building as Ka'aba itself is another proof that the learned ones of the Christian Najranites, in spite of worshipping Jesus as God, were quite aware of the Divine monotheistic significance of the original Ka'bah in Mecca, even before Prophet Muhammad (SBUH&HA) invited them back to the Right Path; also we need to keep in mind that undoubtedly their learned ones knew that the Prophet Mohammad (SBUH&HA) was the expected Last Prophet whom Hadrat 'Eesa- Eisa, Jesus, ...- (SBUH) had given glad tidings about.

And it is more than obvious that not only the people of Najran before the Prophet Mohammad (SBUH&HA) but also their people at time of the Prophet (SBUH&HA) were

not “believers” of the one and only Allah and they were not praised by Qur’an, as the christians have claimed.

In our step by step quest of the truth regarding the issue of Mubahilah, we are now going to look at the next untruthful and unbelievable christian claim, which actually psychologically relies upon their first claim. I.e. firstly- while honoring two of the Qur’an-Cursed “enemies” of God as “heroes” of the so called “**BELIEVERS**” of Najran- they have untruthfully have claimed that the “**BELIEVERS**” of Najran have been praised in the Majestic Qur’an, and secondly, they have again untruthfully claimed that the Prophet Mohammad (SBUH&HA) therefore honored the Najranite christians and ... let us now look at this second claim. This is what the christians claim:

“In the tenth year of the Hijrah, a delegation of fourteen Christian Chiefs from Najran; among them Abdul Masih of Bani Kinda, their chief, and Abdul Harith, bishop of Bani Harith, came to Medina **to make a treaty with the Islamic prophet Muhammad, and were permitted by him to pray in his mosque, which they did turning towards the east.**” (Khan, Sir Muhammad Zafrulla (1980). Muhammad, seal of the prophets. Routledge, as cited in the English Wikipedia.)

It is noteworthy to remind that all the mentioned christian statements in this writing which are cited from the English Wikipedia, are actually from such christian sources which the readers can easily refer to.

**So, the Christians do acknowledge that a delegation from Najran went to visit the Prophet Mohammad (SBUH&HA) in Medina.** But as for the details of this visit, Enshaa’Allah we are going to look at the details of this visit using the Majestic Qur’an and the authentic Shi’ah Hadiths shortly.

But let us firstly have a brief look at the second thing stated in the above quotation by christians, and that is the point that they were allowed to pray in the Mosque of the Prophet their own way facing east. Let us not forget that this would mean they prayed to **jesus as God while** turning to east. As for why toward east, some christians say that the east is the direction for the **second coming of God jesus. For facts in regard to who shall come from east, we invite our friends to read the article “Two Messiahs” in this site: kindfather.com**

Some sunni tafsirs have mentioned the praying of Najran christians towards east, for instance:

“When it was time for their prayers, they stood up and worshiped towards east. Prophet Muhammad (pbuh) said: “Do not touch them.” ....” (Al Jamiu li Ahkam al Quran, [the sunni] imam Qurtubi)

And as for Shia documents, as cited in Hayat Al-Qulub of Allamah Muhammad Baqir Al-Majlisi, vol 2, Ali bin Ibrahim (in regard to Qur’an 3:59 to 61) has narrated through a good chain of narrators, from Imam Ja’far Sadiq (SBUH, AS) that he said:

*When the Christians of Najran came to the Master of the Prophets, the Messenger of Allah (SAWA), under the leadership of Ahtam, Aqib and Sayyid, and when it was time for their worship, they began to blow the bugle. Companions said, “O Allah’s Messenger, do you see how they are blowing the bugle and praying like the Fire-worshippers?” The Holy Prophet (SAWA) said, “Do not object to them, so that they may see my method and that the Proof of Allah is completed for them.” ...*

In other words the christians were allowed by the Prophet (SAWA) to pray their way, not because it was approved by the Prophet (SAWA) rather because Hadrat Mohammad (SAWA) wished to complete the Proof of Allah for them by presenting them the Truth and the correct worship so that afterwards they would not have any excuse not to follow the Truth.

Now let us see whether the christians have mentioned the event of Mobaahelah (Mubahilah):

“Later, they [the Najran delegation] undertook a religious discussion with the prophet, which was inconclusive ...”

**So the christians do acknowledge that a religious discussion occurred between the Najranites and the Prophet Mohammad (SBUH&HA).** The religious discussion which its first stage was briefly mentioned in part 1 of this writing indicating clearly that the belief of the Najranites were not approved by Qur’an and the Prophet (SBUH&HA, SAWA), and the second stage of this religious discussion is known to Muslims- based on Qur’an- as the Mobaahelah (Mubahilah), meaning mutual Imprecation.

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## **The Najran Pact, Mobaahelah (Mubahilah) Part 12**

**We have already- in this site kindfather.com- briefly presented the Shi'ah account of the event of Mobaahelah in the article “Mobaahelah, Ali as Mohammad's self” but now let us look at more details regarding this event from authentic Shi'a documents.**

Once the Islamic government was established in Medina, Hadrat Mohammad (SAWA) sent invitations to many to accept the True Religion of Allah. Tribe after tribe, region after region, were coming into the fold of Islam. One such invitation was sent to the christians of Najran ... Responding to this invitation, the Najranites sent a delegation toward Medina.

Let us keep in mind that as mentioned previously in this writing, christian sources have confirmed that such a delegation was sent to Medina.

As cited in Muntahi al-Aamaal of Shaykh Abbas Qumi and in Hayat al-Qolub of 'Allamah Majlesi, Shaykh Tabarsi (Tabrasi) and others have narrated that a group of christian nobles of Najran led by their scholars, came to the Holy Prophet (SAWA). One of them was Ahtam ibn No'maan, their bishop, the other was Abdul Masih, a person to whom people had recourse for aid in their problems, and another was Hasin ibn al-Qamah (Abu Haritha), one of their leaders and scholars. Roman kings had built churches for him and they used to send him gifts and presents due to his knowledge.

On the way to Medina, Abu Haritha was astride an animal which was driven by his brother, Karz bin al-Qama, when the animal began to run fast and threw Abu Harithah, Karz passed a derogatory remark on the Holy Prophet (SAWA) for he thought that it was because of him that they had gone on that hard journey. Abu Haritha said: “What you have said would only happen to you.” “Why, brother?” he asked. Abu Haritha said, “He is the same Prophet we were anticipating.” So Karz said, “Then why don't you follow him?” He said, “Perhaps you don't know! how these Christians consider us. They have considered us their leader and made us rich and honorable. They are not prepared to follow that Prophet. If we begin to follow him, they would take back everything from us.” And later ... when Karz came to the Holy Prophet (SAWA), he became a Muslim.

They arrived in Medina in the afternoon dressed in fine silk garments and beautiful apparel. They came to the Messenger of Allah (SAWA) as no one from Arabs had ever come dressed in such a way to salute the Prophet. The Holy Prophet (SAWA) did not reply their salutations and neither did he speak to them.

From there, they came to Uthman and Abdur Rahman bin Auf as they had known them from before and said: “Your Prophet wrote to us and we accepted his invitation and came to meet him; now he neither replies to our greetings, nor speaks to us.” Uthman and Abdur Rahman bin Auf brought the Christians to Amirul Momineen (a.s.) and took counsel from Him. Imam Ali (a.s.) said: “Remove these silk garments and gold

ornaments and go to meet the Prophet in ordinary clothes.” They followed this advice and again came to meet the Messenger of Allah (SAWA). They greeted the Messenger and he replied to them. After that he said, “By the One Who sent me with Truth, when these people came to me the first time, they were also accompanied by Satan and that’s why I did not reply to their greetings.”

Thus, that day, members of the delegation posed questions to His Eminence and held discussions with him. At last their scholar said, “O Muhammad, what do you hold about Christ?” He replied, “He was a servant of God and His messenger.” They said, “Have you ever seen any child come into this world without a father?” At that moment verse 3:59 was revealed:

*“Surely the parable of Isa is with Allah as the parable of Adam; He created him from dust, then said to him, Be, and he was.”*

When the discussion prolonged, and the opponents increased in their *obstinacy* and enmity to the Prophet, the Almighty Allah revealed the following command (Qur’an 3:61):

*“But whoever disputes with you in this matter after what has come to you of The Knowledge, then say: Come let us call our sons and your sons and our women and your women and our selves and your selves, then we will pray earnestly, so that we shall bring about the La’n (curse, total withholding of Mercy and Compassion) of Allah upon the liars.”*

When this verse was revealed, it was decided that the following day they would participate in a Mubahila (mutual Imprecation) and then the christians returned to their temporary quarters. Abu Haritha told his companions, “If tomorrow, Muhammad comes with his family members and Ahlul Bayt (a.s.), you must beware of divine punishment and if he is accompanied by his companions and followers, you must not worry, and go ahead with the Mubahila.”

On the next day, the Messenger of Allah (SAWA) came to the residence of Amirul Momineen (a.s.), took the hand of Imam Hasan (a.s.), picked up Imam Husain (a.s.) in his arms and Amirul Momineen (a.s.) walked before His Eminence and Lady Fatima Zahra (s.a.) followed the Messenger of Allah (SAWA). In this way, these divine personalities came out of Medina. When they reached the christians, Abu Haritha asked, “Who are these people with him?”

He was told, “The one walking in front is the cousin of Muhammad and the husband of his daughter and his most favorite person in the world’ and the two boys are the sons of this man; and the one walking behind, is his daughter, Fatima, the most beloved person for him in the world.”

According to the Hadith by Imam Ja’far Saadeq (SBUH), as narrated by Ali bin Ibrahim, they began to fear after being told this and they said, “Please excuse us from the

Mubahila and we are prepared to accept any of your conditions.” And at last they agreed to pay **the Jizya** and returned to their town.

His Eminence came forward and sat down to participate in the Mubahila. On the other hand Sayyid and Aqib took their boys and wanted to proceed for the ceremony.

Abu Haritha, the scholar, said, “Muhammad, is sitting in the style of prophets when they sit down for mubahila.” So they turned back from there and did not dare to take part in the Mubahila, Sayyid asked, “Where are you going?” Abu Haritha said, “If they had not been on truth he would not have dared us for this Mubahila ceremony. If they have Mubahila with us, the year will not pass that there will not remain and single Christian on the face of the earth.”

According to another report he said, “I am seeing such faces, that if they pray to the Almighty Allah to move the mountain from its place, Allah will indeed do so. Therefore, do not participate in this Mubahila as you will be destroyed and not a single christian will remain on the earth.” After that Abu Haritha came to the Holy Prophet (SAWA) and said, “O Abal Qasim, refrain from Mubahila and sign a treaty with us with conditions that we can fulfill.”

According to the Hadith from Imam Ja’far Saadeq (SBUH), he said: “If he comes with his followers, we would take part in the Mubahila, because it would be known that he is not a Prophet, because he does not have trust in his rightfulness, and that he has come with an army and a big group. If he comes with his Ahlul Bayt and special people, we will not have Mubahila with him, because, if he had not been true, he would not have taken the risk of cursing his family members.”

So they made peace with the Prophet with the condition that every year they would pay **Jiziyah**, 2000 robes, each worth 40 dirhams and if there was a battle, they would give 30 coats of mail, 30 spears and lend 30 horses. After that His Eminence put the treaty in writing for them and returned from there.

The Holy Prophet (SAWA) said, “By the One in Whose hands is my life, destruction would have come upon them, if they had gone ahead in Mubahila, all of them would have been transmogrified into monkeys and pigs. And indeed this whole valley would have been filled with fire and all of them would then have been reduced to ashes.”

The Almighty Allah would have destroyed the Christians of Najran so thoroughly that not even a bird would have survived on their trees and before the end of the year, all the Christians would have become extinct. Sayyid and Aqib returned from there and back to the Messenger of Allah (SAWA) after a few days and embraced Islam.

The sunni Zamakhshari the author of Kashaf, and other Ahle Sunnat have narrated in Sihah (six canonical books) from Ayesha that on the day of Mubahila, the Holy Prophet (SAWA) took a sheet of black hair, covered Imam Hasan (a.s.), Imam Husain (a.s.) and Fatima Zahra (a.s.) and Ali Ibn Abi Talib (a.s.) and then he recited verse 33:33:

*“This is it and nothing but this that Allah has desired to keep away the uncleanness from you, O the AhlulBayt! and to purify you a (thorough) purifying.”*

Obviously the Najranite scholars were quite familiar with the AhlulBayt of the Prophet (SBUT) too; we cordially invite our friends to read: “AhlulBayt (Salaam Be Upon Them, SBUT), the Promise of Enjil (Gospel)” in this site: [kindfather.com](http://kindfather.com)

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## The Najran Pact, Mobaahelah (Mubahilah) Part 13

In order to fully understand all the deceitfulness and to realize that the Najranites, especially their scholars, undoubtedly knew very well who the Prophet Mohammad and his AhlulBayt (SBUT) were, and even were aware of the glad tidings regarding the Savior, Hadrat Mahdi (SBUH), it is necessary to look at the events which happened in Najran prior to their sending of the delegation to Medina:

‘Allama Majlisi (r.a.) has narrated in his Hayat al Qulub a detailed Hadith regarding the event of Mubahila. ‘Allama Majlisi has narrated the Hadith from Sayyid ibn Tawus (r.a.), 589-664 A.H., who in his book al-Iqbal (al-Eqbaal) has narrated through correct chains of narrators from Abul Mufaddal Shaibani (297-387 A.H.) that he has written about the account of Mubahila (book of Abul Mufaddal Shaibani: al-Mubahilah); and also from the book of Hasan ibn Ismael ibn Ashnas Bazzaz which was written about the rituals of the month of Zilhajj (book of ibn Ashnas: ‘Amal Dhyl-Hajjah, which ibn Tawus in his Iqbal p. 317 has mentioned that he had used the copy of this book which was handwritten in 437 A.H. by the compiler himself).

