

Christians Who Defended and Died for Prophet Muhammad and his Family



Mateen Joshua Charbonneau

2nd Chance Books for Prisoners

Imam Mahdi Foundation is a non-profit organization that was founded in the United Kingdom. This organization has many other projects that it manages in the UK as well as the United States. One of these initiatives that Imam Mahdi foundation has started is a program to send free books to prisoners. This program is called *2nd Chance Books*, which is dedicated to the descendant of the Holy Prophet (pbuh); The 11th Imam Hassan Al-Askari (pbuh) who spent the majority of his life in prison and under house arrest by the corrupt ruler of the time.

The incarceration rate in the USA is the highest in the world. While Americans only represent 5% of the worlds population nearly one-quarter of the entire worlds inmates have been incarcerated in the USA. The prison population in the USA is 2.3 million. Most of these prisoners will fall victim to the cycle of the revolving door and become repeat offenders if they do not have the proper resources to educate themselves properly while serving their sentences.

This program will provide the proper tools for change; Free Islamic books on belief, ethics, morality and family structure in Islam. They can use these books as a tool for self-development and to reform themselves and also their friends, loved ones and communities upon their release. Some of the many benefits of this program are changing prisoners bad habits into good ones; achieving social reform by teaching the morals and ethics of the Holy Prophet and his Holy Household (pbuh), molding leaders; producing better citizens who will be active in helping their communities upon their release, promoting awareness of the true teachings of Islam as taught by Prophet Muhammad (pbuh) and his Holy Household (pbuh) and to remove misinformation and misconceptions about Islam and Muslims from the peoples minds.

This program is funded by donations to Imam Mahdi Foundation. A donation of \$25 can sponsor to send a prisoner a package of six books. We send these books through our publishing company Yasin Publications. Please visit www.yasinpublications.org to donate and give the gift of knowledge to a person that could change their life and possibly the lives of everyone they interact with.

For prisoners who are reading this we want you to know that we are honored to be at your service. Please write us and let others who are interested in seeking knowledge about Islam to contact us at the address below.

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**CHRISTIANS WHO DEFENDED AND
DIED FOR THE PROPHET MUHAMMAD
AND HIS FAMILY**

PEACE BE UPON THEM

by:

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IN THE NAME OF GOD, MOST BENEFICENT, MOST MERCIFUL

IMAM SADIQ (AS) SAID:

*“WRITE AND SPREAD YOUR KNOWLEDGE AMONG YOUR
BROTHERS. IF THE END OF YOUR LIFE APPROACHES,
LEAVE YOUR BOOKS AS AN INHERITANCE FOR YOUR SONS,
SINCE THERE WILL COME A TIME OF SEDITION DURING
WHICH THE PEOPLE WILL ONLY FIND COMFORT WITH
THEIR BOOKS.”¹*

I DEDICATE THE REWARD OF THIS BOOK TO GODS MERCY TO THE
WORLDS; THE HOLY PROPHET MUHAMMAD
(PEACE BE UPON HIM AND HIS FAMILY)

ABOUT THE AUTHOR

Joshua Charbonneau is an American Muslim. He was born in 1982 in Sumter, South Carolina. He is of French Canadian and American descent. He was born into a Christian family, and later chose to revert to Shi'a Islam at the age of 17, having studied both faiths. After reverting to Islam he chose the name Mateen which in Arabic means strong, firm and unshakable. His first language is English and he also learned Quranic Arabic. At age 26 he moved to Washington, DC and has been an active part of the Muslim community. He took part in a documentary by *Al-Anwar Hussain TV* entitled ***Journey of the Spirit*** where he narrated his incredible story on how he became a Shia Muslim.¹ In 2012 he had the opportunity to travel with the members of *Al-Anwar Hussain TV* to visit the Holy shrines of Imam Ali (as) and Imam Hussain (as) in Iraq for ***Ziyarat Arbaeen***. Since March of 2013 he has been studying *Howza* (Islamic Seminary) classes under the guidance of Sheikh Mustafa Akhound at the Imam Ali Center of Springfield, VA. Mateen has also compiled and published some very in-depth books entitled ***The Suffering of the Ahl ul Bayt and their Followers (Shia) throughout History, Christians who defended and died for Prophet Muhammad and his Family and Mystery of the Shia***. These titles are available at Amazon. In 2014 he co-founded a publication company entitled ***Yasin Publications*** and also a program to send free books to prisoners entitled ***2nd Chance Books***.

¹ This documentary can be viewed on Youtube or www.mateenj.com

PREFACE

In researching Islamic history I have found in many cases that during the life time of the Holy Prophet (Peace and Blessings be Upon Him and His Pure Progeny *PBUH*), and also during the times of the twelve righteous Imams from his Holy Household (Ahl-ul-Bayt, *PBUH*), some of the Christians stood up for the members of Holy Household when they were oppressed. It makes one wonder, why did these Christians support and defend the Prophet (*PBUH*) and his pure family, when they belonged to a different religion? The Prophet and his family's character were so noble that even the idol worshippers at the time of the holy Prophet (*PBUH*), who hated him, could not come up with anything bad to say about his morals. The Prophet's title, even before proclaiming his Prophet-hood, was "*The Trustworthy*" (Al-Ameen) and "*The Truthful*" (As-Saadiq). These Holy personalities shined their light on everyone they came in contact with. It was amazing for people to witness such sublime morality in a human being, as they (*PBUH*) treated everyone with fairness and justice.

The Christians felt safe under the true Islamic government during the Prophet's (*PBUH*) and Imam Ali's (AS) rule, and all of their rights were protected under their ruler-ship.

The Prophet (*PBUH*) and his pure family (AS) felt that it was their duty to help their fellow human being in need. When the Christians witnessed the Prophet's (*PBUH*) family being oppressed, some of the Christian monks acknowledged the right of their divine leadership (Imamate) and they stood up for justice and died defending them.

In this humble attempt I have compiled some historical accounts from the life of Prophet Muhammad (*PBUH*) and his Family's treatment towards Christians during their respected times. Also I have included historical accounts of Christians who protected the Holy Prophet (*PBUH*) and some who gladly laid down their lives for his Holy family (*PBUH*). I hope this book

will show the reader about how the Prophet (PBUH) and his family demonstrated the true relationship between Islam and Christianity and how it should be today.

This is the Islam that was practiced by Muhammad (PBUH) and his Family, not the Islam which was hijacked, and is still hijacked, by the corrupt rulers after the Prophet's (PBUH) martyrdom.

Prophet Muhammad (PBUH) treated everyone with justice and equality, but the rulers who took away the divine leadership from his family, excessively performed terrible deeds in the name of Islam. We need to recognize the distorted actions performed by these corrupt rulers and disassociate from their actions entirely and show people the true form of Islam as taught by our Prophet Muhammad (PBUH) and his Household.² It is up to us as God-fearing people to bridge the gaps between the two religions of Christianity and Islam; and to treat one another kindly with the aim to please the one and only God who created us all.

Imam Ali (AS) is reported as saying “*Know that people are of two types: they are either your brothers in religion or your equal in creation.*”³

Note: The use of (PBUH) after the Prophet's (PBUH) name is an abbreviation for peace be upon him and his family. The use of (AS) after the names of Fatima (AS) and the 12 Imams (AS) is an abbreviation for peace be upon him/her in Arabic; Alayhi Salam. The use of (ATF) after the name of Imam Mahdi (ATF) is an abbreviation for may Allah hasten his reappearance. The use of (RA) is an abbreviation for May Allah be pleased with him/ her in Arabic; Radi-Allahu Anhu.

CHAPTER 1
VERSES IN THE QURAN ABOUT A GROUP AMONG THE
CHRISTIANS

“However, those who have become believers (the Muslims), and the Jews, the Christians and the Sabaeans who believe in God and the Day of Judgment and strive righteously will receive their reward from the Lord and will have nothing to fear nor will they be grieved. (The Cow 2:62)”⁴

“The believers, Jews, Sabaeans, and the Christians who believe in God and the Day of Judgment and who do what is right will have nothing to fear nor will they be grieved. (The Table Spread 5:69)”⁵

“You will surely find that the strongest in enmity against those who believe are the Jews and the idolaters (Pagans); and you will find the nearest in love to those who believe to be those who say, "We are Christians". That is because there are amongst them, men devoted to learning (priests) and men who have renounced the world (monks), and because they are not proud. And when they hear what has been revealed to the Messenger, you will see their eyes overflow with tears at what they recognize as Truth; and they will say, "O our Lord! We believe, so record us amongst the witnesses. Why should we not believe in God and the Truth that is given to us, nor desire that our Lord should make us enter the company of the righteous?" Therefore God has rewarded them, for what they said, with Gardens beneath which rivers flow, to dwell therein forever; that is the reward of those who do good. (The Table Spread 5:82 - 85)”⁶

“Then We sent Our Messengers following in their footsteps, and We sent Jesus, son of Mary afterwards, and We bestowed on him the Gospel, and We put compassion and mercy in the hearts of those who followed him. They invented monasticism; We did not prescribe it for them - (We commanded) only the seeking of God’s pleasure, but they did not observe it with its due

observance; so We gave to those of them who believed their reward, but most of them are transgressors. (The Iron, 57:27) ”⁷

Quran says to protect the cloisters, churches, synagogues and mosques

“God defends the believers but He does not love any of the treacherous, ungrateful ones. Permission to take up arms is hereby granted to those who are attacked; they have suffered injustice. God has all the power to give victory to those who were unjustly expelled from their homes only because they said, "God is our Lord." Had it not been for God's repelling some people through the might of the others, the monasteries, churches, synagogues, and mosques in which God is very often worshipped would have been utterly destroyed. God shall certainly help those who help Him. He is All-powerful and Majestic. He will certainly help those who, if given power in the land, will worship God through prayer, pay the poor-due, enjoin others to do good, and prevent them from committing evil. The end result of all affairs is with God. (The Pilgrimage 22: 38 – 41) ”⁸

Most of the non-muslims believe that the Quran was written by the Prophet Muhammad (PBUH), but in reality it was the words of God Himself that were transmitted through the angel Gabriel. If it were Prophet Muhammad’s (PBUH) words one would have to wonder at why the 19th Chapter of the Quran was named after Mary the mother of Jesus (AS) whereas there is no chapter named after the mother of Prophet Muhammad (PBUH). Jesus (AS) was mentioned by name in the Quran 25 times where as Prophet Muhammad (PBUH) was only mentioned by name 4 times.

The Majority of Christians I came in contact with believe that Muslims do not believe in Jesus at all, but to the contrary if one does not believe in Jesus then he is outside the fold of Islam. Muslims must believe in all of the Prophets of God beginning

with Adam and ending with Muhammad (peace be upon them all).

