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Events that took place till the Farewell Hajj]

Part One:

Battle of Amr bin Mady Karb. Shaykh Mufeed and Shaykh Tabarsi have narrated that when the Holy Prophet (S) returned to Medina from the Battle of Tabuk, Amr bin Mady Karb came to the Prophet and the Holy Prophet (S) asked him to accept Islam so that the Almighty Allah may secure him from the harsh punishment of Judgment Day. He asked what the ‘harsh punishment’ is because there is nothing that terrifies me.

The Messenger of Allah (S) said: the terror of Judgment Day is not as you perceive. Indeed a sound would be uttered at which all the dead would return to life, and all the living die, except those whom the Almighty Allah wants to keep alive. And then a second sound would restore to life those who had died due to the first sound.

Then both classes will be formed in a single line. And the heavens at that awful signal would fall in pieces, the earth would be destroyed, the mountain crumble to atoms, and the flames of hell blaze forth in conceivable fury. No living thing will be such who is shattered by this phenomenon. Everyone would recall their sins and be involved in personal problems quite oblivious of the circumstances of other people.

Except one whom the Almighty Allah intends to keep calm and fearless. O Amr, what do you know about this phenomenon and where have you ever witnessed such a scene.” Amr asked: “What is that great news?” Amr became a Muslim along with those who had arrived with him and subsequently they returned to their community. By chance, Amr met Abi Ibn Asath Khathami, whom he brought to the Holy Prophet (S) and asked the Prophet to avenge the blood of his father.

But the Prophet said that he could not now be punished for an act committed in his former state of ignorance, since he has become a true believer. Hearing this Amr apostasied from Islam and returned from there. Then he eliminated a group from Bani Harith bin Kaab and then returned to his tribe. When Prophet was informed of this, he sent Ali (a.s.) as the chief of the migrants, to the Bani Zubayd tribe, and

sent Khalid bin Walid as the chief of Arabs and sent him to the Jofi tribe.

And emphasized the point that wherever they meet the forces of Amirul Momineen (a.s.) they must all subject themselves to Ali's command. Amirul Momineen (a.s.) set out and Khalid bin Saeed bin Aas was appointed as the vanguard. Khalid himself appointed Abu Musa as his vanguard. When Jofi tribe heard that Khalid bin Walid was approaching them, they split into two groups; one went to Yemen and another joined the Bani Zubayd clan.

When Amirul Momineen (a.s.) learnt of this development he wrote a communication to Khalid that he must immediately halt on the receipt of his letter but that transgressor did not obey the Prophet's command. So Amirul Momineen (a.s.) wrote to Khalid bin Walid to stop him on the way and wait for Ali (a.s.). Khalid bin Walid stopped him till Amirul Momineen (a.s.) reached there and scolded him for disobeying his commands.

They returned from there and reached to confront the Bani Zubayd tribe. When that clan saw His Eminence, Ali (a.s.), they said to Amr: O Abu Thawr, what will be your consequence when this Qarashi youth duels with you and demands taxes from you? Amr said: When he duels with me he will come to know how he collects the taxes from me. When the two armies came to confront each other, Amr came out to challenge.

When Amirul Momineen (a.s.) wanted to step forward to accept the challenge, Khalid bin Walid came to His Eminence, and said: May my parents be sacrificed on you, allow me to duel with him. Imam Ali (a.s.) said: "If you consider my obedience obligatory, you must stay where you are, so that I can eliminate him myself.

Saying this His Eminence, came to the field and called out like a lion in such a terrifying manner that Amr was shocked and he fled from there. Ali (a.s.) eliminated his brother and nephew and took as prisoner his wife named, Rukana binte Salama and many other women of his clan. Then Imam Ali (a.s.) returned with a large booty leaving Khalid bin Saeed to collect Zakat from Bani Zubayd tribe to give security to those of them who return from flight and accept Islam.