He has related through reliable chains that when the Holy Prophet (S) conquered and all Arabs became subservient to him, and the Prophet dispatched letters and messages to all the countries, especially the King of Iran and Caesar of Rum and invited them to Islam and **wrote that they must either accept Islam or pay Jizya and remain subjugated, or they should be prepared for war.**

When this message reached the Christians of Najran, and the community that lived around them, and it was Bani Abuldan and the descendants of Harith Ibn Kaab and people of different faiths who had joined them and they had the sects like: Salwiya, Deenul Mulk, Maronite, Ubbad, Nestorians, all of them became fearful and were overawed. Despite the fact that they were in large numbers, but their hearts were extremely fearful. Suddenly the messengers of the Messenger of Allah (S) came to them with a communication from him. And Utbah bin Uzwan, Abdullah bin Umayyah, Huzair bin Abdullah Teemi and Suhaib bin Sinan Numri, came in order to invite them to Islam. **It was mentioned in the letter of the Messenger of Allah (S) that all of them should accept Islam and if they accept, they would be considered as brothers in Faith and if they refuse and express arrogance, and do not accept Islam, they must in all humility pay the Jizya voluntarily. And if they refuse this also, and show enmity, they must be prepared for a great battle.** And the verse 3:64 was mentioned in the letter:

*“Say: O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.”*

People of different religions had been told that the Holy Prophet (S) never waged a war against anyone till he had not invited them to Islam so when the messengers of the Prophet reached them and recited the Prophet's letter to them and conveyed the message, they became more hateful to truth. They gathered in their biggest church and spread carpets on the floor, decorated the wall with curtains of muslin and brocade. And they installed a big cross of pure gold decorated with precious stones. It had been sent to them by the King of Rum.

Descendants of Harith bin Kaab were present in that gathering, and all of them were the valiant persons of that time and were famous among the Arabs since the age of Ignorance. They gathered to discuss the Prophet's proposal. When this information reached Bani Madhij, Akh, Hamir and Anmar tribes of Arabs, and those who were near to them in lineage or those who resided near them, like the people of Saba, all of them became infuriated, and a group that had embraced Islam in their vicinity, when they heard this news, due the bigotry of Ignorance, they apostatized.

Thus all the tribes reached an agreement that all of them should attack Medina in a united manner and fight the Holy Prophet (S). When Abu Hamid Husain [ or Hasin] bin Al-Qama, who was their greatest scholar and a teacher of theirs, belonging to the Bakr bin Wail tribe, saw that all of them were prepared to fight, he called for his turban and put it on to pull up his eyebrows which were sagging due to old age. He was a hundred and twenty years old.

Then he came out of his community and leaning on his companions, recited a sermon. He had faith in the Lord of the Worlds, and possessed the sciences of the other prophets. He was a monotheist and had faith in Prophet Isa (a.s.). He had also brought faith in the Last Prophet (S), and he had concealed his faith from his companions and the deniers of his community. He began a speech: O sons of Abdul Daar, adopt a soft approach and whatever bounty, prosperity and success the Almighty Allah had bestowed you with should be treasured by you.

You must not allow it to be destroyed, because these two bounties are a part of peace and do not form a part of war. Delay this matter and think upon it. Do not follow each other blindly. Do not take any hasty step as carelessness does not carry good results. By Allah, can you do what you have never done so far? And whatever you have done, can you undo it? Indeed, there is good and well being in delay and contemplation. Indeed, it is best to delay and postpone many things. Most problems should be solved through peace agreements and war is not the preferable option.” With these words, he concluded his discourse.

On hearing this, Karz bin Sireen Harithi turned to him. He was the chief of Bani Harith bin Kaab and a commander of their forces and the greatest personality among them. He said: “O Abu Harith, you must be mad. When you got this news, you became like one who has seen a lion and lost his senses. You mention such examples to us and frighten us with fighting. Indeed you know the merit of fighting in defense of Faith. And it is a great thing to fight for God. And fighting is a mode of reform of the religion of the powerful

God. Although all of us are officials of the government, light and rulership. Which period of fighting can you deny for us when we did not dominate our enemies? Or what allegation can you lay against us?”

His statement was yet incomplete when the arrowhead he was holding pierced his hand in his excitement and he was unaware of it. When Karz bin Sireen cooled down, Aqib turned to him, his name was Abdul Masih bin Sharjil and he was an elder of the community and his people did not take any step without his leave. Aqib said to Karz: “May you succeed, may all those who take refuge with you be exalted and one whom you assure security should not be oppressed by anyone. You have by the right of dust smeared foreheads mentioned lineage and honor. But Abu Sirah, there is an occasion for every statement and a time for every bravery and every person about the next day is like the similitude of his present age and the days of fighting are different. They destroy one party and give victory to another, but prosperity is the best garment and there are some causes for calamities and sorrow. And the most important cause is that man himself should choose the path of sorrow.

Saying this, Aqib fell silent and he bowed down his head. Then Sayyid turned to the one who was named Ahtam bin Noman and he was a scholar of Najran and like Aqib, an important personality of his community. He was from the learned and had joined the Laham tribe. He said: O Abu Wasila, may your efforts bear fruits, may your star be exalted, every shining thing possesses light and there is a Noor in every true statement but by the One who has bestowed intelligence, only one who has eyes can understand that light. Doubtlessly, all three of you have adopted such an approach in your discourses that some of them are level and some unlevelled. And the view of each of you is like his intelligence, shows hopefulness. And sometimes our fixed matter is decided itself. Indeed, the great chief of Quraish has called for an important matter, so tell us what your opinion is? Either you unite on his obedience or discuss about his opposition.

On hearing this, Karz held on to his view and said in an extremely harsh manner, “**Shall we leave our religion on which we have been brought up? Although our forefathers have followed only this faith and the rulers of the world know us because of this and respect us. Shall we agree to pay Jizya in humiliation? No, by Allah, we cannot accept either of the options till we do not take out the swords from the scabbards and till we have not widowed innumerable women.** Or that our blood is shed in the presence of Muhammad. We will fight him till the Almighty Allah bestows victory to whomsoever He likes.” On hearing this, Sayyid said: “O Abu Sirah, have mercy on yourself and us, because if we remove one sword against Muhammad, innumerable swords would come out from his side, because all Arabs have become subservient to him and all the tribes have accepted his suzerainty. And his rulership has spread to all the towns and deserts. The King of Iran and the Caesar of Rum are helpless before him. So what is your worth that you want to oppose him? Very soon you and those who fight in your support will be destroyed in such a way that no one will utter your name. You will be like the twig which is carried away in floods. Or like a piece of meat that is thrown on a rock.” Among them was a person, from among the heretics of Christians, Jahiz bin Sarakha Barikhi, who was a very respectable personality in the view of Christian King

and he lived in Najran. Sayyid said: O Abu Saad, you also express your opinion in this case, because important decisions are taken in this conference. He said: In my view, we should go to Muhammad and accept his obedience and give whatever he demands. Then correspond with Christian Kings. Especially the greatest one, who is the Caesar of Rum and the black kings of Naubah, Habasha, Alwa, Raa-a, Rahat, Mareeth, Qeet, as they are all Christians. In the same way, of Shaam and Christian kings from areas in its surroundings, Ghassan, Laham, Juzaam and Qaza-a etc. as they also follow your religion and are loyal to you. In the same way, the righteous people of Jira etc. and those who are inclined to the religion of Muhammad.

Also you must dispatch letters and messengers to the tribes of Taghlib and Binte Wail etc. who are from Rabia Nazar, and call them for the help of your religion so that forces may come from Rum and the blacks may be called like the folks of the elephant and the Christian Arabs, who are from the Rabia tribe and have settled in Yemen, they should also come to you. When you receive help from all sides, you must mobilize the people of your tribe who may be prepared to help you. After that you must together turn to confront Muhammad and then his army will not dare to engage and all of them will be humiliated and defeated. You will be able to destroy them in a short time and the fire of mischief will be extinguished and then you will be considered to be **the greatest in the world, like the Kaaba which is in Tahama and to which people head from all the corners of the world.**

This is my opinion and it should be considered to be the best option, there is no need to think more on this or to discuss the matter further. Everyone liked this suggestion of Jahiz bin Sarakha and it was decided to adopt it as a resolution. They wanted to break up the gathering when a person from the descendants of Qays bin Thalaba, from the tribe of Rabia bin Nazar; named Harith bin Aasaal; stood up. He was also a Christian. He turned to Jahiz and recited some couplets by way of examples which meant the following:

“How long can you go on trying to stall the truth with falsehood?”

Although truth does not remain concealed, if you want, you can make even the mountains subservient to you through the power of truth.

And if you don't enter the house through the door, you will continue to wander in confusion.

And if you approach through the door, you can enter the house.”

After that he turned to Sayyid and Aqib, the scholars and religious personalities of Christians addressed them as there was no one other than them at that place: Hear and understand, O inheritors of knowledge and wisdom and those who establish proof and evidence. By Allah, successful is the one who lends the ear to good advice and does not turn away from truth. Indeed, I urge you to fear the Almighty and remind you about the bequest of Prophet Isa (a.s.). Then he explained in detail the bequest of Prophet Isa (a.s.) and his appointing of his successor and his narration of those incidents that would come

about in his nation; that **people would adopt the religion of falsehood**, and he said that the Almighty Allah revealed to Prophet Isa (a.s.):

“O son of my slave-girl, act on My Book with all your strength and power, and narrate the interpretation of it for the Syriac people in their own language.

**And inform them that I am God, except who there is no god. I am Ever-living, never to die, I exist with My own being. I am that same God, Who created all the worlds with nothing. I am the Eternal one, who will never decline, and I don't change from one condition to another. Indeed I sent My messengers to the world and by My mercy sent scriptures for My creatures in order to save them from going astray.**

**Then, indeed, I will send the most honorable of the prophets, Ahmad, whom I have chosen from all the prophets. And from all the words, I have chosen Parcelete [Paraclete, Faraqlit ... meaning “The Praised” which is Mohammad and Ahmad in Arabic; please refer to the article “Mohammad, the Promise of Enjil (Gospel)” in this site kindfather.com], from all creatures, who is My servant and My friend. I will send him at a time when the world would be devoid of a guide and I will raise him from the place of his birth which is in the honored Mecca and which is the place of his father, Ibrahim.**

**And I will send as a Noor [Light], from which the sightless eyes, the deaf ears and ignorant hearts may receive illumination. What can be said of the fortune of the one who would be present during his time, who hears his discourses and brings faith upon him and follow his Shariat and book. So, O Isa, when you mention that Prophet, you must invoke blessings on him (Salawat), as all My angels also invoke blessings on him.”**

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## The Najran Pact, Mobaahelah (Mubahilah) Part 14

[While reading this detailed account of the events prior to the Mubahila, let us not forget that as stated in part 13 of this writing, the original resolution adopted by Najranites- which was suggested by Jahiz bin Sarakha Barikhi (Abu Saad)- was: “We should go to Muhammad and accept his obedience and give whatever he demands. Then correspond with Christian Kings ... When you receive help from all sides, you must mobilize the people of your tribe who may be prepared to help you. After that **you must together turn to confront Muhammad** and then his army will not dare to engage and all of them will be humiliated and defeated. **You will be able to destroy them in a short time** and the fire of mischief will be extinguished and **then you will be considered to be the greatest in the world, like the Kaaba which is in Tahama and to which people head from all the corners of the world.**”

Now let us follow Harith bin Aasaal’s undeniable proofs and reasoning- presented to the elders of the Najranites, their so called learned ones (i.e. Sayyid and Aqib who later were part of the delegation to Medina)- and the elders’ confessions regarding the Truth ... the Truth which the learned ones knew by heart but were concealing and deceitfully distorting so that their worldly positions would not be in danger ... the same Truth that today’s learned ones among jews and christians know too but the very same worldly desires have been overshadowing them ...

World-seeking people always have wished and still do wish to be “**the greatest in the world**” at any price, even at the price of forsaking the Truth of the Almighty Allah ... AAAAHHHHH! How foolish are the world seekers, thinking that they can overpower Allah!!!

*Qur’an 86:15-17 Surely they do make a scheme, and I (Allah) will make a scheme (too). So grant the unbelievers a respite; for a while, let them be ...]*

The narrator says that when the discourse of Haritha bin Asaal reached this point, there appeared darkness under the eyes of Sayyid and Aqib. **Because they did not like that this bequest of Prophet Isa (a.s.) should be recounted in that gathering**, as the two of them commanded great respect among the Christians of Najran, and they were highly honored in the view of Kings. They used to **send gifts and presents for them**. In the same way, **common people also sent presents to them. Therefore they feared that people would abandon them and give their obedience. And if they become Muslims, they would lose all their respect and influence.** Therefore Aqib said: “O Haritha, think upon it and consider what you say. Arguments in refutation of these statements are more than acceptable arguments and many statements are more exalted than those who make them and concealing hidden wisdom creates hatred in the hearts, therefore beware of the hatred of the hearts. Because on that must be said, which is deserved to be said and there is an occasion for every statement. Everything cannot be spoken up in public. On that must be said, which can bring felicity and which is not harmful for anyone. I have

fulfilled the right of good advice, so **do not utter another word**. After that Sayyid also tried to support Aqib and told Haritha: **“I always considered you a knowledgeable and wise person, because the wise were attracted to you; so do not adopt helplessness and shame**. And instead of water do not take the people to wine. If someone considers excused in this discussion, in fact you are not excused. If Abu Wakhir had spoken in a harsh tone, he is not liable for it. Indeed all his words and actions are ours, he is our leader. If he criticized you, you must act on his advice. As you should know that the tenure of the religion of chief of Quraish, that is Muhammad is very short, and it will be over in a short time and after time a long period of time will elapse. At the end of which a **Prophet will come with wisdom and eloquence and with sword and kingship, would be owner of a great kingdom. His followers will control the East and the West and through his progeny will come a pure king who will dominate all the kings, and all the religious people will join his faith**. And his kingdom will stretch to everything in the world. O Haritha, it is not known how long that period will be. Therefore, you must remain firm on your religion and do not join any other faith as it will become extinct soon or be destroyed in some accident. And do not be concerned about that which is going to come, because today we are only bound to this faith, and whatever will come in the future is the concern of those who will come in the future.