CHAPTER 2
THE INTERACTION OF THE PROPHET AND HIS FAMILY WITH
THE CHRISTIANS

Bahira (Sergius) the Christian Monk



Bahira the monk was amongst those who knew the name, characteristics and traits of the Holy Prophet (PBUH) before his advent; along with his name and genealogy. And he was in anticipation of the Prophet's (PBUH) arrival.

Narrated by Ahmad bin Hasan al-Qattan; and Ali bin Ahmad bin Muhammad; and Muhammad bin Ahmad Shaibani that they said: Narrated to us by Abul Abbas Ahmad bin Muhammad bin Yahya bin Zakariya al-Qattan that he said: Narrated to us by Muhammad bin Ismail Barmaki: Narrated to us by Abdullah bin Muhammad: Narrated to us by my father from Haitham from Muhammad bin Saib from Abi Salih from Ibne Abbas from his father Abbas bin Abdul Muttalib from Abu Talib (AS) who said:

“In the height of the hot season we started for Shaam (Syria), taking Muhammad (PBUH), who was then eight years old. My people remonstrated against taking the child, lest his life

should be endangered. But I declared that I could not leave him. I mounted him on a camel which I kept constantly before me so as not to lose sight of the child. As soon as the heat of the sun became oppressive, a small cloud white as snow came and saluted Muhammad (PBUH), casted a refreshing shade over him, attending him wherever he went, and often showering down a variety of fruits for his refreshments. During the journey, water became so scarce in the caravan that a leather bag of it sold for two gold coins, yet by the blessings of the Prophet, we always had water in abundance, and moreover found excellent vegetation for our camels, any of which becoming exhausted on the road, was immediately restored to soundness and strength by the touch of his hand.

As we approached Busra Shaam, said Abu Talib (AS), the hermitage of a certain Christian recluse was seen advancing towards us with the speed of a race horse.

On coming up it stopped before us, with its astonished owner, Bahira by name, who was always so absorbed in contemplation that he never showed the least attention to those that passed his cell; and never even spoke to any person. When he found his hermitage in motion, and saw the caravan approaching, he at once perceived it was the Prophet (PBUH); and on coming up he said to him: If what I have read and heard is true you are he and none else. Our caravan halted under a great tree, near the cell of Bahira. The tree was dry and the branches were fallen, yet caravans were still in the habit of stopping under it. On the Prophet (PBUH) seating himself under the tree it became agitated and threw out numerous boughs, particularly spreading its branches over the head of its illustrious visitor, and produced three kinds of fruit, two common in summer, and the other peculiar to winter. The people of the caravan on seeing this were astonished, as was likewise Bahira, who, coming down from his cell and bringing some refreshment for the young personage that had inspired him with such admiration, inquired for his guardian. Abu Talib (AS) replied that he was the guardian and uncle of the

child. The old monk then said, I testify that he is the one I know, or I am not Bahira.

He then asked Abu Talib's (AS) permission to present the refreshment he had brought to the wonderful child, who inquired: Is it for me alone or my fellow travelers can partake of it with me? The monk said it was little, but all he had; however, he might do as he pleased. Accordingly he said: 'In the Name of God' and began to eat, our whole party of one hundred and seventy persons following his example; and after we were all satisfied the little offering of Bahira it seemed to have been untouched.

The monk in astonishment at what he witnessed, stooped down and kissed the blessed head of the Prophet (PBUH), and said: By the truth of Christ this is he! But the people present did not comprehend what he meant. A man of the caravan then addressed him and said: O hermit, your conduct is wonderful. We have often passed your cell, but you never noticed us in the least.

He replied: I am indeed in a wonderful state; I see what you don't, and know certain things unknown to you. There is a child under this tree whom if you knew as I know, verily you would take him on your shoulders and carry him back to his native city.

On my oath, I have paid you no attention but for his sake. When I first saw him from my cell, light was beaming before him to heaven; I beheld men fanning him with fans of ruby and emerald, while others presented him with various fruits, the cloud at the same time shading him. My cell ran to meet him like a race horse, and this tree, which has been dry so long, and was almost branchless, by his miraculous power has become verdant, with numerous boughs, and had instantaneously produced three kinds of fruit. Moreover, this tank, which has been dry since the time of the apostles, its water having disappeared when they were rejected and abused by the Jews, has now become full.

I have read in the book of the apostle Shamoan that he cursed the Bani Israel, on which the water of this tank dried up, and he said: When you see water here again, know that it is by the blessing of the Prophet (PBUH) who will arise at Tahama and flee to Medina.

Among his own people he will be called the trustworthy (Amin) and in heaven, Ahmad. He will be of the posterity of Ismail, the son of Ibrahim, and by God, this is him.

Bahira then turned to Muhammad (PBUH) and said: I ask you three things, and adjure you by Laat and Uzza to answer.

At the mention of these idols the Prophet (PBUH) was angry and said: Ask nothing in their name; verily they are my greatest enemies in the shape of two stone idols, which my people worship from excessive stupidity. This is one sign, said Bahira, and added, I adjure you by God, the Prophet (PBUH) interrupted, saying: Ask me what you please, since you do it in the name of the Lord, my God and thine, like whom there is none else. Bahira then questioned him about his state while sleeping and awake, and concerning most things relating to his character and condition, and found all to agree with what he had read in books. Here the monk fell and kissed the feet of the Prophet (PBUH) and said:

O son, how grateful is your smell! Your followers are more than those of all the prophets. All the lights of the world are from your light, by your name mosques will be built. As it were, I see you leading armies, mounted on an Arab steed. The Arabs and the non-Arabs will obey you, voluntarily or involuntarily. I see you break Laat and Uzza, and king of the Kaaba, giving its key to whom you please. What numbers of the non-Arabs and Arab heroes you will cast down in the dust of destruction! Yours are the keys of Paradise and Hell; yours the mightiest sphere of usefulness; you will destroy the idols, and for your sake the

judgment will not take place till the kings of the earth are brought to bow to your religion.

Again he kissed the hands and feet of the child, and said: Were I to live in the time of your prophet hood, I would draw the sword in your cause and attack your enemies. You are the best of the sons of Adam, the chief of the abstinent; the seal of the prophets, and on my oath, in the name of the Most High, the earth laughed at your illustrious birth, and will laugh till the Judgment Day for joy at your being. You are he for whom Ibrahim prayed, and whose joyful advent Isa announced, and you are pure from the abomination of idolatry.

Bahira then turned to Abu Talib (AS) and said: What relation do you hold to this child? The chief replied: He is my son. Bahira rejoined: It cannot be so, for his father and mother are dead. That is indeed true, said Abu Talib (AS), I am his uncle. His father died before his birth and his mother when he was six years old. Now you tell the truth, said Bahira, and in my opinion you had better carry him back to your city, for there is not a Jew or Christian or possessor of a divine book on the earth that does not know he is born. All who see him will recognize him as I have done by the marks he bears, and by stratagem and treachery will endeavor to destroy him, in which attempt the Jews will be more adamant than others. Abu Talib (AS) inquired:

What will cause such enmity towards him? Because your nephew is a Prophet (PBUH), and he will earn as much fame as did Musa (Moses) and Isa (Jesus) (AS). Abu Talib (AS) expressed his hope that no evil would befall Muhammad (PBUH).

As we approached Damascus, continued Abu Talib (AS), I saw the houses of that country in motion, and light above the brightness of the sun beaming from them. The crowd that collected to see Muhammad (PBUH), that Yusuf of Egyptian perfection, made the bazaars impassable wherever he went, and

so loud were exclamations at his beauty and excellence altogether, that the sound reached the frontiers of Damascus.

Every monk and learned man came to see him. The wisest of the wise, among the people of the book, who was called Nestor, visited him, and for three days was in his company without speaking a word. At the close of the third day, apparently overwhelmed with emotion, he came near and walked around the Prophet (PBUH), upon which I said to him: O monk, what do you want of the child? He replied: I wish to know his name.

I told him it was Muhammad bin Abdullah. At the mention of the name the monk's expression changed, and he requested to be allowed to see the shoulders of the Prophet (PBUH). No sooner did he behold the seal of prophet hood than he cast himself down, kissed it and wept, saying: Carry back this "*Sun of Prophecy*" quickly to the place of his nativity. Verily, if you had known what enemies he has here, you would not have brought him with you. The learned man continued his visits to the Prophet (PBUH), treated him with the greatest reverence, and when we left the country he gave a shirt as a memento of his friendship. When I saw signs of aversion on the face of the Prophet (PBUH) I took the shirt and kept it with myself saying that I will make him wear it. I carried Muhammad (PBUH) home with the utmost expedition, when the news of our happy return reached Mecca, great and small came out to welcome the Prophet (PBUH) except Abu Jahl – may God curse him – who was intoxicated and ignorant of the event.

Through the same chain of narrators from Abdullah bin Muhammad who said:

Narrated to me by my father, and narrated to me by Abdur Rahman bin Muhammad from [Muhammad bin] Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm from his father from his grandfather that Abu Talib (AS) said:

“When Bahira said farewell to the Holy Prophet (PBUH)

he wept much and said: *“O son of Amina, as if I can see all Arabs having enmity and dispute with you and your relatives will cut off relations with you. If they were aware of your true position they would have considered you dearer than their own sons.”*

Then he told me: Respected Uncle, have regard for his relationship and be fearful to the bequest of your father. Very soon all the Quraish will become aloof from you. Don't mind it at all. I know that you will not openly display your faith. You will believe in him secretly.

A son would be born to you who will make his faith apparent and also render help to him. In the heavens he shall be named the Al-Batal-ul-Hasir – brave lion and (in the earth), Shajja-ul-Anza.

He will have two sons who will be martyred. He would be the chief of Arabs and the Dhul Qarnain (A righteous ruler mentioned in the Quran 18:83) of the community.

He shall be more famous in the divine books than the companions of Jesus (AS). Abu Talib (AS) said: *“By God, I saw most of the characteristics mentioned by Bahira with my own eyes.”*

Narrated to us my father that: Narrated to us by Ali bin Ibrahim from his father from Ibne Abi Umair from Aban bin Uthman in a tradition that he said:

“When the Messenger of God (PBUH) reached maturity and Abu Talib (AS) decided to undertake a journey to Damascus, the Holy Prophet (PBUH) caught hold of the reins of his camel and asked: On whom are you leaving me, O Uncle? I have neither a father nor a mother. It was at the time when his mother had also passed away. Abu Talib (AS) began to weep at this and took him along himself. On the way when it became hot, a piece of cloud appeared over the Prophet (PBUH) to shade him from the sun.

This continued till we reached a monastery that belonged to a monk named Bahira. He saw the cloud moving with us. He emerged from his cell and sent some servants for us and invited us for dinner.