After issuing these directions Amirul Momineen (a.s.) returned to Medina. On the other hand, Amr bin Mady Karb also returned and asked permission to meet Khalid bin Saeed. Khalid permitted him. Amr came and again accepted Islam and pleaded that his wife and children be restored to him. Khalid returned them. Amr was standing at the door of Khalid bin Saeed waiting for permission to enter. He saw a camel lying there slaughtered. He gathered its legs together and slashed them with his sword called, Samsama. When Khalid returned his wife and children to him, Amr gave this sword to Khalid bin Saeed.

Ali, who had plundered them had appropriated from himself a maid. Since Khalid bin Walid was a deadly enemy of Imam Ali (a.s.) he sent Buraidah Aslami to the Messenger of Allah (S) with the complaint that Imam Ali (a.s.) has misappropriated booty and taken from Khums a maid for himself, and to say whatever else against Ali (a.s.). When Buraidah Aslami came to the Holy Prophet (S), Umar was present

there who asked about the outcome of the battle and the purpose of his visit.

He was told that he had come to complain about Ali (a.s.) and mentioned the matter related to the slave girl. Umar was elated at this and he ushered Buraidah inside so that the Holy Prophet (S) is sure to be angry with Ali (a.s.) since he was married to the Prophet's daughter. Buraidah entered into the Prophet and delivered Khalid's letter. The Prophet opened the letter and it was read out to him. As he noted the account of the 'misappropriation' of Imam Ali (a.s.), his fury intensified and his complexion altered.

Then Buraidah said: O Messenger of Allah (S), if people are allowed such discretion in booty, the share of Muslims would be destroyed. The Holy Prophet (S) said: Woe be on you, O Buraidah, have you become a hypocrite. You should remember that Ali is entitled to all that from booty as I am entitled. Ali Ibn Abi Talib (a.s.) is best for you from all the people and is better than all the people of my Ummah after me. O Buraidah keep away from Ali's enmity. If you have enmity with him, the Almighty Allah will have enmity with you.

Buraidah says that at time he was so embarrassed that he wished the earth would swallow him. He said: I seek refuge from the fury of Allah and from the fury of the Messenger of Allah (S). O Messenger of Allah (S) seek forgiveness on my behalf from the Almighty Allah. After this I would never harbor enmity to Ali (a.s.) and will not say anything except good with regard to him. So the Holy Prophet (S) prayed for his forgiveness and his sin was forgiven.

Part Two: Deputation of Amirul Momineen (a.s.) to Yemen

Shaykh Mufeed and Shaykh Tabarsi have narrated that the Messenger of Allah (S) now sent Khalid bin Walid to the people of Yemen in order to invite them to Islam; and a group of Muslims also accompanied him, in which Baraa bin Azib was also included. In spite of staying there for six months they could not convert a single person there. The Prophet now sent Ali to Yemen and asked him to send back Khalid with his army saying: "And if any of his companions wants to remain there with you, allow him."

Baraa bin Azib says that he remained behind with Amirul Momineen (a.s.). He says: When we reached the Yemenite borders and the people were informed of our arrival, they gathered there. Amirul Momineen (a.s.) prayed the Morning Prayer with us and standing before us addressed those people and after praise and glorification of the Almighty Allah read out Prophet Muhammad's letter to them, and in one day, the tribe of Hamadan became Muslims. Ali communicated this news to the Prophet, who was greatly rejoiced and fell in adoration and thanksgiving to God, and on rising said: "The mercy of God be on the tribe of Hamadan." The conversion of all Yemen followed that of this tribe.

Amr bin Shas complains about Amirul Momineen (a.s.)

Shaykh Tabarsi has narrated that the Holy Prophet (S) sent Ali to Yemen in order to call the people to Islam and collect religious taxes from him and teach the laws of Islam and what is lawful and what is

prohibited. He was also commissioned to collect tribute from Christians of Najran. Moreover, Shaykh Tabarsi and all Shia and Sunni tradition scholars like Bukhari and Muslim etc. have narrated from Amr bin Shas that he said that he was with a group of people in the company of Ali Ibn Abi Talib (a.s.).