On hearing this, Haritha bin Asaal replied: O Abu Khara, keep quiet, what this day can benefit one who is not concerned with tomorrow. Fear God, so that He may grant refuge to you, because other than Him, there is no one in the world who can give refuge. You have issued those statements about Aqib because he is your elder and leader and Christians are inclined to you. **If you want to reject truth in order to preserve your greatness** and leadership, you are free to do so. But advice is for the deserving ones. And you are more deserving of this. It is so because our hearts are inclined to you and both of you are our leaders in faith. **O both elders, make reason as your guide and do only that which is advised by reason**.

And think on the back and surrounding of that which has come over you. Do not delay the matter. Try to gain the pleasure of the Almighty like He grants His mercy and blessings upon you every day. Do not allow your shamelessness to gain an upper hand over you, because **one who forsakes control of his self, heads to destruction. One who keeps an eye on his end, is safe from destruction**. One who makes use of his intellect, gains lesson and he does not serve as a lesson for others. One who dispenses good advice for the sake of Allah and obtains the pleasure of Allah, the Almighty Allah makes him inclined to Allah and he obtains greatness and success in the world and Hereafter. After that he turned to Aqib in anger and said: O Abu Wasila, you had said that one who rejects your statements is ahead of the one who accepts them. By Allah, you were more deserving of that no one should have mentioned this about you. Indeed you know that we are all followers of the New Testament.

**Whatever Prophet Isa (a.s.) told his companions and all the believers of the community of Isa, know that whatever I have mentioned is correct and whatever you have said is wrong and whatever you have done is a mistake. Nothing but repentance and acceptance of what you have denied can make amends for it**. Again

he turned to Sayyid and said: “There is no sword which does not err and there is no scholar who does not make a mistake. Successful is one who amends his mistake. He has found the Straight Path. Unfortunate is one who insists on his mistake. O Sayyid, **you said that two prophets will come after Prophet Isa (a.s.). Where is it mentioned in divine scriptures? Don’t you know what Prophet Isa (a.s.) said to Bani Israel? When I go to your and my father, and after sometime two persons will come to you; a truthful one and a liar, what will you do at that time?**

**People asked Prophet Isa (a.s.): Who are those people and he said: “The Prophet will be from the descendants of Ismail and the liar will be from Bani Israel. The truthful one will be sent with mercy and there will be for him rulership and kingdom till the time the world remains established. And the liar will be the one titled Masih Dajjal (Antichrist). His rule would be of a short duration and the Almighty Allah will slay him through my hands at a time when I will be sent into the world for the second time.**

After this discourse, Haritha said: O people, **we admonish you to give up the actions of your predecessors.** Those who expressed fear and said that two Christs will come. One would be a Christ of mercy and guidance and another one would be of misguidance and narrated the signs of both of them. **So common Jews rejected the Christ of guidance** and falsified and brought faith in the Christ of misguidance, who is in fact Dajjal, and they are also in anticipation of him. And they created such mischief in all affairs and cast the Book of Allah behind their back and eliminated the divine prophets. **They also killed those who were appointed with justice from the Almighty Allah.** So the Almighty Allah, **as result of their evil deeds, destroyed their insight and due to their oppression and mischief ended their rulership; instead they were subject to humiliation and disgrace. God fixed for them Fire of Hell as their abode.**

Aqib said: O Haritha how do you know that the Prophet who has risen in Medina is the same who is mentioned in divine scriptures? It is possible that it could be your cousin, Musaylima of Yamama, who has also claimed prophethood like Muhammad the Quraishi. And both of them are descendants of Ismail. Both have followers who testify to their prophethood and accept their messengers. Do you think there is some difference between them or can you describe what is the difference between them?

Haritha said: Yes, by Allah, there is difference of heavens and earth and cloud and dust; and the truthfulness of the proofs of Allah, that is prophets and messengers is proved for the servants of Allah, who obtain lessons. Musaylima, the liar of Yamama; regarding him it is sufficient what your messengers and other people and travelers who have visited his place, and the residents of Yamamah who have visited you say. All of them informed you that Musaylima had sent a delegation to Muhammad in Yathrib in order to investigate his circumstances. They found in Ahmad the qualities of the previous prophets and upon their return described that Ahmad has come to Yathrib while all their wells were dry, there was a lot of salty water in them. And before his coming all of them contained water that was not potable and tasty. When he arrived, he put his saliva in some wells and in some gargled, so **they all became sweet and filled up to the brim.**

**Some people have said that the Holy Prophet (S) applied his saliva to those who had sore eyes, and they were cured and some had wounds that were also cured by the saliva of the Prophet. They narrated many miracles of the Prophet.** The people demanded from Musaylima to show the same miracles that Muhammad had shown. Upon their insistence, he went to a well that already had sweet water. When he gargled into the well, it became salty and un-potable and when he dropped his saliva in a well that had less water, it dried up completely and not a drop remained. A man was suffering from sore eyes was brought to Musaylima. When Musaylima applied his saliva, the man lost his vision completely. A person had a bodily injury, when Musaylima applied his saliva, the patient became leprous. When people saw these extraordinary happenings and asked him to show the right miracle, he said that they were bad followers for their prophet. And you are bad companions for your prophet and yourself. You demanded some things from me before revelation can come to me. Now I have received permission from Allah about your bodies and not for your wells, so that I may grant cure to you. So one who has faith in me will be cured and one who has doubt in my prophethood will be worse of it. Now whoever likes me approach me and I will apply my saliva to him as a cure. They said: We don't want you do anything which may cause the people of Yathrib to ridicule us. So they turned away from him lest they become targets of the ridicule of the people of Yathrib. ...

Sayyid and Aqib began to laugh at this. So much so that they began to stamp their feet in delight saying: What relation Noor has with darkness and truth has with falsehood? There is not as much difference between Noor and darkness and truth and falsehood as there is so much difference between the truth and falsehood of these two. According to narrators **when Aqib saw that the matter of Musaylima became false and invalid, he wanted to make amends for it. So he said: Musaylima is wrong in his claim that the Almighty Allah has sent him as a Prophet. But it is better that he has kept away his people from idol worship and he has faith in the Almighty Allah.**

**Haritha said: I put under the oath of the Almighty Allah who widened the world and lighted up the Sun and the Moon, is it not mentioned in heavenly books that the Almighty Allah says: I am the God, except whom there is no god and I am the one who will recompense the deeds on Judgment Day. I have sent My books and appointed My prophets in order to save My servants from the deception of the Satan. And I sent to the world My prophets like the stars of the heavens so that they may guide the people according to My command. Those who obeyed them, it was as if they obeyed Me and those who opposed them, it was as if they had disobeyed Me. Indeed, I, angels and all the creatures of the world have cursed him. Whoever denies My divinity or considers one of My creatures to be My partner or rejects anyone of My prophets and says that I have sent revelations to him whereas I have not revealed anything to him, or he conceals My godhood or claims divinity or misguides My servants, or make them blind from the path of truth, indeed from My creatures one who worships Me knowing what I want from My servants, and he serves Me in accordance with it, one who does not walk the paths clarified by My prophets, his worship will only increase the distance from Me.**

Aqib said: I testify that you have said the truth. Haritha said: **There is no option other than the truth and there is no refuge other than truth.** I have only said what you have said in this regard. Sayyid who was an **expert in debates** and discussions, said: I believe with regard to that Quraishi (Muhammad), that he is a Prophet for his people who are descendants of Ismail. But he claims that he is a Prophet for all the people of the world.

Haritha said: O Sayyid you know that he is sent to his people from the Almighty Allah. Yes, said the Sayyid. So Haritha said: Do you testify his Prophethood from that aspect? Sayyid said: Who can deny in presence of clear proofs. Indeed, I testify to it and **there is no doubt in it. He is mentioned in all heavenly scriptures and all prophets have informed about his advent.** When he heard this, Haritha began to laugh and he started making lines on the ground.

Sayyid asked: Why do you laugh? He replied: I am astonished and amused. Sayyid said: Perhaps what I said was astonishing and this is what has made you laugh. He said: Yes, is it not a matter of surprise that one who claims knowledge and wisdom, should say that the Almighty Allah has chosen for prophethood such a person and bestowed him specially with messengership. And has helped him through His spirit and wisdom.

(And the other) One who is false, and says that revelation has come to him, whereas it is not so, and like the soothsayers, he mixes up truth with falsehood who sometimes utter lies and sometimes state the truth. Sayyid was ashamed and he regretted saying what he had said. Narrators say that Haritha was not from Najran. He was a poor man who had settled down in that area. **At last Aqib turned to him and said: Keep quiet** brother, do not argue, because many things are such that if they are spoken up they lead the speaker to the depths of the well and many things make friends of the enemies. So give up saying that which is unacceptable even though you are excused in saying it. Listen and you will understand as there is a form of everything and the face of man is his reasoning power and the face of reason is good manners. Good manners are of two types: One is natural and the other is acquired. And the best of the manners are those which the Creator of the World has commanded.

And one of them is that the honor of ones ruler must be maintained as it is his right and this right does not belong to anyone else, because the ruler is the connection between God and His creatures. And rulers are also of two types: One is having a hot temperament and is harsh and the other has wisdom and rules according to the law of religion. And he has greater right and **O Haritha, you know that the Almighty Allah has bestowed us precedence among the Christian kings and then to other people, therefore you must understand everyone's rights and this is sufficient for your admonition as you don't have any consideration for the true kings.**

Then he said: You mentioned the brothers of Quraish; that is Muhammad and stated that he has brought miracles. You were right. **We also agree and have faith in his messengership. And we testify that he has in his possession miracles and signs of the previous prophets,** except for one which is the greatest and clearest and it is like a head.

And these signs possessed by him are like the body. And what is the value of headless body? Have patience so that we can investigate his circumstances and think upon his signs and miracles. **If the most important sign is verified, we would join his religion before you and obey him before you do.** Haritha said: Whatever you said in the discourse of truth was heard by us and we are prepared to obey you. What is that sign, which if absent would render all these signs defective? Aqib said: Sayyid had mentioned it, but you did not pay attention to it. And you rendered all these things useless. Haritha said: May my parents be sacrificed on you, please repeat what that sign is? Aqib said: Successful is one who accepts the truth after knowing the truth and he does not turn away from it. Doubtlessly both of us know that and in addition to us, scholars of the divine Book also know whatever is mentioned in this book from the past sciences and whatever is to occur in the future. **Indeed, this glad tidings has been explained in detail in all books that a Prophet, Ahmad will come.**

**He would be the last of the prophets. His community will dominate the East and the West and he and the people of his nation will rule for a long time. Then they will oppress a king [Ali AS] who would be the best among his followers from the aspect of lineage and excellence and the most proximate to the Prophet. They would abandon the bequest of their Prophet in oppression and injustice. Then for many years Caliphate will turn into rulership [AbuBakr, ‘Umar, ‘Uthman, bani Umayya, bani Abbas ...] and their rulership will be great. So much so that there will be no house in the Arabian Gulf whose residents will not be inclined to them and some of them will be fearful of them. Then their power will decline and others would rule over them from among their former servants and slaves. They would live evil habits and vices in the world. Their rulership will be accompanied with injustice and force. After that their rulership will be decreased from all sides and the disbelievers will overpower them. After that terrible calamities would befall them and tragedies will surround them from all sides. So much so that due to increase in oppression and injustice they would prefer death. Their elders would not be capable of leadership.**

**At last the religion will go out of their hands and only the name of religion will remain with them. During that period, believers will be poor and religious people will be few in number. Except for some very few persons, most of them will have despaired of deliverance from the Almighty Allah. Due to the difficulties surrounding them some of them will think that the Almighty Allah will not help them.**

**At last after their despair the Almighty Allah will from the progeny of their Prophet bring out a person to save them and he [Mahdi AS] will rise from a place [of Occultation,] unknown to them. Angels in the skies are invoking blessings upon him. All that is in the earth, like the human beings, birds and animals, would all be elated due to his reappearance. The earth would reveal its treasures and blessings. So much so that it would again become as it was during the period of Adam (a.s.). During the tenure of this person, poverty, calamities and diseases would disappear that used to befall the previous nations. And peace will be established in all towns. The venom of every poisonous creature and claws of beasts will all become**

**harmless. So much so that little girls will play with baby snakes without being caused any harm. And the lions will be like the shepherds for the sheep and goats. Wolves would act like helpers of sheep.**

**The Almighty Allah would make that person dominate all the religions of the world. He will rule on all the countries till the limits of satisfaction till not a single person remains but that he would be on the religion of truth. The religion liked by Allah, on which He has prophets from Adam to the Last Prophet.**

[May Allah hasten Mahdi's (SBUH) glorious Appearance ... AAMEEN]

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## The Najran Pact, Mobaahelah (Mubahilah) Part 15

### Reply of Haritha and the Absurd Discourse of Aqib

When Aqib reached this point Haritha said, I testify, for the God Who has created all the things, O respectable and learned gentleman, truth has become clear from your discourse and the world has become illuminated by your true statements. The truth is same as you have mentioned. Whatever Allah has revealed in the books that He sent down for the guidance of His servants. Not a letter of it is against divine scriptures. But what was it that you wanted to mention?

Aqib said, “What you believe respecting the Quraishi, is only error. Haritha said, “Have you not acknowledged that people have testified to his apostleship, prophethood and miracles?” “Yes”, replied Aqib, “But between Isa (a.s.) and judgment, two Prophets are to appear, the name of one of which is derived from that of the other; one is Muhammad and the other Ahmad. Musa has announced the advent of the first, and Isa (a.s.) has proclaimed the coming of the second. This Quraishi is raised up for his own people, but after him a Prophet will appear, whose empire will be great and his reign long.

Allah, the Most High will send him to complete faith, and will be the proofs for all people. After Muhammad, Fatrat [a period without a Messenger] will arise, in which the foundations of all religion will be destroyed. Then the Almighty Allah will send one who would strengthen the foundations of religion, and subdue all opposing religions to his faith. **After him, righteous kings will reign all over the world, like the earth and mountains and every dry and wet thing. They will inherit the earth like Adam and Nuh had inherited. These kings of such exalted rank will wear the dress of the poor and will be majestic and great. Therefore they are the best of all creatures.**

**Through that Prophet his townsmen and all the servants of the Lord will achieve guidance. After a long period, Isa (a.s.) will descend to the last of them.** After them **there** shall be no great kingdom or any good in life, for there will be various companies of fools in whose period the Judgment Day will occur in the age of the worst of creatures. It is the promise that Allah will give many miracles to him. Like He had sent for Ibrahim the Khalil as mentioned in divine scriptures.