All of us reached the monastery to attend the dinner leaving behind the Prophet (PBUH) with our goods. When Bahira saw that the cloud stopped at the place of our halt, he asked if someone from the caravan has not come. People said that all have come except for a lad whom we left behind with our luggage. Bahira said: It is not suitable that someone should miss my dinner. Call that boy also. The Prophet (PBUH) was summoned and when he set out from there the cloud also accompanied him. When Bahira saw this he asked: "Whose son is he?" They said: "His", pointing to Abu Talib (AS). Bahira asked if it was his son. Abu Talib (AS) said: "He is my brother's son." "Where is your brother?" Bahira asked. "He died before this boy was born." Bahira said: "Take him back to your native place, because if the Jews recognize him like I have done, they would surely kill him."⁹

Abul Moheeb, the recluse

Abul Moheeb, the recluse knew the Prophet (PBUH) and his characteristics and was having information about his prophethood. He also knew that Amirul Momineen Ali Ibne Abi Talib (AS) is his successor.

Narrated to us by Ahmad bin Hasan al-Qattan; and Ali bin Ahmad bin Muhammad and Muhammad bin Ahmad Shaibani – may God be pleased with them - they said: Narrated to us by Ahmad bin Yahya bin Zakariya al-Qattan that he said: Narrated to us by Muhammad bin Ismail from Abdullah bin Muhammad that he said: Narrated to me by my father; and Qais Ibne Saad Duili from Abdullah bin Bahir al-Faqassi from Bakr

bin Abdullah al-Ashjai from his ancestors that they said:

“The year the Holy Prophet (PBUH) traveled to Damascus, Syria in a trade caravan carrying Lady Khadija’s merchandise, he was accompanied by Abde Manat bin Kinana and Naufal bin Muawiyah bin Urwah bin Sakhar bin Yamir bin Namama bin Adi in the same caravan.

When they reached Damascus, Abul Moheeb, the recluse saw them and asked: Who are you people? They replied: We are the inhabitants of the Kaaba. We are some traders of Quraish. He asked if there was someone else from Quraish along with us. They said: “There is a youth from Bani Hashim, named Muhammad.” Abul Moheeb said: “I want to meet him.” They said:

“There is none in Quraish having lesser fame than him. He is called the orphan of Quraish. He has come to market the goods of Khadija, a lady of Quraish. And he is doing it on remuneration. What do you want with him?”

Abul Moheeb said: “*Show him to me*” They said: “*We left him in the market of Busra.*” They were having this conversation when the Prophet (PBUH) was seen approaching. When the monk looked at the Prophet (PBUH), before the people could identify him, he exclaimed: It is he! And he took the Prophet (PBUH) aside and spoke to him in private for a long time. Then he kissed the Prophet (PBUH) on his forehead. He took out something from his sleeve and wanted to give it to the Prophet (PBUH) and the Prophet (PBUH) declined to accept.

Finally the monk came to the people and said: Accept my advice. Remain attached to him and obey him because by God, this young man is the last Prophet (PBUH) and he will soon be appointed to the ministry. He will call the people to the saying of ‘There is no god, except God’ (monotheism).

When he declares his prophet-hood, you must acquiesce

in to him without any hesitation. Then the monk asked if the uncle of this youth, Abu Talib (AS) had a son named Ali (AS)?

He said: Either he is born or will be born soon. He would be the first to bring faith in this Prophet (PBUH). I have read that he shall be his successor. He would be the chief of the Arabs, the divine scholar of this Nation and the Dhul Qarnain¹⁰ of the last Prophet (PBUH). He shall display excellent swordsmanship in battles. In the high heavens his name is Ali. On the Judgment Day he will have the highest station after the Prophet (PBUH). The angels call him by the titles of ‘the successful one’, ‘the illuminated’ and ‘the brave’. He shall conquer wherever he turns and among the companions of your Prophet (PBUH) he will be more famous than the sun of the sky.”¹¹

The Prophet (PBUH)’s Treaty with the Christians at Tabuk

The Muslim army spent ten days in Tabuk. Though it had not been engaged in any action, its presence at the frontier had some salutary effects. Many northern tribes of Bedouins accepted Islam. *Dauma-tul-Jandal*, a strategic post between Medina and Syria, was acquired as new territory.

Just before the army left Tabuk, the monks of the monastery of St. Catherine in the valley of Sinai, came to see the Prophet (PBUH). He gave them audience, and granted them a charter that is comparable to the Charter of Medina that he had granted to the Jews. Its main terms were:

1. The Muslims would protect the churches and monasteries of the Christians. They would not demolish any church property either to build mosques or to build houses for the Muslims. (Quran 22:38-41)
2. All Church property (of the Christians) would be exempt from every tax.
3. No Church authority would ever be forced by the Muslims to

abandon his post.

4. No Christian would ever be forced by the Muslims to convert to Islam. (Quran 2:256)

5. If a Christian woman marries a Muslim, she would have full freedom to follow her own religion.

The army recuperated from the toil and fatigue of the long journey, and the Prophet (PBUH) gave it the signal to return home. He arrived in Medina after an absence of one month.¹²

Imam Ali's (AS) morals while travelling with a Christian

During his reign, once Imam Ali ibn Abi Talib (AS) was traveling outside Kufah (Iraq), a Christian who did not recognize him became his travel companion from a place.

He asked: "Where are you going?"

Ali (AS) replied: "To Kufah"

At a junction where their paths parted, the Christian proceeded to his way, but to his utter surprise, he saw Ali (AS) following him.

He questioned: "Are you not going to Kufah?"

Ali (AS) asked: "Why?"

The Christian said: "It is the other path which leads to Kufah."

Ali (AS) replied: "I know",

He asked: "Then why did you deviate from your route?"

Imam Ali (AS) said: "We have been companions for a while. Our Prophet (PBUH) said that when two are companions to each other on a journey they have obligations and duties towards each other.

You gave me company and now it is my duty to follow You a few steps and then make a gentle departure."

This affection and respect impressed the Christian very much, and he asked: "Did your Prophet (PBUH) give you such code of conduct?" "Yes", replied Ali (AS).

The Christian said: "Those who accepted the Prophet (PBUH) of Islam and followed his footsteps, were enchanted by this moral teaching and nobility."

And then it so happened that once the same Christian entered Kufah. There he found that his Muslim companion had been none other but a leader of his time, Ali ibn Abi Talib (AS). He soon became a Muslim and remained one of the most faithful companions of the Imam (AS).¹³

Imam Ali (AS) and his Treatment of the Poor Christian

The old man, a Christian by religion, had worked all his life; but had not been able to save anything for his old age. Lately he had also become blind. Old age, poverty and blindness had joined hands and he had no other way except begging. He used to stand at the corner of a lane for begging. People had compassion for him and gave him some *alms* (charity) from which he ate every day, and so he continued his sad life.

One day Ameer ul Momineen (Commander of the Faithful) Imam Ali (AS), passed through the lane and saw the beggar in that condition. Imam Ali (AS), out of his concern for others, enquired about the old man. He wanted to know the factors, which led him to that condition. "Has he has no son to support him? Or, is there no other way for him to live a respectable life in his old age?"

The people who knew the old man came forward and

informed Imam Ali (AS) that he was a Christian and had worked hard so long as he had his eyes, and when young and strong.

Now that he had lost his youth as well as his eyes, he was unable to do any work; also he had no savings, so it was natural for him to beg. Imam Ali (AS) said, "Strange! Till he had strength, you extracted work from him and now you have left him on his own?"

His story shows that he had worked when he had the strength. Therefore, it is the duty of the Government and the society to support him while he is alive. "Go, and give him a life pension from the State Treasury (Baytul Mal)."

Christians Mourn the Death of Imam Ali (AS)

Many among the Muslims were the mourners of Imam Ali's (AS) death but none mourned him more dolorously than the *Dhimmi*s (the Jews, the Christians, and the Magians). They were utterly heart-broken. And when the sick, the disabled, the cripples, the orphans and the widows in the empire heard that he had died, they felt that their world had collapsed. He had been a father to them all. He had taken them all by the hand. He had taken them all into his prayers. Many among them did not know until after his death that it was he who had fed them and had taken care of them. He had taken all mankind into his grasp.

Whereas Imam Ali (AS) was accessible at all times to the poor and the weak, his own greatest anxiety and fear were lest any of them be inaccessible to him. It was only in his dominion that the *Dhimmi*s (non-Muslims), the powerless and the defenseless enjoyed complete security. No one could terrorize them or exploit them. With his death, their security was gone forever!¹⁴

CHAPTER 3
ASHAMA IBN ABJAR (*NAJASHI*) THE CHRISTIAN KING OF
ETHIOPIA DEFENDS ISLAM



Prophet Muhammad Mustafa (may God bless him and his family), shared all the sorrows and afflictions of his followers who were being persecuted for believing that "God is One", but he had no means to protect them. When the violence of the polytheists against the Muslims didn't show any sign of de-escalating, he suggested to them to leave Makkah and to seek sanctuary in Abyssinia (Ethiopia), which was then ruled by a Christian king named Ashama ibn Abjar, well known for being a just and God-fearing man. Following this suggestion, a group of Muslims, comprising eleven men and four women, left Makkah and went to Abyssinia. The group included Uthman bin Affan, a future Caliph of the Muslims; his wife, Ruqayya; and Zubayr bin al-Awwam, a cousin of the Prophet (PBUH). The Prophet (PBUH) appointed Uthman bin Mazoon, one of his principal companions, as the leader of this group.

When the Apostle saw the afflictions of his companions and that though he escaped it because of his standing with God and his uncle, Abu Talib (AS) he could not protect them, he said to them:

“If you were to go to Abyssinia (it would be better for you), for the king (there) will not tolerate injustice and it is a friendly country, until such time as God shall relieve you from your distress.”

Thereupon his companions went to Abyssinia, being afraid of apostasy and fleeing to God with their religion. This was the first *hijra* (migration) in Islam. (*The Life of the Messenger of God*)

The first migration took place in the fifth year of the Proclamation – in A.D. 615.

The king of Abyssinia welcomed the Muslim refugees from Makkah into his kingdom. He gave them sanctuary, and they enjoyed peace, security and freedom of worship under his support and protection. About a year later, the Muslims in Abyssinia heard rumors that the Quraysh in Makkah had accepted Islam. If it was true then there was no reason for them to live in exile. They were homesick, and they decided to return to Makkah.

But when they arrived in Makkah, they found out that not only the rumors they had heard were false, but also that the Quraysh had stepped up the persecution of the Muslims.

They, therefore, left Makkah once again. Many other Muslims also accompanied them.

This new group comprised 83 men and 18 women. Muhammad Mustafa appointed his first cousin, Jaafer ibn Abi Talib, an elder brother of Ali, as the leader of this group. This second migration of the Muslims to Abyssinia took place in the

sixth year of the Proclamation, which corresponds to the year A.D. 616.