Ali did something which we did not like and I was angry at him. When I came to Medina, I complained to the Prophet and some people who were with him. Again one day, I came to the Prophet when he was in the mosque. He looked me and I sat down with him. The Holy Prophet (S) said: O Amr bin Shas you have hurt me. I said: Surely we belong to Allah and to Him we shall return. I seek Allah's refuge from the fact that I should hurt the Messenger of Allah (S). The Prophet said: One who hurts Ali has hurt me.

Kulaini has narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) said: The Messenger of Allah (S) sent me to Yemen and told me not to fight anyone before inviting him to Islam. By Allah, if Allah guides a single person through you, it would be better for him than the possession of all the things in the world, and you are the heir of one who has no heir. Even if people make allegations against you.

It is mentioned in *Basairud Darajat* that Amirul Momineen (a.s.) said: The Messenger of Allah (S) summoned me and sent me to Yemen so that I may guide them. I said that they were in large numbers and I was a young man. The Holy Prophet (S) said that when I reached the mountain pass of Afiq, I should say aloud: O trees, rocks and lands, the Holy Prophet (S) have conveyed his salutations to you. So when I reached Yemen, I found the people ready to attack me. I called out aloud as the Prophet had advised. All those addressed by me responded by trembling and said in a united voice: Peace be upon the Holy Prophet (S) and upon you, O Amirul Momineen (a.s.)! The Yemenites were terrified at the miracle and they received him with great respect and embraced Islam. So I conveyed the message of Islam to them and returned from there.

The Prophet prays for Imam Ali (a.s.)

Shaykh Tabarsi has narrated from Amirul Momineen (a.s.) through a reliable chain of narrators that he said: When the Messenger of Allah (S) ordered me to go to Yemen, I declined saying I was young and did not know how to judge. The Prophet passed his hand over my chest saying, "O Allah, guide his heart and make his tongue speak the truth. By the one in whose hand is my life, after that I never had any doubt in any judgment that I pronounced.

Complaint against a judgment of Ali (a.s.)

Qutub Rawandi has narrated through authentic chains of narrators that when Amirul Momineen (a.s.) went to Yemen, it so happened that a horse ran away from its owner and trampled a man to death. His heirs caught hold of the owner and brought him to Amirul Momineen (a.s.) demanding revenge. The horse owners said that the horse had run away and it was no fault of his. Imam Ali (a.s.) did not make him liable for blood money.

Heirs of deceased came to the Holy Prophet (S) and complained that Imam Ali (a.s.) has not given the right decision. The Holy Prophet (S) said that Ali Ibn Abi Talib (a.s.) is never unjust and after me he is the Imam and guide. His decision is right and his statement is correct, his judgment is not rejected by anyone except a disbeliever and only the believer is satisfied with his decision. When the people of Yemen heard this they said: We are satisfied with the judgment of Amirul Momineen (a.s.). The Prophet said: This statement of yours will serve as your repentance to what you claimed previously.

Obedient Horses

Kulaini has narrated through reliable chains of narrators from Imam Ali Reza (a.s.) that when Amirul Momineen (a.s.) returned from Yemen, he brought as gift for the Messenger of Allah (S) four horses. The Holy Prophet (S) asked him to explain the qualities of those horses. Imam Ali (a.s.) said that they were of different colors. The Prophet asked if there was one with some white? He replied: Yes, there is a red horse with some white on it.

So the Holy Prophet (S) told that it should be kept aside for him. Two horses are pure red and also have whiteness. The Messenger of Allah (S) said that they should be given to Imam Hasan (a.s.) and Imam Husain (a.s.). Imam Ali (a.s.) said that one was black. The Prophet said that he should be sold and the cash obtained through it must be used for his household expenses, since the auspiciousness of the horses is in the whiteness on its mane and legs.

Part three: Arrival of Arab delegations and events that occurred till the Farewell Hajj

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that in the ninth year of the Hijrat, the Arab chiefs and tribes came to the Prophet and accepted Islam. It is said that in this year, envoys of the chiefs of Himyar, came to the Messenger of Allah (S) with letters of those princes in which they mentioned their acceptance of Islam.