Haritha now inquired of Aqib if he was sure that there was no doubt the two names he had mentioned belonged to different individuals in different time periods? He replied in the positive. Haritha asked him if he had any proof about it? He replied that the truth of this was more evident to him than the sun; on which Haritha looked at his toes and began to draw lines on the ground.

**Then he said: Destruction lies in the fact that person should possess wealth but does not spend it. Or that he possesses a sword but that he keeps it as an ornament without using it to fight battles or that he has the reasoning capacity but does not act on it.**

## Haritha's arguments bewilder Sayyid and Aqib

Aqib said that Haritha has mentioned a very rough matter. What is it? **Haritha swore by the truth of the Lord, by whom the heavens and earth are supported, that the two names under discussion belong to one and the same person and the same Prophet and messenger; about whom informed Musa bin Imran and whose advent Isa bin Maryam announced, and about whom before them, Ibrahim in his book foretold.**

[Let us pay attention that in Arabic, Mohammad and Ahmad both mean the "**Praised One**" which is the translation of "Paraclete", and are from the same root of "حمد". For detailed information in this regard we cordially invite our friends to refer to the article "Mohammad, the Promise of Enjil (Gospel)" in this site, kindfather.com

Here we are going to mention two beautiful Hadiths from the Prophet Muhammad (SBUH&HA):

*... Allah from the top of His " 'Arsh" of His Grandeur and Magnificence, has named me with ten names, and has expressed my descriptions, and in the language of each Prophet, Allah has given the glad tidings about me, and in Tawrah (Torah) and Enjil (Gospel), He has frequently mentioned me; Allah has taught me His Words, and ascended me to Heavens; Allah has derived my names from His Names, one of His Names is "Mahmood", and I was named "Mohammad", and He manifested me in the best centuries and in the best nations; in Torah, He has named me "Aheed", because of the fact that due to Tawheed (Monotheism), the bodies of my nation will be Haraam to the Fire of Hell; and in Enjil, He has named me "Ahmad", because I am "Praised" in Heavens, and my nation are "praisers"; and in Zaboor "Psalms", He has named me "Maahee" (the obliterator), because by me, He obliterates the worship of idols on earth; in Qur'an, He has named me "Mohammad", due to the fact that in Qiyaamat, all nations shall "Praise" me; (every one shall "Praise" me) because in Qiyaamat, no one will "Intercede" but with my permission; and in Qiyaamat, I shall be called "Haasher", because the time of my nation, shall be connected to "Hashr" ...; and my Lord blessed me and said: O' Mohammad! I have sent every Prophet with the language of his nation, upon the adherents to one language, and I have sent you to every red and black, and I have assisted you through the fear which I have placed in your enemies, and I did this for no other Prophet; ... .*  
(Elal-O-Shsharaaye', Khesaal of Sheikh Sadooq, Ma'aani-Ol-Akhbaar, ...)

When a group of Yahood (jews) asked Prophet Mohammad (SBUH&HA) of the reason why he was named Mohammad and Ahmad and Ab-Ol-Qaasem and ..., the Prophet (SBUH&HA) responded:

*I have been named "Mohammad", because I am "Praised" on earth, and I have been named "Ahmad", because I am "Praised" in heavens, and I have been named "Ab-Ol-Qaasem", because Allah in Qiyaamat (Judgment Day) shall divide (Qaasem means divider) Heaven and Hell based on me, so any one, from the past and the future, who has*

*not believed in me, Allah shall send to Hell, and any one who has believed in me and my Prophethood, Allah shall send to Heavens, and ...*  
(Elal-O-Shsharaaye', Amaali of Sheikh Sadooq, Ma'aani-Ol-Akhbaar, ...)]

This amused Sayyid and he laughed so that people may think that he was ridiculing Haritha and was astonished at what he had said. After that Aqib said to Haritha in a critical manner that Sayyid is laughing for no reason on your absurd things. Haritha said that if he was laughing, it was a matter of shame and a calamity that he has brought upon himself. It is an evil deed committed by him. Have you not seen in the wisdom of the divine inheritance in which it is mentioned that it does not befit a wise man to make faces or to laugh at something that is not amusing.

Have you not received information from your chief and master, Christ, that he said: The vain laughing of a learned is that carelessness that becomes apparent from his heart? Or it is ecstasy that had made him oblivious of the worry about Judgment Day. Sayyid said: O Haritha, no one is proud of his intellect except one who thinks bad of others. If I am needy of your reports in my knowledge, I am not a scholar.

Have you not received the information from our leader, the Christ, that there are some servants of the Almighty who laugh only apparently because of divine mercy, whereas their hearts weep in secret? Haritha said: If it is thus, it is nice. He said: What else can it be? Therefore you must not think ill of others. Let us conclude our discussion as the discord between us has prolonged.

### **The Third Day of Debate**

Narrators say that it was the third day of the debate between them and it was the third meeting of their conference. Sayyid said: O Haritha, did Abu Wasila not inform you in the most eloquent words that which all have heard and did he not remind you? But it had no effect on you and your companions. Now let me explain this in a different way. I adjure you in the name of God and what He has revealed on Isa (a.s.), have you not seen in the book of Zajerah translated from the Syriac language into Arabic? **That is the book of Shamun bin Hamun al-Safa, who was the successor of Isa (a.s.).** His book has been transmitted from hand to hand, till it reached to the people of Najran. After mentioning many other things, it declares that when a certain period shall elapse, men will wander in error and cut asunder the ties of mercy and kindred, and the precepts of the prophets will be obliterated.

Then Allah, the Most High will raise the Parcelele [Paraclete (Mohammad, Ahmad); refer to “Mohammad, the Promise of Enjil (Gospel)” in this site kindfather.com] and send him **in mercy and justice to the people, to separate between truth and falsehood.** They inquired from Isa (a.s.), O Christ of the time, who is Parcelele? He replied: **Parcelele is Ahmad, the seal of the prophets, and heir of all their wisdom. By him the most High will send mercy on him during his life, and show him mercy after his death, on account of his pure and sacred descendants, that Prophet will be raised up in the end of time, when all the cords of religion and guidance are broken, and the light of**

**the Prophets extinguished, and in a short period he will restore the faith of Islam in a short time, as it was at first.**

### **Sayyid again confesses to the Qualities of Prophet Muhammad (S)**

**Allah, the Most High will establish His empire, and send other righteous people after him so that His kingdom is established throughout the earth.** Haritha said, “What all you have said is true, and in truth there is nothing to fear: and the heart is not satisfied except with truth. But who is that personage you have described? **The fact is that he would not be without offspring** said Sayyid. True, rejoined Haritha, **and he is no other than Muhammad.**

That is the point in dispute, returned Sayyid: Have not our own messengers and other than that travelers informed us that the sons that Muhammad had, namely, Qasim, from the Quraishi lady, Khadija, and Ibrahim, the son of Mariya, the Copt, are both dead, **and he [Mohammad (SBUH&HA)] is now left childless**, like a sheep with a broken horn about to die? **Therefore if Muhammad had a son, your reasoning would have been acceptable; for in the book of Shamun it is mentioned that the son of the Prophet [Mahdi (SBUH)] shall conquer the world. But since Muhammad has no son, he cannot be the one Isa (a.s.) foretold.**

[Let us remember, as mentioned in part 14 of this writing, Aqib had told Haritha that there was one sign missing in Mohammad (SBUH&HA): “you ... stated that **he [Muhammad (SBUH&HA)] has brought miracles. You were right. We also agree and have faith in his messengership. And we testify that he has in his possession miracles and signs of the previous prophets**, except for one which is the greatest and clearest and it is like a head. And these signs possessed by him are like the body. And what is the value of headless body? ... **If the most important sign is verified, we would join his religion before you and obey him before you do.**”

Now here they were revealing what that important sign was; as mentioned above Sayyid told Haritha: “...**he [Mohammad (SBUH&HA)] is now left childless ... Therefore if Muhammad had a son, your reasoning would have been acceptable; for in the book of Shamun [Allah Chosen Successor of Prophet Jesus] it is mentioned that the son of the Prophet shall conquer the world. But since Muhammad has no son, he cannot be the one Isa (a.s.) foretold.**”

Let us pay attention that they were using this excuse that Mohammad (SAWA) had no sons so that they might be able to deny that Mohammad (SBUH&HA) was the very last Promised Prophet. **Is it any wonder that Allah in the Verse of Mubahilah instructed both sides to bring their sons ...? ALL PRAISE BELONG TO ALLAH ...**

In the Verse of Mubahilah (Qur’an 3:61) Allah (SWT) told His most beloved Prophet Mohammad (SBUH&HA):

*“But whoever disputes with you in this matter after what has come to you of The Knowledge, then say: Come let us call our sons and your sons and our women and your women and our selves and your selves, then we will pray earnestly, so that we shall bring about the La’n (curse, total withholding of Mercy and Compassion) of Allah upon the liars.”*

And Allah, in this manner, has informed every one in every place and time that Imams Hasan and Hosain- ‘Ali and Fatimah’s descendants- (SBUT) were considered as Hadrat Muhammad’s (SAWA) sons. And the son conquering the world will be Mahdi of ‘Ali and Fatimah (SBUT) ...]

Haritha said: By Allah, admonitions are many but those who heed are few, and proofs are obvious, if only eyes see them. As those who have enflamed eyes cannot look at the sun, on account of the agony it would give them, so those who have weak understanding cannot comprehend weighty arguments. Then turning to Sayyid and Aqib, he continued: If Muhammad has no child, will you not follow him? Proof has been established by Allah, by the knowledge He has given you and by the evidences that you possess. In spite of that Allah has given you honor over the common people as well as the kings and made all follow you so that they refer to you in all matters of faith and you are not in need of them. They act on whatever you order, therefore, whoever is given nobility and position by the Almighty Allah he should thank for the divine bounties by humility for the pleasure of Allah, because the Almighty Allah has exalted him and he should be advisor of Allah and must not distort the divine message.

You have yourself mentioned Muhammad and about the prophecies mentioned about him in the divine scriptures and for your information he had already arrived. But you say that he is sent only for his people and not for all the world? Then you say that he is not the same prophet who is the “seal of the prophets” [خاتم الانبياء Qur’an 33:40] and is the one who will preside over Judgment Day and all creatures will be judged through him. And that he is the heir of all the prophets and would have come after all of them. But you say that he is childless. Did you not say this? Sayyid and Aqib said: “Yes, it is so.”

### **Haritha defeats Sayyid and Aqib through his arguments**

Haritha said: If it is known that he has sons, would you still doubt that he is the heir of all the prophets and that his religion will subdue all the faiths and he is the seal of the prophets and the messenger for all the people? The two said: No, after that there will be no doubt. Haritha said: In spite of this debate you still have faith in it? Yes, replied Sayyid and Aqib. Haritha exclaimed: **Allah Akbar! Truth is manifest.**

They said: Why have you exclaimed thus? Perhaps you have ridiculed and blamed us. Haritha said: The truth has become manifest and falsehood is destroyed. And the self becomes restless to hear it. Verily it is easier to change the direction of the ocean and to break up the mountains is easier than to remove one who is appointed by the Almighty Allah, because he is the living truth of God. And it is impossible to enliven the one made dead by Allah, because he is falsehood.

**And know that Muhammad is not without offspring, and he is the seal of the prophets, in the period of whose faith the judgment will come. There is no Prophet after him. It is during his tenure that the Judgment Day will be established. And only God will be the inheritor of the earth and all that are in it will be destroyed. From his posterity will arise that righteous king you described, and who will be the king of the East and the West and the Almighty Allah will make him conquer through Ibrahimic faith, all idolatrous religions.**

**The two opponents now said: If Muhammad had offspring, Haritha you have won the debate, but told him that his mode was fox-like and he does not give up his claim.**

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## The Najran Pact, Mobaahelah (Mubahilah) Part 16

### Haritha proves his claims through Jamia

Haritha said: I bring evidence from your side only which would soon free you from doubt, and impart health to your hearts. He then turned to Haritha bin Al-Qama, their greatest scholar and learned man and said: O respected father, I beseech you to bestow contentment and joy on our minds, by bringing forward the book entitled Jamia (collection).

Narrators say that it came about on the fourth day, it was a hot afternoon and hot wind was blowing there. Sayyid and Aqib now proposed to adjourn to the next day, as it was near noon, and they declared themselves quite exhausted. It was decided that the next day the books of Zajerah and Jamia would be produced, and a decision be made in accordance with them and the gathering dispersed.

The next day all the people of Najran, with devotees and scholars, gathered to hear the debate of Sayyid and Aqib with Haritha and what was produced from Jamia on the subject. When Sayyid and Aqib described the multitude\* ready to listen to what was mentioned in Jamia, they felt ashamed, for they knew that the book appealed to what was against them, therefore they did not like this debate to be held in public. Sayyid and Aqib were like satans in **deceit**.

Thus Sayyid said to Haritha: You have delivered long speeches and you don't want the truth to become manifest. Haritha said: The fact is that you and Aqib don't want the truth to be manifested. Now you may say what you like. Aqib said: I have said all I wanted to say, now I repeat it again. Doubtlessly we want to inform you and don't want to conceal the Divine Proof and to deny the Divine signs. We don't attribute falsehood to the Lord of the Worlds, as whoever the Almighty Allah has sent with Prophethood we should say that he is not a Prophet! O Haritha **we agree that from the progeny of Ismail, Muhammad (S) is the Messenger (Rasul) of God** to his people. But from the Arabs and non-Arabs, **we don't think** that they are obliged to forgo their previous faith and adopt his religion. Haritha asked: Why do you accept such a thing?