The migration of the Muslims to Abyssinia, and their reception at the friendly court of that country, alarmed the Quraysh. They entertained the fear that Muslims might grow in strength, or find new allies, and then, some day, might return to Makkah to challenge them. To head off this potential threat, such as they saw it, they decided to send an embassy to the court of the king of Abyssinia to try to persuade him to extradite the Muslims to Makkah.

The Muslim refugees who had expected to be left in peace, were surprised by the arrival, in the Abyssinian capital, of an embassy from Makkah, led by a certain Amr bin Aas. Amr had brought rich presents for the king and his courtiers to ingratiate himself with them.

When the king gave audience to the emissary of the Quraysh, he said that the Muslims in Abyssinia were not refugees from persecution but were fugitives from justice and law, and requested him to extradite them to Makkah. The king, however, wanted to hear the other side of the story also before giving any judgment, and summoned Jafar ibn Abi Talib (RA) to the court to answer the charges against the Muslims. Jafar (RA) made a most memorable defense. Following is a summary of his speech in the court of Abyssinia in answer to the questions posed by the Christian king:

“O King! We were ignorant people and we lived like wild animals. The strong among us lived by preying upon the weak. We obeyed no law and we acknowledged no authority save that of brute force. We worshipped idols made of stone or wood, and we knew nothing of human dignity. And then God, in His Mercy, sent to us his Messenger who was himself one of us. We knew about his truthfulness and his integrity. His character was exemplary, and he was the most well born of the Arabs. He

invited us toward the worship of One God, and he forbade us to worship idols.”

Jafar (RA) continued: *“He exhorted us to tell the truth, and to protect the weak, the poor, the humble, the widows and the orphans. He ordered us to show respect to women, and never to slander them. We obeyed him and followed his teachings. Most of the people in our country are still polytheists, and they resented our conversion to the new faith, which is called Islam. They began to persecute us and it was in order to escape from persecution by them that we sought and found sanctuary in your kingdom.”*

When Jafar (RA) concluded his speech, the king asked him to read some verses, which were revealed, to the Prophet (PBUH) of the Muslims. Jafar (RA) read a few verses from Surah Maryam (Mary), the 19th chapter of Al-Qur’an al-Majid. When the king heard these verses, he said that their fountainhead was the same as that of the verses of the Evangel. He then declared that he was convinced of his veracity, and added, to the great chagrin of Amr bin Aas, that the Muslims were free to live in his kingdom for as long as they wished.

But Amr bin Aas bethought him of a new stratagem, which, he felt confident, would tilt the scales against Jafar (RA). On the following day, therefore, he returned to the court and said to the king that he (the king) ought to waive his protection of the Muslims because they rejected the divine nature of Christ, and claimed that he was a mortal like other men.

When questioned on this point by the king, Jafar (RA) said: *“Our judgment of Jesus (AS) is the same as that of God and His Messenger, viz., Jesus (AS) is God's servant, His Prophet, His Spirit, and His command given unto Mary, the innocent virgin.”*

The king said: "Jesus (AS) is just what you have stated him to be, and is nothing more than that." Then addressing the

Muslims, he said: "Go to your homes and live in peace. I shall never give you up to your enemies."

He refused to extradite the Muslims, returned the presents which Amr bin Aas had brought, and dismissed his embassy.

Among the refugees to Abyssinia, there was Jafar (RA), the son of Abu Talib (RA), and brother of Ali (AS), consequently the cousin of Mohammed (PBUH). He was a man of persuasive eloquence and a most prepossessing appearance. He stood forth before the king of Abyssinia, and expounded the doctrines of Islam with zeal and power. The king who was a Nestorian Christian, found these doctrines so similar in many respects to those of his sect and so opposed to the gross idolatry of the Quraysh, that so far from giving up the fugitives, he took them more especially into favor and protection, and returning to Amr b. Aas and Abdullah, the presents they had brought, dismissed them from his court.

Muslims spent many years in Abyssinia and lived there in peace. Thirteen years later – in 7 A.H. (A.D. 628) – they returned, not to Makkah but to Medina. Their arrival synchronized with the conquest of Khyber by the Muslims.

Jafar ibn Abi Talib (RA) was the leader of all those Muslims who had migrated to Abyssinia in 615 and 616. He appears to have been the only member of the clan of Banu Hashim to leave for Abyssinia with the other refugees. All other members of Banu Hashim stayed in Makkah.¹⁵

CHAPTER 4
CHRISTIANS WHO DIED DEFENDING THE AHL UL BAYT
(FAMILY OF MUHAMMAD)

The Christian Monk at the Battle of Siffin

When the Commander of the faithful Imam Ali (as) headed toward Siffin, a terrible thirst came on his followers. The water with them had been used up. They began to search for water to right and left but they did not find any trace of it. The Imam Ali (as) turned off the main road with them and went a little way. A hermitage appeared before them in the middle of the desert. He went with them towards it. When he reached its courtyard, he ordered those (with him) to call for its occupant to come before them. They called him and he came.

Then Imam Ali (as) asked him: *“Is this residence of yours near water, which will quench the thirst of these people?”*

“There is more than six miles between me and water,” he answered.

“There is no water nearer than that to me. If it was not for the fact that I am brought enough water for each month to sustain me, I would be destroyed by thirst.” *“Did you hear what the monk said?”* Imam Ali (as) asked. *“Yes,”* they answered. *“Order us to go to the place which he indicated. Perhaps we will reach water while we still have strength.”*

“There is no need for you to do that,” Imam Ali (as) told them. He turned the neck of his mule in the direction of the *Qibla* (i.e. towards Mecca) and he directed them to a place near the hermitage.

“Uncover the ground in this place,” he ordered them. A group of them went straight to the place and uncovered it with

iron shovels. A great shiny rock appeared. They said: *“Commander of the faithful, here is a great rock on which the shovels are useless.”*

“This rock is over water,” he told them. *“If it moves from its position, you will find the water.”*

They struggled to remove it. All the people gathered together and tried to move it but they could find no way to do that. It was too difficult for them. When he, peace be upon him, saw that they had gathered together and striven to remove the rock but it was too difficult for them, he put his leg over his saddle until it reached the ground. Then he rolled up his sleeves. He put his fingers under the side of the rock and he moved it.

He removed it with his hand and pushed it many yards away. When it had moved from its position, the white (glitter) of water appeared before them. They hurried to it and drank from it. It was the sweetest, coldest and purest water that they had ever drunk from on their journey.

“Get supplies and quench your thirst,” he told them.

They did that. Then he went to the rock and took it with his hand and put it back where it had been. He ordered that its traces be removed with earth. The hermit had been watching from on top of his hermitage. When he realized what had happened, he called out: *“People, help me down, help me down.”*

They helped him to get down. He stood in front of the Commander of the faithful Imam Ali (as) and said: *“Man, are you a Prophet sent by God?”*

“No,” he replied.

“Then are you an angel who is close to God?” he asked.

“No,” was the answer.

“Then who are you?” asked (the hermit).

“I am the testamentary trustee of the Apostle of God, Muhammad b. 'Abd Allah, the seal of the Prophets, may God bless him and his family,” he replied.

“Stretch out your hand,” said the hermit, so that I may submit to God, the Blessed and Exalted, at your hands.

Imam Ali (as) stretched out his hand and told him: *“Make the twofold testimony.”*

He said: *“I testify that there is no god but God alone without any partner. I testify that Muhammad (PBUH) is His servant and His Apostle. I testify that you are the testamentary trustee of the Apostle of God (PBUH), the one with most right among the people to authority after him.”*

Imam Ali (as) made him understand the conditions of being a Muslim and then asked him: *“What is it that has prompted you to enter Islam after your long residence in this hermitage in opposition to it?”*

“I will tell you, Commander of the faithful,” he said. – *“This hermitage was built to seek out the one who would remove that rock and then water would come from underneath it. Scholars before me died and they did not attain that (knowledge) but God, the Mighty and High, has provided me with it. We find in one of our books and a prose writer of our scholars that in this land there is a spring with a rock over it. No one knows its place except a Prophet or the testamentary trustee of a Prophet. He must be a friend of God who calls (men) to truth, whose sign is the knowledge of the place of this rock and his ability to remove it. When I saw you do that, I realized what we had been waiting for. The object of desire had been attained. Today I am a Muslim (converted) at your hands, a believer in your right and your*

servant.”

When he heard that, Imam Ali (as) wept until his beard became moist with tears. He said: *“Praise be to God, by Whom I have not been forgotten. Praise be to God in Whose books I have been mentioned.”*

Then he summoned the people and told them: *“Listen to what your brother Muslim says.”*

They listened to his words. Then they gave much praise to God and thanks for the blessing, which he had bestowed upon them in giving them knowledge of the right of the Commander of the faithful, peace be upon him.

Then they went on and the hermit went before him amid a group of his followers until he met the Syrians. The hermit was among a group of those who were martyred there. He, peace be upon him, carried out the prayer over him. He buried him and sought much forgiveness for him. Whenever he was mentioned, Imam

Ali (AS) would say: *“That was my servant.”*

In this report there are (several) kinds of miracles. One of them is knowledge of the unknown, a second is the strength by which normal human capabilities were transcended, and (another) is the distinction of Imam Ali (AS) from other men through the confirmation of the message about him in the first Books of God. This is validated by the words of God, the Exalted: That is their example in the Torah and their example in the Gospels.

Al-Sayyid Isma'il b. Muhammad al-Himyari, may God have mercy on him, speaks of the same thing in his glorious golden Code: During his journey he went by night after the evening prayer to Karbala' in a procession.

Until he came to one who devoted himself to God on a piece of

raised ground. He made his camp on inhospitable land.

“O wilderness, it is not (a place) where he meets a living soul other than the wild animals and the balding white haired man” (i.e. Imam Ali AS).

He approaches and cries out at it. (The Holy man) looks down as he stands, like the defender (looks down) over his bow from a watchtower.

Is there water, which can be attained near the position which you have settled at. He answers: There is nothing to drink, except at a distance of six miles and the water I have with me (here) between the sandy hill and the vast desert.

He turns the reins towards the flat ground. He uncovers a smooth rock that shines like golden leaf-paste for camels.

He says: Turn it around. If you turn it around, you will see. You will not see if it is not turned around.

They came together to remove it. It was impossible for them. It was an impossible task, which could not have been performed. When it had weakened them, he stretched a hand towards it when the conqueror comes it is conquered.

It was as if it was a ball of fallen cotton in a skein, which he pushed in a playground.

He gave them sweet delicious water to drink from under it, which was better than the most delicious, the sweetest.

Then when they had all drunk, he put it back and went away. Its position is left alone. It cannot be approached.

Ibn Maymun added these words concerning that:

The signs for the monk were a miraculous secret there and he

believed in the noble born testamentary trustee of authority (*Wasi*). He died a martyr, truthful in his statement of support, most noble of monks who have become fearful of God.