They said because it is mentioned in New Testaments and all divine books and it has become apparent for us thus. Haritha said: If it is obvious that Muhammad is a Prophet, in brief or in detail, how can you say that he is not the heir and not the one who will preside on the judgment and that he is not sent for all the worlds. He replied: You know that, and also **know that the Proof of Allah is never invalidated. And it is a command effected by the Almighty Allah so that remains in force forever.**

**And the world is never devoid of the Divine Proof [Hojjat] till this world would endure and even if two persons survive on the earth, one of them will be the Divine Proof on another; and before this we used to think that the proof would be**

**Muhammad and he would keep this religion established, but since he has no male issue surviving, and that made him heirless we thought that he is not the ‘same Muhammad’, because he is heirless and the Divine Proof and the last Prophet of God will not be heirless. This is mentioned in all divine scriptures.**

Therefore **we thought** that after Muhammad the Prophet who comes after him and who will survive, whose name Muhammad would be derived from **Ahmad about whom Christ has informed [Qur’an 61:6] and that his son would be the ruler of all the world and keep all the creatures of the Almighty Allah on His religion. And these matters will come not through him but through his progeny that will be the owner of the world and all that is in it. And all scholars who know the New Testament by heart are having consensus;** and before this we have discussed this fully, so what is the use of repeating all this?

[Let us pay careful attention to the things Sayyid and Aqib revealed here:

- 1) **“we agree that from the progeny of Ismail, Muhammad (S) is the Messenger of God”**
- 2) **“before this we used to think that the Proof would be Muhammad and he would keep this religion established, but since he has no male issue surviving, and that made him heirless we thought that he is not the ‘same Muhammad’, because he is heirless and the Divine Proof and the last Prophet of God will not be heirless”**
- 3) Therefore **we thought** that after Muhammad the Prophet who comes after him and who will survive, **whose name Muhammad would be derived from Ahmad about whom Christ has informed”**

I.e. firstly from all the undeniable signs (Qur’an 2:146, 6:20, ...) which they had in their scriptures they actually recognized clearly and undoubtedly that Hadrat Muhammad (SBUH&HA) was the anticipated and promised Prophet from **”the progeny of Ismail”**. Secondly based on the same undeniable scriptural signs they **confessed** that they originally had decided that Hadrat Muhammad (SBUH&HA) was indeed that very **“same Muhammad”** who was anticipated to be the very **“last Prophet”**. But then they **thought** that they found a good **excuse** for not submitting: they said since they **thought** Hadrat Muhammad (SBUH&HA) was **“heirless”** and because the scriptures had prophesied that **“the last Prophet of God will not be heirless”** they **decided** that they could say that this Muhammad (SBUH&HA) was not the **“same Muhammad”**. So thirdly they **innovated the idea of the coming of another Muhammad**: **“Therefore we thought that after Muhammad the Prophet who comes after him ... whose name Muhammad would be derived from Ahmad”**.

This means that they actually confessed that they had no documented proof that there had to come two Muhammads, rather they themselves invented the story of another future Prophet named Muhammad- derived from Ahmad- who would not be heirless. Therefore what they were really doing was to pretend that their reason for not accepting Hadrat Muhammad (SBUH&HA) was the fact that they thought he (SBUH&HA) had no sons (please also see the kindfather.com comment regarding this issue in part 15 of this

writing). But as we will see shortly they knew very well the offspring of Prophet Mohammad (SBUH&HA) ...

Let us also keep in mind that which was mentioned in part 15: **“The two opponents now said: If Muhammad had offspring, Haritha you have won the debate”.**]

Haritha said: We all know this but are repeating it so that if someone has forgotten it, he may be reminded of it and if someone is making a mistake, he may correct it. And that he may be satisfied. You have mentioned that after Masih [Messiah, Christ] there will be two Prophets, both from the progeny of Ismail. The first of them will rise in Medina and after him the second is Ahmad, and Muhammad who is from Quraish is the same one who is residing in Medina.

But we believe that he is the same Ahmad who is mentioned in all the books. He is the same Proof of the Almighty Allah; he is solely the **Seal of the Prophets and heir of the Messengers. Other than him, or after him, there will be no Prophet or Messenger between him and the Judgment Day.**

**Sayyid and Aqib swear that if they see the prophecy of Prophet Muhammad (S) in Jamia, they would accept him as a Prophet**

**Yes, his progeny will continue through his chaste and infallible daughter [Hadrat Fatemah (SBUH)], and she will get a son [Hadrat Mahdi (SBUH)] who will invite all the creatures to the Religion and will dominate the countries of the world from the East to the West. So you have said what you wanted to say and you believe in the Prophethood of Muhammad and if his progeny continues you will have no doubt that he is the most excellent of the Prophets and the last of them. They agreed to it.**

**[We cordially invite our friends to read all parts of articles: “Truth behind ‘Lady of Fatima’” and “Imam Mahdi’s (PBUH) Birth, Ascension and Rise, and the Revelation of John” in this site kindfather.com]**

Haritha said that since they had doubt about the other Prophet, therefore the book of Jamia will adjudicate between them. People acclaimed aloud and called for Jamia since they were fed up with debates. They were thinking that when the book is brought it would be known that truth is with Sayyid and Aqib as they had made big claims in gatherings. Abu Haritha sent a servant to bring the Jamia, which was very large and weighty book, and the servant brought it in on his head.

The narrator says that a person from Najran informed me that he used to be present in the services of Sayyid and Aqib. He used to work for them and knew most their circumstances. He said that when Jamia was brought, Sayyid and Aqib almost died of anger, **for they knew it contained a history of the Prophet of God, of his character, family, times, and posterity, what would happen in his community, his companions, and all the events down to Judgment Day.**

\*Sayyid and Aqib had some private exchange, in which they said that the day was not in their favor and public disgrace threatened them: such a situation is impossible that all the people should gather at one place, in which such a talk is held and in which the people do not gain the upper hand. The other one said: To be defeated by common people is the worst tragedy. After that it is very difficult to reform them. Because their making mischief is like demolishing a house and their reform is like the construction of a house and whatever occurs in the word of their mischief cannot be corrected in a whole year.

The narrator says that during this time Haritha got an opportunity to send secretly, an agent to a party which had just returned from a visit to Muhammad, to summon them by way of precaution. So Aqib and Sayyid could neither close the meeting nor postpone it to the next day, for, all the christians of Najran had attended the meet, and all wanted to see the qualities of the Messenger of Allah (S) mentioned in the book of Jamia.

And the people sent by the Prophet were present there. Abu Haritha, a senior member of Christian faith also used to support Haritha. The narrator says that the trustworthy Christian man narrated to me that those scholars decided among themselves that **whatever Haritha tells them and to whatever matter he invites them, they cannot deny it. So that people may not think that they are on the wrong. And they expressed the same attitude that they were eager to see the book of Jamia and to act on its correct directions, so that they may not be insulted in the view of the people.** Thus Sayyid and Aqib arose and came to Jamia which was with Abu Haritha and Haritha Ibn Asaal also stepped forward. Audiences also craned their necks and the companions of the Prophet also surrounded that book.

When Abu Haritha gestured, Jamia was opened and they first produced from it the **book of Adam**, which was related to the Kingdom of the Most High, what He has created, and what He has decreed in heaven and earth respecting things temporal and eternal. This book, which contained all sciences, was transmitted by the father of mankind, to Sheeth [Hadrat Adam's son and Allah Chosen Successor (SBUT), known as Seth in bible]. Sayyid and Aqib began to read from it in order to know the qualities of the Holy Prophet (S) so that the dispute between them be resolved. All the assembly gave the strictest attention to the book, in the second chapter of which was written:

In the name of Allah, the Beneficent, the Merciful. I am the Lord, besides whom there is no Lord, self-existent in My nature. I created the universe, and the life of all is bestowed by Me. I have appointed one period to succeed another, and in everything have made the true and the false manifest, and according to My own intention have given means their power. Every difficult thing is easy for Me. I am the great, beneficent Lord, and gracious giver.

I give and forgive, My Mercy precedes My Wrath, and My favor outstrips punishment. I have created My servants to worship Me, and completed the Proof for all. Indeed I will send to them My Prophets and My Books, from the beginning of time, the first of mankind, Adam to **the era of "Ahmad My Prophet", on whom I will send salvation**

**and mercy, make in his heart a place for My blessing and by him complete the list of My Prophets.**

Adam inquired, O Allah, who are those Prophets, and who is Ahmad, and whom thou bestowest such exaltation and greatness? The Lord of the universe replied, **“They will all be from your progeny, and the last of them will be Ahmad.”** “For what,” said Adam, “Would You raise and send them?”

The Most High declared, “I send them on account of My unity, and to make known My **oneness**. I will communicate by them to mankind, three hundred and thirty religious dispensations, and **will complete this system on Ahmad**. Therefore I have decreed that whoever comes to Me according to one of these dispensations, **with faith in Me and “My Prophet” [Hadrat Mohammad, Ahmad (SBUH&HA)], shall enter Paradise.**”

[All Prophets (SBUT) based on Tawhid (Oneness) and ‘Adl (Justice) of Allah invited people to the one and only Right Path of Allah; throughout times and in different places, according to the commands of Prophets (SBUT), somewhat different precepts- but with identical principles- were practiced by the followers of Prophets (SBUT). Those living at times of different Prophets (SBUT) who faithfully followed the undistorted teachings of their Prophets (SBUT) and died while believing in their undistorted teachings and thus also believing in the Last Anticipated Prophet of Allah- i.e. Hadrat Mohammad (SBUH&HA) whom Allah (SWT) has called **“My Prophet”**- Allah has Promised that **they shall enter Paradise**. Please read all parts of the article: “Wilayat of Mohammad and AhlulBayt (SBUT), from creation to eternity” in this site: [kindfather.com](http://kindfather.com)]

**The next passage of the book was to this purport: The Most High caused Adam to know the Prophet and the rest of his posterity. His attention was fixed by a light of spirit among them that illumined all the East, and increased till it likewise filled the West and arose to heaven. This was recognized to be as the Muhammadan light, and the fragrance shed by that luminous spirit perfumed the world.**

**Around this spirit, he beheld four others; they were to left, right and before and behind him; that in fragrance and splendor resembled it more than any others of his posterity. Next he saw the spirit of those specially aided by the five luminous spirits, and bearing a similitude to them, and around these again, a multitude like the stars of heavens of various degrees of brilliance, but all inferior in splendor to those they surrounded.**

The blackness like a dark tempestuous night arose round the whole horizon. The darkness, on nearer approach, proved to be innumerable multitudes of horrid shapes and hideous features, emitting the most putrid odors.

Adam was confounded at this wonderful sight and said, “O Knower of all secret and Forgiver of sins, the Lord of omnipotent power and victorious intentions, who are these blessed towering lights surrounding that eminent one?” The Most High replied, “They are

**your heirs, those who eagerly take My mercies and are near Me as intercessor, and whose intercession for sinner, I will accept.**

**This great light is Ahmad, the best of them and of all creatures, whom I have chosen according to My own Knowledge, and derived his name from one of My own titles; I am Mahmud and he is Muhammad. The light which resembles him is his vizier [wazir] and successor, by whom I impart strength to Muhammad, and I bestow on that one My blessing. He would be pure of all sins. [Hadrat ‘Ali (SBUH)]**

**This other light is the best of My handmaids, the heir of My Knowledge, and daughter of “My Prophet”, Ahmad [Hadrat Fatemah (SBUH)]. These two other lights are the grandchildren of Muhammad, and the Successors of the other in the knowledge and perfection [Imams Hasan and Hosain (SBUT)]. The lights which surround these are their children, who will be the heirs of their knowledge [the rest of the Infallible Imams (SBUT)]. Verily, I have chosen them all, and made them Pure and Innocent, have bestowed blessing on them all, and imparted to them My perfect mercy, and have made them the cause of illumination to the universe.”**

Looking down this train of luminous spirits, Adam beheld one that shone like the Morning Star. **“By the blessing of that favored servant of mine” [Hadrat Mahdi (SBUH)], declared the Most High, “I will take away the chains of oppressors from the necks of My servants, remove calamity from them and fill the earth with light, mercy and justice, after it has been overfilled with cruelty, anarchy and tyranny.”** Adam rejoined, **“Lord, verily he is great whom You have exalted, and he is ennobled whom You dignify, and whomever You exalt is worthy of the rank: but why are these servants of Yours so highly exalted?”**

The Lord of universe declared, I am the Lord, besides whom there is no Lord. I am the forgiving and benevolent, the great and beneficent God, and omniscient over all. I know every thought, and the time and manner of every event, and the circumstances of that which will never transpire had it pleased Me to give it existence. And if something transpired, how it would transpire?

Verily on examining the heart of my servants, I have found none more obedient to me and benevolent to my creatures, than the Prophets, which reason I bestowed on them My wisdom and apostleship, and laid on their shoulders the burden of the doctrine of prophecy. And chose them for My Messengership. After that according to the grades of the Prophets, **I appointed a special group from their Successors so that I can entrust them with My Proof. And make them the leader of the people. And through them remove the defects of the people. And to correct the deviations of the people. As I am aware about them and their hearts. And My Mercy is in their favor.**

**When I looked among the Prophets, I found no one that obeyed me better, or who was more benevolent toward My creatures than Muhammad, My chosen, and best of My creatures. I chose him in my wisdom, and exalted his name by My own.**

**Those others I found peculiar to him and resembling him in heart; therefore I united them to him and constituted them heirs of My Books and of Divine communications, the abodes of My wisdom and illumination. I swore by My own nature that I would never punish anyone by fire who should not have sinned against the doctrine of My unity, and who should have seized the cord of the love of My chosen ones.”**

### **Qualities of the Prophet and his Ahlul Bayt (a.s.) in the scroll of Sheeth (a.s.) from the Book of Jamia**

Abu Haritha now directed them to look into the book of Sheeth, which had been transmitted as a heritage to Idris [known also as Enoch in previous scriptures], from hand to hand. The book was written in the ancient Syriac script. Here it was recorded that when Idris was in the house of his devotions, in the land of Kufa, his people assembled around him, and he addressed them saying: “One day a dispute arose among the offspring of Adam, on the question, as to who was the most exalted creature: some maintaining that this dignity belonged to Adam, since Allah created him with His own hands and made the angels prostrate to him and gave him the successorship of the earth and made all creatures subservient to him.

Others insisted that the honor must be the property of the angels who had never disobeyed the divine commands, some said particularly the archangels Jibraeel, Mikaeel and Israfeel. Some declared that Jibraeel must be greatest of all as he was entrusted by the Most High with divine communications. They came at length and referred their dispute to Adam and told him what they had said on the subject.

He replied, “I will tell you, my children, who is most exalted before God. Verily, by Allah, when spirit was breathed into me, and I sat up, the great divine empyrean was beaming in my sight, and on it is written: **There is no God but Allah; Muhammad is the Prophet of God.** One of them is the chosen one of God and another is the trustworthy one of God; he mentioned some names that were joined to the names of Muhammad.

Then Adam (a.s.) said: This I found written all over heaven so that there was no blank left the size of a page. The name of every believer was written on the empyrean, twelve of which Adam repeated, and said: **“O my children, Muhammad (S) and those twelve persons are dearest and most exalted of all creatures with the most High.”**

The narrator says that after this Abu Haritha next referred to the Salawat of Ibrahim that the angels had brought from the Almighty Allah; and notwithstanding the objections of Sayyid and Aqib, who said that quotations enough had been made, insisted on having the testing of that book brought forward.

It was written: The Most High chose Ibrahim for friendship, exalted him with favors, and made him the Qiblah and leader of those who should come after him, **and established in his posterity the Prophethood and Imamate, and possession of the Divine Books**

[Qur'an 2:124, 4:54, 43:28, ...]. The Most High gave him by inheritance an ark of Adam which related to science and wisdom, due to which he became superior to the angels.

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## **The Najran Pact, Mobaahelah (Mubahilah) Part 17**

### **Qualities of the Prophet SAWA in the scroll of Ibrahim (a.s.) from the Book of Jamia**

When Ibrahim (a.s.) looked in the ‘Arsh [Throne (Knowledge ...)], he found cells equal to **the number of those Prophets sent to teach all mankind and to the number of their respective Successors**. He broke into all the cells and came at length to that of **Muhammad (S), the Last of the Prophets, on whose right hand was Ali ibn Abi Talib (a.s.) represented in a gigantic portrait beaming with light, with his hand resting on the girdle of Muhammad. On the portrait was the inscription: This is the similitude of Muhammad, and who is aided by Divine victory.**

Ibrahim inquired, “O my lord and Master, who is this illustrious creature?” The Lord of the universe answered, “This is My Servant and Chosen one, who will open the chapters of knowledge and wisdom to the people, and **he is the Seal of the Prophets and whose Successor is the heir of his wisdom** and is represented by this portrait. Ibrahim asked, “Who is the opener and the seal?”

**The Lord declared, “He is Muhammad, My Chosen One whose spirit I created before all other creatures. He is My great teacher among creatures, and I created him a Prophet and chose him when as yet Adam was an unfinished body of clay. I will raise him up in the end of time so that he may perfect My religion, and will complete in him My apostleship. This is Ali, his brother and faithful witness. I have put brotherhood between them; I have chosen them and sent salvation on them, and have encircled them with My blessing before I created heaven and earth. And made them Infallible and chose them as the righteous and good ones from his posterity before I created the heavens and the earth and all that is in them. My choice was made from knowledge of goodness and purity of their hearts, for I am omniscient to know the character of My servants.**

Ibrahim then looked and saw **twelve portraits dazzling with light and beauty, and bearing a resemblance to Muhammad and Ali, and whose names he inquired. The Lord replied, “This is the light of my handmaid, the daughter of my Prophet, Fatima Zahra, of spotless purity, whom with her husband, I have constituted the parents of the offspring of my Prophet. And these two lights are Hasan and Husain, and this is so and so and that is so and so till he reached to the master of the Age [Hadrat Mahdi AS].”**

**Then He said, “This [Mahdi AS] is My Light, by whom I will spread My mercy among mankind, manifest My religion, and guide My servants, when they despair of My attending their cry.”** Ibrahim pronounced blessings on them, and said, “O Lord, **bless Muhammad and the family of Muhammad, as You have chosen and perfectly purified them.”**

The Most High added, “Blessed to you be the exaltation I have conferred on you in making Muhammad and his chosen ones of your posterity, and **descendants of your first son, Ismail**. Rejoice, O Ibrahim! For the invocation of blessing on you shall be connected with the same blessings on their behalf. My blessings and mercy shall be continued to My creatures till their period ends, which I have specified. I am the owner of the heavens and earth, and those who are in it. They all shall die after which I will raise them up in My own justice, to bestow divine equity and mercy upon them.

The narrator says that when the companions of the Prophet heard all that was mentioned in Jamia about the praise and qualities of the Holy Prophet (S) and the extolling of the Prophet in the books of the ancients and the qualities of his Ahlul Bayt (a.s.) who were mentioned with the Prophet and their stations before Allah, their faith and certainty increased and they were so overjoyed that their soul were near flying away. [Alas! It is so sad that some times the same old Satanic jealousy, arrogance and ... overshadows and dominates ... certainty and sincerity ...]

### **Qualities of the Prophet in the Old Testament (Torah)**

The narrator says that the attention of the assembly was now turned to the books of Musa and in the second book of the Torah was found written this declaration of the Lord of the universe: **“I will send, of the children of Ismail, a Prophet, to whom I will communicate My own Book. I will raise him up with a true righteous dispensation for all My creatures and will bestow My wisdom on him and assist him with My angels and hosts. His offspring shall be from his blessed daughter whom I will give him in blessing. From that daughter, I will cause two sons to spring like two branches, Ismail and Ishaq, I will multiply exceedingly in two great branches, from which I will establish twelve imams for the preservation of that which I will complete by the means of Muhammad, who is the Seal of the Prophets, and in the period of whose nation I will set the Judgment.**

Haritha now exclaimed, “The morning of truth appears for all who have eyes to see, and the way of truth is obvious to one that prove the religion of truth. Is there still in your hearts any disease of doubt of which you want to be healed? Sayyid and Aqib made no reply. Abu Haritha rejoined, “Take the last crowning evidence from the words of your Sayyid, His Eminence, Isa (a.s.)!

Attention was now directed to the books of the New Testament (Injeel) which Prophet Isa (a.s.) had brought. In the fourth book of these divine communication was written: “O Isa (a.s.), son of a pure woman without husband, hear My word, and strive in the executions of My commands. Verily, I created you without father, and made you a sign to the universe. Then serve and trust me. Take this book, and strive with all your might in its performance, and in expounding it to the people of Syria [Shaam]. That I am Lord, besides whom there is no Lord: I am the living, and the life of all is from Me; and I am

without change or variation. **Believe in Me and in My Prophet whom hereafter I will send, who shall come in the end of time and be a mercy to the worlds. He will be raised up for mercy and religious war, and shall bring My servants into the way of the truth by the sword. He is the first and the last; that is, he is the first of all in respect to creation of his spirit, and the last in his manifestation as a Prophet, and is raised up for all creatures, and in his period, the judgment will occur. Announce the glad tidings of his advent to the children of Yaqub [Jacob].**

Prophet Isa (a.s.) replied, “O Master of all periods, and knower of all secrets, **who is that righteous servant whom I love before seeing him?** The divine response was, “**He is My Chosen Prophet, who shall fight with his own hand, and whose word and acts accord with each other, and what he manifests is like what he conceals. I will send him a new light, that is, the Qur’an, by which I will enlighten blind eyes, and cause deaf ears to hear, and make foolish hearts understand. I have reposed him the sources of knowledge and understanding. Blessed is he, and Blessed is his nation.** Prophet Isa (a.s.) asked: “What is his name and what is the sign of his nation? And what will the tenure of his rule? Would he have descendants?”

The reply was: “O Isa, His name is Ahmad, and he is the chosen one of the **offspring of Ibrahim and Ismail.** His soul is like the moon, and his forehead luminous. He will ride camels. His eyes will sleep, but not his spirit. I will raise him up among an untaught people who have no share in knowledge, and his kingdom will endure till the judgment takes place.

His birth will be in the city of his grandfather Ismail, in Mecca. His wives will be many, but his children few, **and his posterity will descend from an immaculate daughter, who will have two illustrious sons, both of whom will be martyred, and from whom the Prophet’s descendants will spring. Tooba is for these two sons, and those that love them, take refuge in their protection, and aid them.** Isa (a.s.) inquired, “O Lord, what is Tooba?”

He responded, “Tooba is a tree in Paradise whose trunk and branches are gold, and its leaves beautiful garments. Its fruit ... is sweeter than honey, and softer than butter. The tree is watered by the fountain of Tasnim, and were a wild crow to fly from the time it is first fledged to old age, it would not reach the top of the tree. So immense is Tooba, that it shades, by some of its branches, every abode in Paradise.

[Aaaaahhhh! The Torah and Enjil and ... have become so distorted, so much added to them, so much deleted from them, and ... . In spite all this, still traces of the Truth, by Allah’s Will, are left in the books which jews and christians today call torah and enjil (gospel) ... as samples of these traces are mentioned in articles “Mohammad, the Promise of Torah”, “Mohammad, the Promise of Enjil (Gospel)”, “What the Bible says about Muhammad”, “AhlulBayt (Salaam Be Upon Them, SBUT), the Promise of Enjil (Gospel)”, “Wilayat of Mohammad and AhlulBayt (SBUT), from creation to eternity”, “Imam Mahdi’s (PBUH) Birth, Ascension and Rise, and the Revelation of John” and ... in this site: [kindfather.com](http://kindfather.com)

May Allah hasten the Appearance of Imam Mahdi (SBUH) who shall reveal the undistorted Torah, Enjil and . . . .

Here is also noteworthy to mention that as recorded in Bihar al Anwar, vol. 9, p. 337 and . . . Hadrat Mohammad (SAWA) has clarified that Torah, Enjil and Zaboor were bestowed as written tablets and plates, whereas the Majestic Qur'an was revealed as Aayaats and Surahs at intervals. This means that it is **only** the Magnificent Qur'an which was revealed **word by word, letter by letter**. To the Prophet Mohammad (SBUH&HA) over the years of his mission on earth. This is yet another reason for superiority of the Majid Qur'an to the original undistorted Torah, Enjil and . . . .]

### **Sayyid and Aqib confess to what is written in Jamia**

These convincing accounts respecting Muhammad, drawn from the Jamia, abashed Sayyid and Aqib, and gave the palm of victory to Haritha. The two could make no alterations in the Jamia and thus they decided to give up the debate. They thought that they had left the straight path and deviated. So both returned to their respective Churches **to think up some plan**.

However the Christians of Najran gathered around then humbled champions, and asked them what they intended to do, and what was to become of their religion. They declared that they had not abandoned their faith, and exhorted the people to continue firm in the same, until the religion of Muhammad should be better known, and it is known to what he is inviting. **The narrator says that is when Sayyid and Aqib decided to proceed to Medina to the Holy Prophet (S).**

On this journey Sayyid and Aqib were accompanied by fourteen hundred Christians of Najran, eminent for knowledge and rank, and seventy of the principle men of the Bani Harith bin Kaab. The narrator says that Qays bin Husain and Yazid bin Abidaan, who were scholars of Hadhramaut, and were then at Najran, started with the party for Medina.

So they mounted their horses and led their empty camels and headed for Medina. Since there was delay in news of the companions of the Prophet who had gone to Najran, the Holy Prophet (S) sent Khalid bin Walid with an army to them in order to see what had retained them. On the way, he met the Najran delegation. The Christians said that they had come to make inquiries about religion.

On approaching Medina, **Sayyid and Aqib, who wished to make a display of their grandeur**, caused their companions to halt, wash and refit themselves in costly silk garments of Yemen, and perfumed themselves with musk. They then mounted their horses and carried their spears upright, and being more portly in person than the other Arabs, they attracted great admiration on entering Medina.

They found the Prophet in the Masjid, where they were introduced to him. When the hour for their prayers came, they turned their faces towards the east, and performed their

devotion, which some companions of Prophet wished to prohibit, but the Holy Prophet (S) ordered that they should be left to their own way for three days, during which time they might gain some knowledge of him and his faith.

After three days, the Prophet summoned his visitors to embrace Islam. They replied, O Abul Qasim, we have found in you every characteristic of the Prophet who should arise after Prophet Isa (a.s.), all which are described in the divine and glorious books, with one exception which outweighs all the rest. “What is that important characteristic?” inquired Muhammad.

They replied, “We have read in Injeel that the Prophet will come after Masih, bearing witness to his truth, and having faith in him; but you call Him worthless and false and consider Him a servant. The narrator here observes that their dispute with Muhammad was not in respect to anything except Isa (a.s.).

[Let us observe that their first excuse for not submitting to Hadrat Muhammad (SAWA) was that he (SAWA) had no offspring; then after the ancient books were publicly recited they decided that they could not use this excuse any longer. So they thought up another plan ... a new excuse. They decided to claim that calling Hadrat ‘Eesa (SBUH) a servant of the Lord was to degrade him!!! While they had already read in ancient books that Jesus and all Prophets of Allah (SBUT), including the most exalted of them all- i.e. the Prophet Mohammad (SAWA)- were servants of the Lord and this position itself was the highest honor. This claim was only another excuse ... they already knew very well that the Prophet Mohammad (SAWA) was the very last promised Prophet of Allah and they were to obey him ...]

Muhammad replied, “It is not as you say, but I declare His truth and have faith in Him and testify that he is a Prophet of the Most High. Yet, I say He is the servant of the Lord of the universe, and not the master of his own advantage or harm nor of his own life or death.” They asked, “Can a servant do what He did? Has any Prophet by his own power wrought such miracles as He manifested? Did he not raise the dead, give sight to those born blind, and heal the leprous? Did he not tell what is in the heart of men and what they had stored in their houses? Can any but the Most High do these things, or one who is truly the son of God?” They said much to this effect, ascribing divinity to Isa (a.s.) from which the Almighty Allah is uncontaminated by such words, in his holy and glorious exaltation.