I mean that the son of Fatima (AS) is the testamentary trustee of authority. Whoever declares (their belief in) his outstanding merit and his (illustrious) actions does not lie.

He is a man both of whose sides are (descended) from Shem, without any father from Ham, nor a father of a father.

He is one who does not flee and in battle only the striking of his sword dyed red (with blood) can be seen.¹⁶

Jaun bin Huwai (RA) the Freed Slave of Abu Dharr (RA)

Another martyr to be mentioned here, who was also a Christian, is Jaun a slave of Abu Zar Al-Ghifari (RA) the great companion of the Prophet (PBUH).

He had been in the service of Abu Zar (RA) for many years and although he was a very old man (according to some accounts 90 years old) he fought Imam Hussain's (AS) enemies until he was martyred.¹⁷

Among those who were martyred at Karbala' were sixteen slaves or freed slaves. Most of them were from Abyssinia, the present day Ethiopia. Some of them belonged to Imam Hussain's family and others to the companions of Imam who remained with him.

On the night before Ashura Imam (AS) and the companions freed all their slaves and urged them to go away and seek their safety, but these sixteen would not leave. Amongst them was an Abyssinian called Jaun bin Huwai.

Imam Ali (AS) had given Jaun to Abu Dharr Ghiffari (RA), Abu Dharr (RA) freed him, but Jaun stayed on with Abu Dharr (RA) as a companion. When Abu Dharr (RA) was exiled from Madina by Uthman the third Caliph, Jaun went back to Imam Ali (AS) who invited him to stay on as his companion. In the company of Imam Ali (AS) he learnt the interpretation of Quran and the traditions of the Holy Prophet (PBUH). He also knew the Holy Quran by heart. When Imam Ali (AS) was martyred Jaun stayed with Imam Hassan (AS) and after Imam Hassan's martyrdom (AS) he moved in with Imam Hussain (AS) When Imam Hussain (AS) left Madina Jaun insisted on accompanying him.

At Karbala' Jaun was always seen at the side of Imam Hussain (AS). He was an old man, dark skin with grey curly hair. Because of his profound knowledge and pleasant manners he was greatly respected by all.

Jaun spent the whole night of Ashura sharpening his sword. On the following day he helped in repelling the first two attacks from Yazid's army. At midday, after the Zuhr prayers, Jaun came to the Imam, and stood silently with his arms folded. It was his habit never to speak in the presence of the Imam (AS) until spoken to.

Imam Hussain (AS) looked at Jaun and said, "Jaun, I know you have come for my permission to go in to the battle-field. You have been a good and trusted friend. I will not deny you martyrdom for Islam. Go, God be with you!" Jaun smiled happily. He faced the enemy and recited a poem, which said: "*I am a soul willing to die for God and have a sword thirsty of the blood of the enemies of God. Before I die I shall fight the enemies of God with my sword and my tongue, and thus shall I serve the grand-son of the Holy Prophet (PBUH).*"

Jaun fought courageously, all the time reciting the poem. He received several mortal blows but his recitation of the poem

continued.

Jaun fell from his horse; he still continued to fight with his tongue by reciting the poem. And then a few horsemen moved to where he laid. Jaun, the Abyssinian, was silenced.¹⁸

Wahab ibn Abdullah Qalbi

This is the story of a young bride and a young bridegroom who were at Karbala. They had been married only two months. The bridegroom was his mother's only child.

After his marriage the mother decided to go for the pilgrimage (*Hajj*) and take the son and his bride with her. They left Kufah for Mecca in the month of Shawaal.

On their way back, they found Kufah sealed off. At the border the mother asked why Kufah had been placed under such a strict blockade. She was told that a rebel group was camped at Karbala' and that Kufah was sealed off to protect the city and its inhabitants from an attack by the rebels. She asked who the rebels were. She was told the leader was Hussain Ibn Ali Ibn Abu Taalib (AS).

On hearing the name, the lady almost fainted. This lady was the widow of Abdullah Qalbi and her son, the newlywed bridegroom, was Wahab Bin Abdullah Qalbi.

His father was a companion of Imam Ali (AS). In 40 Hijrah when Abdullah Qalbi's wife was pregnant she became very ill. Abdullah Qalbi went to Imam Ali (AS) and said: "My wife and I have been childless for so long. Now that she is expecting a baby she is so ill that I may lose her. Please *Mawla* (leader) pray for her." Imam Ali (AS) prayed, and Abdullah Qalbi's wife recovered. Same year Imam Ali (AS) was martyred. A few months later Wahab was born. Two years later his father died. The widow had brought up her son with great love.

Now she heard the son of Ali (AS) was being accused of

wanting to attack Kufah and kill the people there. She refused to believe it. She said to her son, "Wahab, I must go and find out what is happening." Wahab said, "Mother, I too would like to come." The three arrived in Karbala' on the 7th of Muharram.²

On learning the true situation Wahab decided to stay on with Imam Hussain and fight for him. When he told his mother of his decision, she said "I am the proudest mother in Iraq."

Wahab bin Abdullah bin Habbab Kalbi came out into the battlefield. His mother too was accompanying him on that day, who told him, "Arise O son! And defend the grandson of the Prophet of God (PBUH)." Wahab replied, "Verily I shall not act miserly." Thus he came out into the battlefield while saying: "If you do not know me, I am from the Tribe of Kalb, very soon you will see me and my sword, and will behold my attack and influence in the battle, I will seek my revenge after the revenge of my companions, and I will ward off grief and affliction before my grief, to fight me in the battlefield is not a joke."

He attacked the Yazid's army and killed a group among them one after another. Then he returned back to his mother and wife and stood facing them and said, "O mother! Are you pleased now"? She replied, "I shall not be pleased until you attain martyrdom in the presence of Imam Hussain (AS)."

Then his wife said, "I request you in the name of God not to bereave me."

Hearing this, his mother said, "O dear son! Do not accept what she says, go and fight in the way of the grandson of the Prophet (PBUH), so that he may intercede for you on the day of Qiyamah (resurrection)."

Wahab returned back saying: "I swear to you O my

² The Journey of Tears by Bashir Hassanali Rahim

mother, to strike them with spears and sword, similar to the swordsmanship of a youth who believes in the Almighty, so as to give a taste of the bitter battle to this nation, I am valorous and a youth possessing a clear-cut sword, I am not fearful during battle, God, the Wise, is sufficient for me."

Then he laid siege until he had killed nineteen horsemen and twelve foot-soldiers. Both his hands were severed, seeing this, his mother lifted a peg of the tent and ran towards him saying, "May my parents be your ransom! Strive in the way of the Household of the Prophet (PBUH) of God." Wahab proceeded further so as to return her back to the tents, when she caught hold of his shirt and said, "I shall not return back until I am killed along with you." When Imam Hussain (AS) saw this, and said:

"May God reward you favorably due to the right of my family! Return back to the ladies, may God have mercy upon you."

Hearing this, the woman returned back and Wahab fought until he was martyred (May God's Mercy and Blessings be upon him).

It is stated in Rawzatul Wa'ezeen and Amali of Shaikh Sadooq, that formerly, Wahab and his mother were Christians, and they had accepted Islam at the hands of Imam Hussain (AS). They accompanied the Imam (AS) to Karbala, and on the day of Aashura, Wahab mounted his horse, while a peg of the tent was in his hands. He fought until he had killed seven or eight men among the enemies. Then he was arrested and taken to Umar bin Sa'ad, who ordered him to be beheaded.

Allamah Majlisi says, that he saw in a narration that Wahab was formerly a Christian, then he along with his mother accepted Islam at the hands of Imam Hussain (AS). When he entered the battlefield, he put to sword twenty-four foot soldiers and twelve horsemen. Then he was arrested and brought to Umar bin Sa'ad who told him,

"What a marvelous valor you possess."

Then he ordered him to be beheaded. He was beheaded and his head was thrown towards the tents of Imam Hussain (AS).

His mother lifted his head up and kissed it, then she threw it towards the army of Umar bin Sa'ad, which hit a man and killed him. Then she lifted up a peg of the tents and killed two others until Imam Hussain (AS) saw her and said, "O mother of Wahab! Return back. You and your son will be along with the Prophet (PBUH) of God, while Jihad is lifted off from the women."

Hearing this she returned back saying, "O Lord! Do not disappoint me." Imam (AS) told her,

"May your Lord not disappoint you, O mother of Wahab!"¹⁹

On the day of Ashura, Wahab fought for Imam Hussain (AS). When he was killed the mother and the bride were standing at the gate of the camp. Their faces were radiant with pride. Umar Sa'ad ordered Wahab's head to be cut off from the body. He threw the head at Wahab's mother. She picked it up, kissed it and threw it back at Umar Sa'ad saying, "What we have sacrificed for our Imam (AS) and for Islam we do not take back. I am sorry I have one son only. If I had twenty, they all would have fought Yazid today."

Then she went into the camp, and took the young bride in her arms. Just then, the tent's curtain lifted and Bibi Zainab (AS) came in.

She embraced them both and offered her condolences saying: "May God grant you patience to bear Wahab's loss!"²⁰

The wife of Wahab came and sat at his head and started

wiping the blood from the face of her husband. When Shimr saw her, he commanded his retainer to strike her with his club. He did so and she was the first woman to attain martyrdom in the ranks of Imam Hussain (AS) (May God's Mercy and Blessings be upon her).

The Christian Monk on the Journey from Karbala to Damascus

One night they rested in the mountaintop of a hermitage of a monk who had devoted his life to prayers and meditation. Shimr gave the heads of the martyrs to him for safekeeping. Just one look at the face of Imam Hussain (AS) convinced the hermit that it was the head of a saint. He took it with him and kept it near his bed and then retired to sleep.



At night he dreamt that all the Prophets and angels had descended from heaven to keep watch over the head. He woke up from his sleep startled and baffled as to what he should do. He decided to ask the leader of the guards about the identity of the people whom they had beheaded and whose family they had taken as prisoners.

Rushing out of the monastery he woke up Shimr and demanded to know who the martyrs were. When Shimr told him that, the grandson of the Prophet Muhammad (PBUH) who had defied the authority of the ruler Yazid ibn Muawiya and refused to acknowledge his spiritual superiority had been killed by the army of Yazid and they were carrying the heads of all the people who had been killed in Karbala, the hermit was shocked beyond words.