### **Debate with the Holy Prophet (S)**

The Holy Prophet (S) replied, “What you asserted that my brother Isa (a.s.) raised the dead and healed the blind and leprous and told people what was in their hearts and houses is true; but He did all these things by the power and permission of the Most high, whose servant Isa (a.s.) is not ashamed to be, nor is he aspiring. Verily, Isa (a.s.) had flesh blood, and He ate and drank, which all are characteristics of a creature; and His lord is the sole Lord, and in truth there is no similitude of Him and no likeness to Him.” They rejoined, “Show us one who like Prophet Isa (a.s.) had no father.” Muhammad replied,

“In respect to his creation, Adam is more wonderful than Isa for he was born without father or mother. But no one mode of creation is more difficult than another with the Most High whose power is such that whatever He wishes to create, He says to it, “Be” and it is. The Prophet then recited this verse:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

*“Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.”*

[Qur’an 3:59]

[Obstinately] They said, “Our belief respecting Isa remains unshaken and we will neither forsake it nor acknowledge that what you say concerning Him is true. **Now therefore let us make an appeal to God and let His curse be on either us that lies and let the truth be speedily manifested.** And very soon the truth becomes manifest. At that time, the following verse of imprecation was revealed:

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

*“Then say: Come let us call our sons and your sons and our women and your women and our selves and your selves, then let us be earnest in prayer, and pray for the curse of Allah on the liars.”*

[Qur’an 3:61]

The Holy Prophet (S) communicated this verse to them and told them that the Almighty Allah has commanded me to accept your suggestion about imprecation ceremony and if you agree you must do as you say. They said we shall gather tomorrow and invoke divine curse on the liars.

Sayyid, Aqib and their companions now retired to their quarters out of the town where they had halted on a hill and said to one another, “Muhammad has decided such a course of action that it will decide our dispute with him. **Let us see if Muhammad appears tomorrow with multitude, or with a chosen few who are the chosen ones from the pious, because this is always a small group.**

**If he comes with many men of worldly rank and riches, we shall be victorious; but if he comes in the manner of the Prophets, then take warning by it and avoid the trial. Because it would be a sign for you. So you must see what he does.**” In this way Sayyid and Aqib showed that they feared the consequences of the Mubahilah (imprecation ceremony).

### **The Holy Prophet (S) brings his family members**

Muhammad ordered a place between two trees to be swept, and a black cloak to be spread on the trees where at the appointed hour he took his position. Aqib and Sayyid

made their appearance with their two sons, Al-Mohsin and Abdul Munim and from their wives, Sarah and Maryam. They were attended by the Christians that came with them from Najran and the riders of Bani Harith bin Kaab, all in splendid array. All the people of Medina came out with banners and making their best display to see the issue of the ordeal.

[Under this cloak was one of the everlasting instances where the Prophet (SAWA) recited the profound Tathir Verse:

*Qur'an 33:33 This is it and nothing but this: Allah has intended to keep off from you uncleanness, O you Ahl ul Bayt, and purify you, a thorough purification.]*

The Prophet remained in his house till the morning was considerably advanced when **he proceeded to the place of divine appeal attended by Ali and Fatima, and their two sons, the young Imams, Hasan and Husain.** These five illustrious persons placed themselves under the cloak which had been spread upon the trees. Then sent a man to Sayyid and Aqib to call them for the ordeal. Sayyid and Aqib appeared and demanded of the Prophet if he would make the appeal with only that young man and woman and those two boys, and not with the principal men of his nation?

He replied that **he was so ordered by the Lord.** At this declaration the color of Sayyid and Aqib turned pale and they went back to their companions, who inquired of them what had happened to which they made no reply. A young scholar of their party now exclaimed. **“Woe be to you! You must never engage in the ordeal with them; call to mind what you read in the Jamia respecting Muhammad. Verily, you know he is true. It won't be long for you to be transformed into apes and pigs, therefore fear God.”** As they knew the young man wished them well, they were silent.

The narrator says that Manzar bin Al-Qama was a brother of Abu Harith, and himself a scholar and an accomplished man. Although the Christians respected him a great extent he was not present in the assembly of Najran and he reached when they were setting out for Medina. So he also accompanied them and because he found them differing.

Now he took Sayyid and Aqib aside, and after assuring them of his sincere friendship, which they professed not to doubt, **warned them that all who had ever engaged in an ordeal with a Prophet had been destroyed; reminding them at the same time all who had any knowledge of the divine books knew that Muhammad was that Prophet whom all the others had announced, with description of him and his family. And even now, open your eyes to the alarming portends of nature.**

**The sun is changed in appearance, the trees bow down, the birds lay their heads and spread their wings on the ground; also see the mountains shivering; through divine fear, notwithstanding they are sinless, and this is only because they see signs of impending wrath. Observe, besides, the trembling of the mountains, and smoke covering the earth, and although it is the clear season of summer, see fragments of black clouds beginning to appear.**

**Look, Ahlul Bayt (a.s.) have raised their hands in prayer, and are waiting for you to accept the trial by imprecation. Be assured, then if one word of imprecation proceeds from them, we shall never return to our families and possessions again, but all be destroyed.** Sayyid and Aqib now trembled and were almost bereft of reason and they knew that if they went ahead with the imprecation, they would be chastised.

Manzar bin Al-Qama saw that they were fearful, so he continued: **“If you become Muslims you will be safe in this world and the next; but if you want only the world and cannot forsake the rank you enjoy among your people, I have nothing to say to you.** But it is not nice that you are challenging Muhammad to a divine appeal. It was **due to your foolishness.** Muhammad accepted your challenge and when prophets have decided something, they don’t stop till they have fulfilled it.

If you intend to retreat from the appeal, do it speedily, and make peace with Muhammad for your situation is like that of the people to whom Yunus was sent who repented when the signs of divine wrath appeared.

### **Sayyid and Aqib send Manzar with an offer of peace**

Sayyid and Aqib now commissioned Manzar to negotiate for them with Muhammad. The deputy accordingly waited on him and addressed him. **Peace be on you. I testify that besides the Lord of the universe there is no Lord, and you and Isa (a.s.) are both servants of God, and sent by Him to mankind. Thus Manzar became a Muslim, and then** laid the object of his mission before Muhammad, who on his part empowered Ali to conclude peace with the Christians of Najran.

**Amirul Momineen (a.s.) said: May my parents be sacrificed on you, on which conditions should I make peace? The Messenger of Allah (S) said: O Abul Hasan, that which is best according to you as what you say or do is same as what I would say or do.** It was stipulated that they should pay an annual tribute of two thousand good robes, and one thousand mithqal of gold, one half to be delivered in the month of Mohurrum, and the other half in the month of Rajab.

Ali (a.s.) now introduced Aqib and Sayyid, who were greatly abashed, to the Prophet in whose presence they ratified the treaty to their own humiliation. Muhammad, in declaring his acceptance of the treaty, said that if his opponents had joined issue with him and those under the cloak, in the appeal by imprecation, **the whole valley would have been filled with fire and the whole Christian party would have been destroyed.**

**The Prophet and his sacred family now returned to the Masjid, where presently Jibraeel met them, saying. The most High send you salaam, and declares that His servant, Musa, with Harun and his children, made a divine appeal against Qarun who with all his party and property, were swallowed up by the earth. And if you, O Ahmad, with your family had met in ordeal, all other creatures, verily the heavens, had been rent in pieces, the mountains pulverized and the earth had sunk.**

**But it was against My will.** The Prophet immediately fell in adoration, and then raised his hands in such way that the whiteness of his armpits became apparent, and rendered thanks to God saying: “Thanks be to the giver of bounty”, thrice. People asked him **the reason for happiness that was seen on his face. His Eminence replied: I have thanked the Almighty for the bounty that the Almighty Allah has mentioned about my Ahlul Bayt (a.s.). Then he mentioned the message that Jibraeel had brought.**

[End of the detailed account of Mubahilah as narrated by ‘Allama Majlisi (r.a.) in Hayat al Qulub and Sayyid ibn Tawus (r.a.) in al-Iqbal and ... .]

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## The Najran Pact, Mobaahelah (Mubahilah) Part 18

### Conclusion of ‘Allaamah Majlisi (r.a.)

‘Allaamah Majlesi in Hayat al-Qulub, after narrating the various- yet similar- accounts of the event of Mubahila, including the detailed account presented here, has stated a conclusion which we are going to mention parts of it:

Accounts of this Mubahila, transmitted down from hand to hand by Shia and Sunni without much difference, **in many respects prove the Prophethood of Muhammad, the Imamate of Ali and the exalted rank of those under the cloak.**

First, if the prophet had not full confidence in his own truth, he would not have been so bold **in making a divine appeal, nor would he have exposed those dearest to him to imminent danger.**

Second, he forewarned his opponents that if they joined issue with him in the ordeal, the wrath of God would descend upon them, and to bring on the appeal, which, **if he had not been perfectly confident of success,** would have only exposed his own falsehood, a result which no sensible man would have risked.

Third, the Christians backed out from Mubahila, and **if they had no certainty in the veracity of the Prophet, they should not have cared for the curse of few people** and they should have taken up the challenge like they were used to being prepared to fight and sacrifice their blood and their families for their faith, **since retreat was injurious to their own rank among their people and besides, they submitted to the humiliating terms of Jiziya.**

Fourth, all accounts declare that the Christians restrained one another from participating in the ordeal, by saying: **The truth of Muhammad is manifest, and it is evident that he is the Promised Prophet.**

**Fifth, it was proved that His Eminence, Amirul Momineen (a.s.) and Fatima, and Hasan, and Husain, next to the Prophet, were the most exalted of mankind, and dearest of all to Muhammad,** as indeed is admitted by our opponents, the Sunni; for instance, by Zamakhshari, Baidhawi, Fakhruddin Razi and others.

Zamakhshari, who is the most bigoted of them all, in the book entitled Kashaf, says: “Since the Prophet challenged his enemies to a divine appeal, in order to make evident which party was true and which false, of what use it was then to bring to that trial women and children?” I answer: **“His doing so proves more perfectly his own confidence and faith in his religion, than if he had made the appeal by himself alone. For, in bringing them to the ordeal, he exposed those dearest to him - parts of his own liver - and those of all mankind he loved best, to divine curse and destruction, which he**

**never would have done had he not been sure that his enemies were liars, and he wished them and those most dear to him to be destroyed if they joined issues with him in the trial, because they are dearest of all and closer to the heart more than any others, and often it happens that a man will expose himself to death in order to protect them, for which reason they have been sometimes taken with an army to prevent flight, and therefore verse communicated respecting the ordeal required their presence.”**

**To the above Zamakhshari adds, “This is the most weighty proof possible of the exaltation of the people of the cloak, or those who were privileged to sit under it with the prophet.”**

So far if it is evident that they were the dearest of mankind to the prophet, every man of sense must see they were the best of creatures, and in that time, next to him in excellence, **for it is obvious that his love was not due to their relationship, but that those dearest to God were most beloved by himself. Now if they are better than others, it is not proper that others should take precedence over them.**

**Sixth, this account proves that the Imams Hasan and Husain were the children of the Prophet, for in the verse Allah, the Most High says, “Our sons and your sons,” and Muhammad introduced none but these in the ordeal. [The sunni] Fakhruddin Razi observes that the Shia from this verse maintain that Ali Ibn Abi Talib (a.s.) is superior to all the prophets except Muhammad, and more exalted than all companions of Muhammad, for Allah the Most High has declared in this text, “Let us call ourselves and yourselves;” the reference here not being to Muhammad, for he makes the challenge with respect to others, since a man does not call himself.**

This term must therefore mean another than the Prophet, and it is agreed on all hands that no one but a woman and children was there present except, Ali Ibn Abi Talib (a.s.), who **therefore must here be denoted by the term Nafs (soul or self) ...**

### **More Sunni documents**

Let us look at more sunni statements regarding Qur’an 3:61:

On page 73 the sunni Fakhruddin Razi writes in his Tafseer-e-Kabeer, volume 2: "When this verse was revealed to the Holy Prophet, the Christians of Najran accepted the challenge of ‘Mubahala’ **and the Holy Prophet took along with him Hussain, Hasan, Fatima and Ali to the field of ‘Mubahala’.**"

The sunni Zamakhshari in his ‘Tafseer Kashshaf’ states: "**There can be no more authentic and stronger evidence for the integrity of Ashab-e-Kisa (the people of the cloak), i.e. Ali, Fatima, Hasan and Hussain than this Qur’anic verse. For in compliance with the order of God the Holy Prophet summoned his Ahl-ul-Bayt, took Hussain in his arms, grasped Imam Hasan’s hand in his own, asked Janab-e-Fatima to follow**

**him and Hazrat Ali to follow her. This proved that the Holy Ahl-ul-Bayt were those to whom the Qur'anic verse was directed."**

It is related by Sa'd Ibne Waqas that: "When this verse was revealed, the Holy Prophet sent for Hazrat Ali, Janab-e-Fatima, Hasan and Hussain and prayed to God thus: **"O My God! These are the very Ahl-ul-Bayt of mine."** (the very highly regarded documents by the sunni: Sahih Muslim, Vol. 1, Sahih Tirmizi)

Some have also stated that the companions of the Prophet- the so called sahaba- were in a state of shock. They wanted to know why yet again these members of his family had been singled out. The prophet explained to them, that they were going to go forward and to invoke ALLAH that WHOSOEVER amongst them is a LIAR then May Allah's curse and wrath be upon him. **ANY LIAR would come under that curse.** If ANYONE of them had NEVER told ANY kind of a lie EVER, to step forward, because the curse was going to be on the liar. But Nobody had the guts to step forward.

**The prophet took ONLY those who Allah has guaranteed their purification with the ayah of Tatheer (Purification) in Surah 33 Verse 33.** This was a challenge of Truth over Falsehood. Hence only those individuals could accompany the prophet who were singled out under the cloak of the prophet as being those to whom the verse of purification (Quran 33:33) applies.