Recovering himself he said “You cursed people! Do you realize that you have committed the most heinous crime by beheading your own Prophet (PBUH)’s grandson who undoubtedly was a great saint! Fie upon you coward that not satisfied with what you have done that you are so brutally treating his innocent ladies and children and subjecting them to such atrocities!”²¹

He asked to kiss the head but they refused till he paid them some money. He declared the testimony of faith and embraced Islam through the blessing of the one who was just beheaded for supporting the divine call.²²

These words of the hermit enraged Shimr who had even otherwise lost his temper with him for waking him up from sleep in the dead of night. With one sweep of his sword he chopped off the hermits head. This brute had little regard for the Prophet (PBUH)’s injunctions and orders granting the fullest protection to those who had retired from the world and dedicated their lives to prayers and penance.

When the life of the Prophet (PBUH)’s own grandson was not spared by this brute what regard could he be expected to have for the commands of the Prophet (PBUH)?²³

When they left that place they looked at the money the monk had given them and saw this verse inscribed on it “*And those who oppressed shall come to find how evil their end shall be.*”²⁴

CHAPTER 5
PRINCESS MALIKA (NARJIS KHATOON) OF CHRISTIAN ROME
THE MOTHER OF THE MUSLIM’S SAVIOR THE 12TH IMAM
MAHDI (ATF)³

Narjis Khatoon, (meaning a narcissus flower) the daughter of a great Roman Caesar, was chosen by Almighty God (by a special dream) to become the Mother of the 12th Imam, Imam Mahdi (ATF). Narjis Khatoon, the beautiful princess, who was also the descendant of one of the disciples of Prophet Jesus (AS), traveled to Samarra, Iraq, to become the wife of 11th Imam, Imam Hassan Askari (AS).

She was the descendant of the disciple Simon Peter, the vicegerent of Jesus (AS). Narjis was a Roman princess and it was via a miracle, in by which she became married to Imam Hasan al-Askari (the eleventh Imam), and to subsequently become the mother of the last Imam (ATF).

She was born in the Byzantine Empire and as she narrated she turned to Islam because of a special dream. Then she was taken captive in a battle between Muslims and Byzantium and became a slave. Then Imam Ali al-Naqi (the tenth Imam) bought her and married her to his son Hasan al-Askari (AS).

³ Here I would like to mention that many of the Aemma (as) married women who belonged to different races and several of their wives were also from Africa. These women are mentioned in the history for their great knowledge and piety and these great women became the mothers of some of our Aemma (as). These examples that the Aemma (as) set forth destroy the racist ideology that a person should not marry outside of their own ethnicity. When researching history we also find that there is a different narration than the one quoted in the text, which states that Narjis was of African descent. This Hadith is from Sheikh Sadooq in Kamal ud Deen Vol.1 Ch. 32 page 329 Hadith 12 and al-Numaani in Kitab al-Ghaybah page 228 Hadith 8 and page 163 Hadith 3 *“I heard Abu Jafar Muhammad al-Baqir (as) say ‘Verily the master of this affair (al-Qa’im) in him is resemblance of Yusuf (as) he is the son of a black bondwoman, and Allah will reform his affair in one night.’”*

Narjis Khatoon, was a Roman princess. She was the most pure offspring of the European nations and races. It was destined that Narjis Khatoon would travel to Baghdad, Iraq to become the wife of the most pure of men, Imam Hassan Askari (AS) and become the mother of the 12th Imam, Imam Mahdi (ATF).

Imam Mahdi (ATF) is none other than the 12th and last Imam after Prophet Mohammed (PBUH). He has many other titles, among them is also the Guided One (Al-Mahdi in Arabic). His name is Mohammed Al-Mahdi son of Imam Hassan Askari (AS). He was born in Samarra (Iraq) on Friday 15th of the month of Shabaan in 255 AH.

His father, Imam Hassan Askari (AS), was imprisoned most of his life by the Abbasid Caliphs to prevent him from having a son whom they feared will bring the justice and equity that was promised and remove tyranny and tyrants from the face of the earth. Imam Hassan Askari (AS) was poisoned in prison at the age of 28 in the year 260 AH by Al-Mu'tamid, the Abbasid Caliph.

The Awaited One, Imam Mahdi (atf) is the only son of his father, and he was 5 years old at the time of his father's martyrdom and his mother was Narjis Khatoon.

How Narjis Khatoon met Hassan Askari (AS) and with others in a dream? The story of how they met and joined is recorded in many history books as well as sparsely in the scriptures of Holy traditions of the infallibles.

Narjis Khatoon narrates: One night, I slept sad and was feeling uncomfortable. I saw in the dream that lightened men came to the palace. Some were saying one of them was Jesus Christ (AS) and the other one was the Holy Islamic Prophet Muhammad (PBUH). The Islamic Prophet Muhammad (PBUH) facing the Christ (AS) said, "I ask you the hand of this

granddaughter of yours for my grandson in marriage”.

Jesus Christ (AS) was overjoyed and happy and accepted it (the proposal). I got up from the bed and did not tell anyone about this matter. Till such time that one-day, I fell ill and my father summoned the entire physician and made them present near my bed. But none of them could treat me. I requested my father to free those Muslims who were in prison. He agreed to my demand and freed them and I was cured. One night, I again saw lightened women. They were saying that she is Mary (mother of Jesus AS) and Fatimah Zahra AS (the daughter of the Islamic Prophet Muhammad). Fatimah Zahra (AS) came ahead and said to me, *“If you are inclined to be the wife of my son you should become a Muslim.”*

I embraced and accepted Islam at her hands in the dream. Then she took me along with her, to her son Hassan al-Askari (AS).

His love captured my heart very strongly and thoroughly so I became restless both days and nights till one night, I saw Hassan al-Askari (AS) in my dream. I asked him, “How can I become your wife?” He said, “very soon your father will send an army to fight the Muslims and you will be at the rear of that army. The Muslims will win the battle and you will be held prisoner and brought in to Baghdad for sale. The ship stops in the course of Euphrates and they bring you out for sale. When the customers come to purchase you, but wait, the one who will come to buy you, will come along with a letter from my father. He will buy you and bring you along with him.

Some Events in the life of Narjis Khatoon and the Mission of Bishr Al-Ansari Shaikh Tabarsi, one of the great scholars and traditionalists of the fifth century, in his book titled Al-Gaiba (Seclusion) reported Bishr Al-Ansari (*a servant of 10th Imam, Imam Ali Al-Naqi AS*) as saying that one day, Imam Ali Al-Naqi (AS) called him and said:

“O' Bishr, you are from the Ansars (inhabitants of Madina who believed in and supported Prophet Mohammad (PBUH) when He migrated from Makkah to Madina in the early years of Islam) who have always been our loyal and our trustworthy through generations, therefore I want to exalt you and chasten you with the honor of carrying out a furtive mission.”

Bishr Al-Ansari said that he became very anxious as Imam Ali Al-Naqi (AS) wrote a letter in Roman language, closed it and affixed his seal on it.

Then he took out a yellow bundle containing 220 golden Dinars. Imam Ali Al-Naqi (AS) handed me the gold bundle and the letter telling me to go to Baghdad and to be near the crossing of Euphrates there in the morning of so and so day. Imam Ali Al-Naqi (AS) said:

“When you see the arrival of ships with many captive women brought in for sale as slave girls, stay put as various panders for the Abbasid and a number of young Arab buyers gather around. Watch from a distance, a slave trader, brings out a slave girls wearing silk and looks so and so. She will refuse to take the veil off her face, she will decline to show herself off or even let anyone touch her. She will cry out in Roman language to save her chastity from being attacked.”

Imam Ali Al-Naqi (AS) added: “One buyer will admire her chastity and offers the slave trader 300 Dinars to buy her from him. She will say to him: I have no desire for you even if you wore King Solomon's clothes and owned a kingdom like his, so do not waste your money on me. The slave-trader will say to her: What's the idea? You are to be sold anyhow. She would reply: Why the hurry? I will choose a buyer whom my heart likes and accepts his loyalty and honesty. Then you (Bishr) approach the slave-trader and tell him that you have a letter from a

nobleman written in Roman language and inscription describing his generosity, loyalty, benevolence and noblesse. The Trader will say: "Show her this letter, and that if she tends to accept the vices of the writer, then you could buy her for him."

Bishr Al-Ansari said that he followed all the instructions as given to him by his master, Imam Ali Al-Naqi (AS) with regard to this slave girl. All the events that his master foretold materialized.

Bishr Al-Ansari added: When she read the letter, she started to cry and said to trader to sell me to the writer of this letter, swearing and threatening to kill herself if he did not. Bishr Al-Ansari started to bargain with the slave-trader on the price until he agreed to sell her at amount given to Bishr Al-Ansari by his master, Imam Ali Al-Naqi (AS). Bishr Al-Ansari received the cheering and happy slave girl and accompanied her to the little room where they stayed in Baghdad. As she sat down, she took out the letter and started kissing it and swabbing with it her eyes.

Astounded, Bishr Al-Ansari asked: You are kissing a letter of someone you do not know? Narjis Khatoon replied promptly: "You are incapable and little-knowing the position of descendants of Prophet Mohammed (PBUH). Listen to me carefully; I am Malika daughter of Yashoa, the son of Caesar the King of the Romans. My mother is a descendant of Shimeon (Simon) the disciple of Jesus (AS) the son of Mary. I shall reveal to you my incredible story."

Narjis Khatoon said: "My grandfather the Caesar (Bardas) wanted to marry me off to his nephew when I was 13 years old. He summoned to his palace the descendants of the disciples of Jesus (AS), three hundred of them were monks and priests, and a further seven hundred were high dignitaries. He also called four thousand men of his high-ranking officers, generals, knights, noblemen and tribal chiefs. A magnificent throne, adorned with jewels and gems, was erected in the palace

and raised forty steps high.”

Narjis Khatoon added: “As my grandfather's nephew went up the throne, surrounded by huge crosses and the bishops stood up and opened their bibles, the palace started to shake, the crosses fell to the ground and the throne crashed down as its pillars shattered. His nephew was knocked down unconscious. The bishops turned pale and trembled. A senior bishop said to my grandfather: O' King, relieve us from attending this ceremony and witness these signs which augur an evil omen of the end of Christianity and the Royal religion.”

Narjis Khatoon said: “My grandfather was annoyed and severely disturbed by this. He angrily commanded that the crosses be lifted and the pillars fixed. He ordered to continue the ceremony and called upon the brother of his nephew to marry me instead, so that the good fortunes of the latter nephew would stave off the jinx of his brother. Once again a tremor hit the palace causing great fear among the guests who ran away leaving the palace. My grandfather was saddened by this and returned to his sleeping chamber.”