**"Had there been any soul on the whole earth better than Ali, Fatima, Hasan and Hussain, God would have commanded me to take them along with me to 'Mubahala'. But as they were superior in dignity and respect to all human beings, God confined His Choice on them only for participation in 'Mubahala'".** (Tafseer of the sunni Baizavi)

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## The Najran Pact, Mobaahelah (Mubahilah) Last part (19)

### The christian account of the Najran Pact

The christian sources do acknowledge the signing of a treaty as the result of a religious discussion between the Prophet Mohammad (SAWA) and the Najran delegation to Medina, known to them as the “Najran Pact” or “Najran Treaty”:

“Later, they undertook a religious discussion with the prophet... **ended with signing a treaty** between the two parties. Muhammad concluded a treaty with their Chiefs and Bishops, which on payment of a tribute of **2000 pieces of cloth**, valued at 40 dirhams each, secured them in the undisturbed **profession of their ancestral faith** ... According to the treaty, the people of Najran ... **were exempted from paying the Jizya required of all non Muslims**. The peace agreement also stipulated that the town supply 30 sets of armor, 30 horses and 30 camels for operations along the Gulf coast or in Yemen.”  
(Nicolle, David (1994). Yarmuk Ad 636: The Muslim Conquest of Syria. Osprey Publishing. As cited in the English Wikipedia)

Let us now briefly look at this claim:

Interestingly the christian sources are claiming that the Najranites “**were exempted from paying the Jizya required of all non Muslims**”. Here, one question is why were they supposedly exempted from something which was required of all nonmuslims?!?! And another question is, in that case then what were the 2000 pieces of cloth and ...?!?!

In order to investigate this claim we should understand what Jizia is. On the one hand in a sense, Jizia may be considered as a form of compensation paid by the nonmuslim ‘people of the book’ being considered as citizens of the Islamic country for the protection of their human rights, properties and lives for which the Islamic government assumed responsibility. But Jizia is not to be considered as a regular tax paid in mutual respect by the ‘people of the book’ to the Islamic government; i.e. the acceptance of Jizia by the Islamic government absolutely does not indicate the authentication and confirmation of the beliefs of those who pay Jizia. Rather Jizia is to humiliate those who **knowingly** follow distorted beliefs and for worldly gains and ..., have turned their backs to the genuine teachings of the previous Prophets of Allah and as the direct result have rejected the Religion of Truth, i.e. the True Islam. Therefore perhaps Jiziya may be considered as some kind of a magnanimous *prerogative granted to those who were once given a Divine Book, giving them time to come to their senses* ...; the humiliation of paying the Jizia constantly reminds the nonmuslim ‘people of the book’ of their concealment of the Truth ... and it is a second chance for them to realize the immodesty and insincerity and sinfulness of concealing the one and only Truth of Allah and to, AllahWilling, knowingly and humbly repent, submit and join the Right Path of Allah ...

Let us see what the Majestic Qur’an says in regard to Jizya:

*Qur'an 9:29 Fight those who do not believe in Allah, nor in the Last Day, nor do they forbid what Allah and His Messenger have forbidden, nor follow the **Religion of Truth**, out of those who have been given the Book, until they pay the Jiziyah by their own hands in submission while they feel inferior and subdued.*

Imam Saadeq (SBUH) in regard to this verse has said that the reason for paying Jiziyah is so that they become distressed and Regretful, and then accept Islam; the Imam (SBUH) has explained further that the amount of Jiziyah is decided by the Infallible Imam in accordance to their ability. (Tafsir Jaame', vol. 3, p. 100; ...)

Here it is noteworthy to mention that some believe that these types of laws such as Jiziyah are only for the time of True Islamic governments, i.e. the government of Infallible Ones (SBUT); undoubtedly the correct execution of all laws are only at time of True Islamic governments of the Infallible Ones (SBUT) ... In any case, for now we try our best to keep the Truth alive and to present, peacefully, the Truth in an undeniable manner to any Truth-seeking and thus living heart ... until the glorious day when Hadrat Mahdi (SBUH), the only Remained Infallible member of the AhlulBayt of the Prophet Mohammad (SBUH&HA) on this old earth, shall emerge and later Hadrat 'Eesa (SBUH) shall be commanded to descend, and ...

It is important to keep in mind that Christians are aware of the humiliation **and** mortification attached to the payment of Jiziyah. This is why they claim that the Najranites "**were exempted from paying the Jiziyah required of all non Muslims**". And in order for this claim to be believable they had previously paved the way:

Remember! In spite of the blasphemous state of the Najranites' beliefs which was proved in part 1 of this writing ... they had also claimed that the Christians of Najran have been praised in the Majestic Qur'an, which the falsehood of this issue has been clearly presented in part 10 of this writing. Their obvious step by step scheme is that through making people believe that Qur'an and the Prophet Muhammad (SAWA) have approved and praised the Najran Christians then they can logically claim that they were exempted from paying the humiliating Jiziyah ... and finally they can make the unknowing people believe that in general the beliefs of Christians are approved by Qur'an and thus becoming a Christian is confirmed by the Holy Qur'an and the Prophet Muhammad (SAWA) ... the obvious result of this satanic *scheme*, *on the one hand*, is to make the **unknowing Christians more steadfast in their blasphemous beliefs** and *on the other hand*, to convert some **weak Muslims to Christianity**, and thus to achieve the goal of Shaytaan which is to deviate as many children of Adam as possible from the Right Path; Shaytaan (Satan) said to Allah:

*Qur'an 7:16 ... I will certainly lie in wait for them in Thy **Right Path**.*

Here it is noteworthy to emphasize that in most cases the regular masses of Jews, Christians, Sunni and ... are unaware of the schemes of their leaders and so called

scholars, thus the leaders and their knowing followers are whom we mean when we say jews, christians, sunni and ... But we do hope and pray that the sincere jews, christians, sunni and ... may rethink their position and keep in mind that upon leaving this transient world every one has to separately answer to Allah regarding what he/she has or has not done in this world ...

And in the midst of all schemes let us never forget:

*Qur'an 5:17 Indeed Kafara كفر (in blasphemy have been) those who say surely Allah is the Masih (Messiah, Christ) son of Maryam (Mary). Say: "Who then possess any thing before Allah, if He intended to destroy the Masih son of Maryam, his mother, and all every - one on the earth? And for Allah is the Kingdom of the heavens and the earth, and all in between. He creates what He wills. And Allah has power over all things."*

*Qur'an 9:30 ... And the Nasaara (Christians) say: The Masih (Messiah) is son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are deluded away (from the Truth)!*

Now let us look at a part of the so called Najran Pact between the Prophet Muhammad (SAWA) and the Najranites as claimed by the christians:

“This is a message from Muhammad ibn Abdullah, as a covenant to **those who adopt Christianity, near and far, we are with them**. Verily I, the servants, the helpers, and my followers **defend them**, because Christians are my citizens; and **by Allah! I hold out against anything that displeases them** ... Verily, they are my allies and **have my secure charter against all that they hate**. No one is to force them to travel or to oblige them to fight. **The Muslims are to fight for them** ...” (Sakeenah, Maryam (2010). Us versus Them and Beyond. The Other Press. As cited in the English Wikipedia)

Firstly let us notice that it is stated: “as a covenant to **those who adopt Christianity, near and far**”; implicitly, malevolently and treacherously validating and legalizing even new adoption of christianity any where within the Islamic territory!!!

Secondly let us pay attention that the christians constantly wish to implicitly make Islam and the Prophet Mohammad (SAWA)- the Last and most exalted Prophet of Allah, introduced as such by all previous Prophets including Moses and Jesus (SBUT)- and the Muslims look as the servants of christians; in the same manner that jews wish so, for, the leaders of jews and christians are the two sides of the same coin!!! AAAAAHHHHH!!! “**we are with them**”, “**by Allah! I hold out against anything that displeases them**”, “**have my secure charter against all that they hate**”, “**The Muslims are to fight for them**” ...

It is true that under the terms of Jizia the payers of Jizia were not allowed to join any battle but this was absolutely not because the Prophet of Islam and the Muslims “**hold out against anything that displeases them**” or “**against all that they hate**” ... and therefore the Muslims were to honor and serve them, and **fight for them**.

In order to better understand a reason behind such a term in Jizia treaty, let us refresh **our** memories and review a few previously mentioned facts:

In part 13 of this writing it was mentioned that the Prophet (SAWA) had dispatched letters and messages to all the countries, including to Najran. In the letter to the Najranites it was stated: “all of them should **accept Islam** and **if they accept, they would be considered as brothers in Faith** and **if they refuse and express arrogance, and do not accept Islam, they must in all humility pay the Jizya voluntarily. And if they refuse this also, and show enmity, they must be prepared for a great battle.** And the verse 3:64 was mentioned in the letter ...”

And let us remember that their first reaction to this letter was: “Thus all the tribes reached an agreement that all of them should **attack Medina** in a united manner and fight the Holy Prophet.” Then it was one of their sincere scholars who had brought faith in the Last Prophet (SAWA) but had concealed his faith from his companions, Abu Hamid Husain [ or Hasin] bin Al-Qama, Abu Harith, who tried to convince them to adopt a soft approach; in his sermon he said: “...Delay this matter and think upon it ... Most problems should be solved through peace agreements and war is not the preferable option.”

But remember Karz bin Sireen Harithi a commander of their forces responded: “O Abu Harith, you must be mad ...” Karz said in an extremely harsh manner, “**Shall we leave our religion on which we have been brought up? Although our forefathers have followed only this faith and the rulers of the world know us because of this and respect us. Shall we agree to pay Jizya in humiliation? No, by Allah, we cannot accept either of the options till we do not take out the swords from the scabbards and till we have not widowed innumerable women ...**”

It was then Sayyid, a worldly politician and a so called religious personality, who reminded them: “If we remove one sword against Muhammad, innumerable swords would come out from his side, because all Arabs have become subservient to him and all the tribes have accepted his suzerainty ... The King of Iran and the Caesar of Rum are helpless before him ... Very soon you and those who fight in your support will be destroyed ...”

Then remember that Jahiz bin Sarakha Barikhi another typical politician “who was a very respectable personality in the view of Christian King” suggested: “We should go to Muhammad and accept his obedience and give whatever he demands. Then correspond with Christian Kings ... When you receive help from all sides, you must mobilize the people of your tribe ... After that you must together turn to confront Muhammad and then his army will not dare to engage and all of them will be humiliated and defeated. You will be able to destroy them in a short time ... then you will be considered to be **the greatest in the world, like the Kaaba which is in Tahama and to which people head from all the corners of the world ...**”

And remember: “Everyone liked this suggestion of Jahiz bin Sarakha and it was decided to adopt it as a resolution.”

Let us pay attention that the final resolution of the Najranites was to pretend and to go to the Prophet Mohammad (SAWA) and accept his obedience and give whatever he demanded at first, **then later to join forces and confront the Prophet (SAWA) and to destroy Muslims all together.**

So from this aspect, it is quite obvious why the people under the Jizia Pact were not allowed to participate in any war activities; because if they were allowed, they would join forces and plot *mutinies* and new schemes against Muslims. It was a necessary step that had to be taken in view of their treacherous attitude which the Prophet Mohammad (SBUH&HA) with His Allah Bestowed Knowledge was quite aware of.

After the Prophet Muhammad (SAWA) the Allah Bestowed Khaliphate (Successorship) of Hadrat ‘Ali (SBUH) was usurped and thus none of Islam’s heavenly and perfect laws were correctly practiced ... And if it was not for the presence of Hadrat ‘Ali and the next Infallible Imams (SBUT), Islam would have been totally assassinated ...

As cited in the English Wikipedia, Goddard, Hugh (2000) in A History of Christian-Muslim Relations, New Amsterdam Books, states that “They [Najranites] were ordered by Umar ibn al-Khattab to vacate the city and emigrate out of the Arabian peninsula ...”

‘Umar- one of the two major original usurpers of the Allah Bestowed Khaliphate position of the AmirulMo’menin (SBUH)- was very displeased to watch the Najranites openly pay Jizia twice a year, an act which continuously reminded the Muslims and christians both, of the Mobaahelah and thus the sublime position and rightfulness of the AhlulBayt (SBUT) ... so ‘Umar (La’n be upon him) finally expelled the Najranites to stop this constant guiding reminder ...

“Eventually the Old Najran which was Christian disappeared, and is now represented by Al-Ukhdood, a desolate village, while another Najran which is Islamic, has now appeared in its vicinity.” (Frankfurter, David (1998). Pilgrimage and Holy Space in Late Antique Egypt. BRILL. As cited in the English Wikipedia)

... And now sadly and unsurprisingly we see that, the government of Saudi Arabia, following the footsteps of their illegitimate fathers AbuBakr, ‘Umar and ..., still call the place where the original Najran was as “Al-Ukhdood”, ignorantly and malevolently confirming the christian claim that the Al-Ukhdood people praised in Qur’an 85:4-8 were the christians of Najran ... an issue which we have proven to be totally false in part 10 of this writing. It is undoubtedly to the benefit of the sunni wahaabi Saudis that the distorted christian story of Al-Ukhdood may overshadow the event of Mubahilah and thus the rightfulness of the Shi’ah belief and the untruthfulness of the sunni, and the undeniable fact that Abubakr, ‘Umar and ... (La’n be upon them) were usurpers and liars ...

It is also noteworthy to mention that prior to the Hajj al-Weda' (the Farewell Hajj) of our beloved Prophet Mohammad (SBUH&HA), Hadrat 'Ali (SBUH) was in the Yemen area; one of his missions was to collect the Jizia. Hadrat 'Ali (SBUH) then together with about 12000 Muslims from Yemen joined the Prophet (SAWA) at Hajj al-Weda'. And as for the year in which the Mubahilah occurred it seems most likely it was in the year 9 A.H. or before.

And another final note is that from different Hadiths regarding the Emergence of Hadrat Mahdi (SBUH) it seems that he (SBUH) at the beginning will collect Jizia from the so called jews, christians and even the Naasebi among the sunni (the uncompromising and unreasonable adversaries of the AhlulBayt (SBUT) and their followers) ... But later when all the proofs are completed including the return of Hadrat 'Eesa (SBUH) and other chosen ones and performing under the command of Mahdi (SBUH) ... Mahdi (SBUH) shall no longer accept Jizia ... With all the undeniable presented proofs people will either accept Islam willingly or they will have to face Hadrat Mahdi's forces ... And absolutely no one shall prevail over the forces of Mahdi (SBUH) ... Until the beautiful day when every one will affirm faith in and allegiance to the oneness of Allah and to the Prophethood of Hadrat Mohammad (SAWA) as the very last Prophet of Allah and to the Wilayat of the AhlulBayt (SBUT), and True and genuine Justice and peace will spread everywhere ...

**May Allah hasten his glorious Appearance ... AAMEEN ...**

**The end ...**

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