She then said: After fourteen nights, I saw another vision where I saw Fatima (AS) daughter of Prophet Mohammad (PBUH) and Mary mother of Jesus (AS) along with a number of maids of honor came to visit me. Mary said to me: “This is Fatima your husband's mother.” I embraced her and cried and complained that Imam Hassan Askari (AS) did not come to see me. She said that her son would not visit me as long as I was of a different religion. I would have to embrace Islam to see him. She said: “If you were inclined to satisfy God and satisfy Jesus (AS) and Mary and wanted Imam Hassan Askari (AS) to visit you, then you would have to say “Laa ilaha-illal-lah, Muhammad-ar-Rasool-Allah” (I bear witness that there is no god but God, and that Muhammad is His messenger). I was willing heart and soul to accept Islam, and spoke those words. Fatima daughter of Prophet Mohammad (PBUH) embraced me and said: “Now

expect the visit of Imam Hassan Askari (AS), I will send him to you.”

I woke up very happy and eager for meeting my beloved. On the following night, I saw as if he came to see me and I was saying O’ beloved, you have forsaken me, while I was suffering in your love. He said that my belief was the reason for his delay, but from now on he would visit me every night until Almighty God will join us together.

Bishr Al-Ansari asked: "Then how did you become a prisoner?" Narjis Khatoon said: "Imam Hassan Askari (AS) told me one night that my grandfather will send out a big army to fight the Muslims on day so and so, and then he would join that army later on. When that happens, I am to follow them taking so and so route disguised as a maid with some of my maids. As I did what I was told, I found myself and the maids surrounded by the vanguard of the Muslim army. We were taken captives. Nobody knew that I was a Roman princess and I never told anyone. Even the old man, in whose bounty I became captive, the one you have bought me from, asked me my name. I said it was Narjis. He said that it is a maid's name. The rest of the story you witnessed in the slave market."

Bishr Al-Ansari said: When I returned with her to Samarra. She met my master Imam Ali Al-Naqi (AS), who asked her: "How God showed you the dignity of Islam and the honor of Mohammad and his progeny (PBUT)?" She said: "What can I say about what you know better than I do."

Imam Ali Al-Naqi (AS) said: “I want to honor you. What shall you choose, ten thousand dinars or the news of good tidings of an everlasting honor?” She replied: “The good news of a son from me.” Imam Ali Al-Naqi (AS) said: “Glad tidings for you, for you shall beget a child who will rule over the East and the West and will fill the earth with justice and equity as it is filled with injustice and tyranny.” Narjis Khatoon asked: “By whom (I shall have this son)?” Imam Ali Al-Naqi (AS) replied in Roman

language: "By the one for whom Prophet Mohammad (PBUH) had betrothed you on the night of so and so, the month of so and so, and the year of so and so..."

Imam Ali Al-Naqi (AS) described in detail the visions that she had. He added: "By the one to whom Jesus (AS) and his disciple gave you in marriage." She said: "Your son Imam Hassan Askari (AS)." Imam Ali Al-Naqi (AS) said: "Do you know him?" She replied: "There was not a night, he has not visited me since the time I embraced Islam at the hands of Fatima (AS) the daughter of Prophet Mohammad (PBUH)."

The birth of a son to her, the 12th Imam Muhammad ibn Hassan (ATF)

The Sun of the existence of the twelfth Imam (ATF) cast its reflection and enlightened and brightened the hearts of his followers with its light.

The Abbasid caliphs and government functionaries had heard that the Imams are 'twelve' and that the last and final of them is the son of eleventh Imam Hassan Askari (AS) whose occultation will prolong, and he is the one who will form the world government.

The tyrant rulers were greatly and extremely alarmed and scared and wanted to stop it. But they were not aware that Pharaoh with his might and power and with all that barbaric massacre of the children and newly born babies could not stop the God's will to materialize. He was looking for and searching for Musa (Moses) (AS) from house to house but was bringing up; his wanted one in his own lap. Motamid, the Abbasid caliph, who was the Pharaoh of his age, was extremely vigilant and watchful about the Imam's house. When eleventh Imam (AS) was poisoned and taken from the prison to his house, in a feeble condition, he sent five of the courtiers along with him so that they may be vigilant and alert and inform him about any

occurrence or incident taking shape at his house.

Then he sent a group of mid wives to the house of eleventh Imam (AS) so that they keep an eye upon the wife of Imam (AS).

Samarah immersed into disturbance and lamentations upon the martyrdom of eleventh Imam (AS). All the people by closing their places of work moved towards Imam's (AS) house. They carried the corpse upon their hands for the burial ceremonies in a much grand, splendid and magnificent way.

The Abbasid caliph got much harassed and bewildered at such movement of the masses. He was trying hard to cover up his crime and manifest the martyrdom of Imam (AS) as a natural death. Motamid sent his brother to attend the burial rituals and take evidence, and make people a witness that nobody had killed the Imam (AS). On the other side, he took up the work of distributing the wealth of Imam (AS) so as to show that Imam (AS) has left over no son who could offer the funeral prayer and is the heir to his property.

But in spite of the entire efforts God's behest took place and the son of Imam (AS) was five years old when his father was martyred. He achieved the station of Imamate in that age, just as the Christ (AS) was appointed Prophet while he was an infant in the cradle.

He (ATF), in the same age, when they laid the corpse of his father, and his uncle who was not a good man wanted to lead the funeral prayers, pushed his uncle aside and led the prayer assembly himself.

After the prayers he disappeared from the sights. From the very age of Imam Hassan Askari (AS), the followers of Ahl ul Bayt had seen him in his father's house and had heard the recommendations he did about his son. After the martyrdom of

his father they kept in contact with him for a long time.

Circumstances of Imam's (AS) Birth

Hakima, the aunt of Imam (AS) says, "I had gone to the house of my nephew, on Thursday in the mid of Shabaaan's month. When I wanted to say good-bye and ask for permission to leave. Imam (AS) said, "Oh auntie, do stay tonight with us because our son will come to the world." I was much overjoyed and happy and went to Narjis (mother of Imam-e-Zaman ATF) but I did not find any clue and sign of pregnancy in her.

Astonished and surprised as I was, I said to myself, I do not see any sign of childbirth. At this moment Imam Hasan Al-Askari (AS) came to me and said, "Oh aunty don't be sad Narjis is like the mother of Musa (AS) and the baby is like Musa (AS), who was born secretly and without any signs and symbols. Go to Narjis she will (bear) bring her child to the world at the morning (Azan time [dawn time]). I became glad and stayed with Narjis and the way Imam (AS) had said the signs of pregnancy appeared before sunrise.

A sphere of light came into existence in between her and me so that I could not see Narjis any longer. I got scared and came out of the room and contacted Imam (AS) and told him about the matter.

He smiled and said, "Turn back, after a few moments so you will see him."

I returned to the room and saw that newly born baby was prostrating whereas he had raised his finger towards the sky, calling remembering his God with graciousness, grandeur and oneness and praising Him.²⁵

Muslim's belief in the return of Imam Mahdi (ATF) accompanied by Prophet Jesus (AS)

Among the sure signs of the reappearance of His Eminence, the Master of the Age (ATF) is the coming down on earth of His Eminence, Jesus Christ (AS) and his paying allegiance to and praying behind in congregation Prayers led by His Eminence, Imam Mahdi (ATF).

After the description of the scourge of *Dajjal* (anti-Christ), Imam Ali (AS) said, “When it would be Friday and the people would be ready for Prayers, Isa bin Maryam (Jesus son of Mary) shall descend to the earth wearing two pieces of bright garments. As if oil is dripping from his hair, he shall have an elegant face and he shall resemble Prophet Ibrahim (AS) greatly. Then His Eminence, Imam Mahdi (ATF) would glance at him and say, ‘O Son of the Chaste lady (Maryam)! You lead the Prayer.’

Jesus Christ (AS) would reply, ‘Leading the Prayers is your right.’ Then Imam Mahdi (AS) would step forward and lead the congregation prayer and Christ would pray behind him. Then he would pay allegiance to him. When His Eminence, Jesus (AS) comes out he would see Dajjal (anti-Christ) taunting; he (Dajjal) would melt like lead.”

Saeed bin Jubair has narrated from Ibn Abbas that the Messenger of God (PBUH) said, “My Caliphs and successors are twelve persons, first of whom is my brother and the last my great grandson.” He was asked, “O God’s Messenger! Who is your brother?” He replied, “Ali bin Abi Talib (AS)” He was asked, “Who is your great grandson?” He replied, “Mahdi, who shall fill the earth with justice and equity like it would be fraught with injustice and oppression. By the One in Whose hands is my life! Even if a day remains for the earth, the Almighty God will prolong this day till my son, Mahdi reappears and Isa bin Maryam (Jesus son of Mary) descends to the earth and recites prayer behind His Eminence. The earth shall be illuminated from the east to the west.”

Abu Amama Bahili has related that the Messenger of God (PBUH) recited a sermon for us and spoke about the Dajjal and his mischief. Then he said, “And the Imam of the people is a righteous and worthy person, who would be His Eminence, the Mahdi. It would be told to His Eminence to lead the Morning Prayer and when he recites the Takbir (Allah o Akbar) and begins the prayer, Jesus son of Mary (AS) shall descend and when Imam Mahdi (ATF) sees him, he shall recognize him. He would slowly move behind till Jesus son of Mary (AS) becomes ahead of him. However Jesus (AS) would put his hand on his shoulder and say, you lead the prayer, as the establishment of prayer is yours. Then Jesus (AS) shall recite his prayers behind His Eminence.”

Muhiyyuddin Arabi says, “Know that His Eminence, Mahdi – May God, the High, hasten his reappearance – when he reappears, all Muslims shall be in a prosperous condition and people of God shall accept his invitation.

They shall help him and be his deputies as they would be responsible for important functions of his government. Jesus son of Mary (AS) shall descend to the white minaret on the east of Damascus while an angel shall be on his right and another on his left and he shall meet His Eminence, Imam Mahdi (AS).”

Numerous narrations prove the descent of His Eminence, Jesus Christ (AS) from the heavens and also mention that Jesus (AS) shall pay the oath of fealty at the hands of His Eminence, Imam Mahdi (ATF) and assist him in spreading the truth and justice.²⁶

Muslims’ eagerly waiting for the return of their savior Imam Mahdi (ATF) similarly to Christians who are waiting for the return of Prophet Jesus (AS)

From what we read of the glad tidings in the Qur'an and the traditions of the Holy Prophet (PBUH) and the infallible

Imams, the Imam of the Age (*Imam-e Zaman*) has special responsibilities, which other Imams did not have. *Imam-e Zaman* (ATF) will establish Universal Government. He will fill the earth with righteousness and justice. He will exploit the earth's treasures and natural resources. He will improve and develop the land, and in this way people's awareness and understanding will improve.

Therefore, don't the followers of His Eminence have a very particular duty? Shouldn't they endeavor to obtain the competence and merit of being His Eminence's special companions when he reappears by Divine Command?

Therefore, let us see what our duties are and how we should observe them. Undoubtedly, our first duty is to become acquainted with him.

Recognizing *Imam-e Zaman* is so important and essential that in the Holy Prophet (PBUH)'s traditions we read: "He who dies without recognizing the Imam of his time is like one who had died during the *jahiliyyah* (the pagan era before the advent of Islam)."

To die during the *jahiliyyah* means a death devoid of faith. And it is obvious that one who dies without recognizing the Imam of his age is counted in the group of the faithless.

In another tradition, Imam Muhammad Al-Baqir (AS) is quoted as having said on the same subject:

"One who dies without having (accepted) the Imam, it is as if he died in the *jahiliyyah*, and people are not exempted from recognizing their Imam."

Therefore, we must endeavor to recognize His Eminence (*Imam-e Zaman*) for the sake of Islam and our faith, and so that we may be reckoned among those who have gained salvation and among the faithful.

Another duty of the followers of Prophet Mohammad (PBUH) and his household during the major occultation, which the Holy Imam have alluded to, is the question of being ready for the Savior Hence, the first step for salvation is to recognize the Imam of the age; and the second step is to be prepared for the establishment of just Government by His Eminence.

One who is waiting (*muntazir*) and preparing himself for the appearance of the Imam must have the characteristics and merits of the companions of Imam al-Mahdi (AS), and should sacrifice in his way. For this reason, Imam as- Sadiq (AS) said: "One who waits for our commands is like a person who sacrifices his own blood in the way of God."

Yes, he who is really ready for the *Imamul-Asr* (the Imam of the Period) becomes like a martyr in the way of God.

In another tradition, the same Imam Sadiq (AS) told some of his followers about the person who is really waiting for *the Imam-e Zaman*, saying: "One who dies while expecting the Government of *al-Qa'im* is like one who is in the presence of *al-Qa'im* (Imam al-Mahdi (AS))."

After a pause he added:

"But he is like one who has been struck with a sword while accompanying him."

Then he insisted further by adding:

"Nay, by God! He is like one who has been martyred in the presence of the Messenger of God."

Are we reckoned among those who are expecting His Eminence? Are we at least waiting for the Divine Promise of the Authority of God (*Waliyyu 'llah*) in the same manner as we wait for the return of our loved ones from a journey?

In another tradition, Imam as-Sadiq (AS) narrated the virtues of the companions of Imam al-Mahdi (AS.) saying: "If one takes pleasure in being among the companions of *al-Qa'im*, then he must wait for him and must act with good behavior and modestly. If he dies before the appearance of *al-Qa'im*, then he will be rewarded like one who has followed him. Then act diligently, and await, that this effort and awaiting will give you delight, O' you who have found salvation."

So, one who is awaiting and has not ceased from good and worthy deeds should earnestly endeavor to be in an excellent and worthy position in such a way that God may shower His blessings on him.

So, we should pray to God that He may include us among those who are waiting for the Imam of the age, and that our acts and conduct may also symbolize the truth of our claim.

Firstly, we should acquaint ourselves with His Eminence, the Imam, and then we should guide others, his opponents and enemies.

We should gain the virtues of the companions of Imam al-Mahdi (AS), and should always be in the expectation of his appearance.

As the followers of Prophet Mohammad (PBUH) and his household, we must have a devout link with His Eminence (ATF) during the occultation. Their hearts and souls should be filled with love and affection for him.

Their thoughts should be devoted to his service and their desire should be to meet him.

Their prayers should be to ask for the blessing of God to be showered on His Eminence, and their supplication should be for salvation.

Their existence should be one welded and fused unit, and their life should blaze with love for him²⁷

DUA FARAJ

O' GOD, BLESS MUHAMMAD AND THE FAMILY OF MUHAMMAD.
O' GOD, BE FOR YOUR REPRESENTATIVE, THE HUJJAT (PROOF), SON OF AL-HASAN, YOUR BLESSINGS BE ON HIM AND HIS FOREFATHERS, IN THIS HOUR AND IN EVERY HOUR, A GUARDIAN, A PROTECTOR, A LEADER, A HELPER, A PROOF, AND AN EYE UNTIL YOU MAKE HIM LIVE ON THE EARTH, IN OBEDIENCE (TO YOU), AND CAUSE HIM TO LIVE IN IT FOR A LONG TIME. O' GOD, BLESS MUHAMMAD AND THE FAMILY OF MUHAMMAD.

Other Books from Mateen J. Charbonneau

Study and see how the Family of the Prophet (as) was treated after the martyrdom of our beloved Prophet (sawa). How the Prophet (sawa) was poisoned, How his beloved daughter Fatima (as) was crushed behind the door, whipped and made to miscarry her unborn son Muhsin (as) all while they were setting fire to her house while her children the masters of the youths of paradise Hassan (as) and Hussain (as) were inside. How they stole her land of Fadak and source of income as a way to put economic sanctions on them. How Imam Ali (as) was made to suffer under the rule of these oppressive rulers who stole his rights and then eventually killed him by a fatal blow of a sword while he was in prostration to his Lord. How they tortured and killed his followers, the Shia, by cutting out their tongues, burying them alive inside of walls, crucifying them, exiling them, cutting off their heads and the list goes on. How they poisoned Imam Hassan (as) then obstructed his body from being buried beside his Grandfather the Messenger of Allah (sawa). How they Brutally massacred Imam Hussain (as), his family, friends and even his 6 month old baby, who none had food or water for three consecutive days. How they imprisoned his women and children and made them march from Karbala to the prison of Damascus while whipping them and with all of the heads of their loved ones mounted on spears in the front of the army of these devils. How all of the Imam's to follow, except Imam Mahdi (atf), were all killed by poison.

Find in-depth narrations of these stories and more in the book *The Suffering of the Ahl ul Bayt (as) and their followers (shia) throughout History* by Mateen J. Charbonneau available at www.yasinpublications and www.mateenjc.com

The idea that prompted me to write this book *Mystery of the Shia* was due to the fact that so many new converts to Shia Islam would always ask me why we did things differently than other sects. They would be exposed to different things upon going to various mosques. They would ask me why people pray with their hands by their sides while others would fold their arms, why was the call to prayer different, what is that “stone” we prostrate on, etc.? I used to find myself explaining these things on a daily basis, so I decided to write these questions and answers down and share them with people who came to me. That was the first phase of this project. Later on I decided to add the *Usul-e-Deen* (roots of religion) and *Furu-e-Deen* (branches of religion) being that these differ from other schools of thought as well. After I looked at what I had put together I thought that this would be a very beneficial piece of information for new converts to Islam. This was designed to help them not only to learn why Shia believe and practice the way we do, but also to learn with clear proofs from the sources. I then proceeded to add a few other chapters to help give a good basic foundation for one to start in their quest for knowledge.

In total this work deals with a variety of topics including:

- *Usul-e-Deen*
- *Furu-e-Deen*
- The Word Shia and its Meaning
- The 30 rights of a Muslim
- Forbidden acts of a Muslim
- Some Important Dates and Things to Know
- Cleanliness in Islam
- *Wudhu*
- *Salat*

- *Ahadith* showing the importance of knowing the Ahl ul Bayt (as)
- Why we say *bismillah* aloud in *salat*
- Why we say *hayya ala khayril amal* in *adhan*
- Why we dont fold our hands in *salat*
- Why we *takbir* 3 times after *salat*
- Why we dont say *as-salatu khayrum min nawm* in our *fajr adhan*
- Why we say *taslim* once while looking straight instead of turning our head right and left
- Why we prostrate on *turbah*
- Why we say *aliyan waliyallah* in our *adhan* and *iqamah*

Find in-depth narrations of these stories and more in the book *Mystery of the Shia* by Mateen J. Charbonneau available at www.yasinpublications and www.mateenjc.com

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- ¹ Mishkat ul Anwar by Al Tabarsi Hadith#736
 - ² Please refer to my book "The Sufferings of the Ahl ul Bayt and their Followers (Shia) throughout History" by Mateen Joshua Charbonneau
 - ³ Nahj al-Balagha, sermon #53
 - ⁴ Quran 2:62
 - ⁵ Quran 5:69
 - ⁶ Quran 5:82-85
 - ⁷ Quran 57:27
 - ⁸ Quran 22:38-41
 - ⁹ Kamaaluddin wa Tamaamun Ni'ma (*Perfection of faith and completion of divine favor*) chapter 14 by *Shaykh as-Sadooq*
 - ¹⁰ A righteous ruler mentioned in the Quran 18:83
 - ¹¹ Kamaaluddin wa Tamaamun Ni'ma (*Perfection of faith and completion of divine favor*) chapter 16 by *Shaykh as-Sadooq*
 - ¹² Restatement of the History of Islam and Muslims by Sayed Ali Asgher Razwy
 - ¹³ Biharul '1-anwar, vo1.74
 - ¹⁴ Restatement of the History of Islam and Muslims by Sayed Ali Asgher Razwy
 - ¹⁵ Restatement of the History of Islam and Muslims by Sayed Ali Asgher Razwy
 - ¹⁶ Kitab Al-Irshad by Shaykh Al-Mufid
 - ¹⁷ Karbala and Beyond by Yasin Al-Jibouri
 - ¹⁸ Tears and Tributes by Zakir
 - ¹⁹ Nafasul Mahmoom by Sheikh Abbas Qummi
 - ²⁰ The Journey of Tears by Bashir Hassanali Rahim
 - ²¹ Tears and Tributes by Zakir
 - ²² Karbala and Beyond by Yasin Al-Jibouri
 - ²³ Tears and Tributes by Zakir
 - ²⁴ Karbala and Beyond by Yasin Al-Jibouri
 - ²⁵ Kamaaluddin wa Tamaamun Ni'ma (Volume 2) chapter 41 by Shaikh Al Saduq
 - ²⁶ THE LIFE OF IMAM AL-MAHDI By: Allama Baqir Sharif al-Qarashi
 - ²⁷ An Inquiry Concerning al-Mahdi Muhammad Baqir al-Sadr

“Know that people are of two types: They are either your brothers in religion or your equals in creation.” - Imam Ali (peace be upon him)



In researching Islamic history I have found in many cases that during the time of the Holy Prophet (pbuh) , and also during the times of the 12 imam's from his Holy household, some of the Christians stood up for the Ahl ul Bayt when they were being oppressed. It makes you wonder, why did these people stand up to defend the Prophet and his family when they belonged to a different religion?

In this humble attempt I have compiled some historical accounts of Muhammad and his Family's treatment towards Christians during their respected times. Also I have included historical accounts of Christians who protected the Holy Prophet and some who gladly laid down their lives for his Holy family. I hope this book will show the reader of how the true relationship between Islam and Christianity was and how it should be today. This is the Islam that was practiced by Muhammad and his Family, not the Islam that was hijacked by the corrupt rulers after our Prophet's martyrdom.

It is up to us as God fearing people to bridge the gaps that have been built between the two religions of Christianity and Islam and to treat each other kindly with the aim to please the one and only God that created us all.