These letters were brought by Harith bin Kalal and Naeem bin Kalal. Other groups had also arrived. It is likewise said that in that year an unchaste woman was stoned to death, by order of the Prophet, as she had confessed committing adultery four times over.

That year the Holy Prophet (S) had effected curse between Awaimar bin Harith and his wife, as stated by Shaykh Tabarsi narrating from Ibn Abbas that when the verse of penalty for obscenity was revealed, Asim bin Adi asked, "O Messenger of Allah (S), if one of us sees a man with his wife and mentions it in public, will he receive eighty stripes, and if he goes to bring four witnesses, will not the guilty man run away?"

The Prophet replied, "The verse is thus communicated.¹ Asim returned, but on his way home met Halal bin Umayyah, who was reciting the verse of "We belong to Allah..." Asim asked him why he was reciting

the verse of return. Halal swore he had found Shareek bin Simha in bed with his wife. Asim returned with Halal to the Holy Prophet (S), who, after hearing the story, summoned Halal's wife and stated the charge made against her.

The woman replied that Shareek sometimes came to their house to learn the Qur'an from them, and that her husband often left them together, and she did not know if he were excited by jealousy or by inability to provide for her, to charge her falsely with so heinous a crime.

The Most High now sent down verse of cursing². Accordingly the Prophet divorced Halal and his wife, and declared that the unborn child belonged to its mother and had no father, and that the woman should not be accused of adultery. He then said if the child should possess certain characteristics, they would pronounce it was the husband's child, but if it had certain other marks the child must be someone else's. When the child was born he resembled that other man.

Among other events of this year, King Negus expired in the month of Rajab, and the Prophet performed prayers for him the same day at Medina as was previously mentioned. A light was constantly seen in his tomb. Umm Kulthum, a girl the Prophet had brought up, died in the month of Shaban, the same year. The same year Abdullah bin Salool, the hypocrite, departed for Hell.

It is mentioned that in the tenth year of the Hijrat, the group of Salaman came to the Prophet and the tribe of Ajarib also joined the farewell pilgrimage. The same year Azud tribe, under the leadership of Zard bin Abdullah also joined up.

The chiefs of Ghasan, Amir, and the tribe of Bani Zubayd including Amr bin Mady Karb, with group of Abdul Qays and chiefs of Kinda, including Ashath bin Qays this year embraced Islam, as did likewise the chiefs of the Bani Hanifah, in which tribe was Musaylima, the liar, who on returning to his own region apostated and claimed to be a Prophet. The tribe of Bahila became Muslims, including Jarid bin Abdullah Bajali.

He had arrived with 150 persons of his community. That same year, Sayyid Aqib had come with Christians of Najran and agreed to pay the tribute. That same year people of the tribe of Abas and tribe Khawlan had arrived to embrace Islam. That same year people of the tribe of Amir bin Saasa had come to the Prophet, including Amir bin Tufayl and Arbud Qays.

Shaykh Tabarsi has narrated that Amir said to Arbud: I will engage the Prophet in conversation and when his attention is diverted thus, you slay him with the sword. So Amir began to converse with the Prophet: I want you to become friends with me. The Prophet said: I will not befriend you till you don't accept Islam.

Amir repeated his request twice and the Prophet replied in the similar manner. Thus when the Prophet did not accept his request, Amir flared up saying: By God, I will fill up Medina with soldiers and fight a battle with you. According to another version, he asked what he stands to gain if he accepted Islam?

The Holy Prophet (S) said: You will have the same rights and duties as other Muslims have.

He said: You must appoint me as your successor. The Messenger of Allah (S) said: It is not something that I can decide, it is decided by the Almighty Allah. He bestows it to anyone He likes. So that man asked: So what should I do? The Messenger of Allah (S) said: Take up the reins and fight Jihad for the Almighty Allah. He said: It is in my hands, why I should need your permission? So he returned from there.

When he turned away, the Prophet prayed to the Almighty to keep him safe from his mischief. When the two of them came out, Amir asked Arbud why he had not carried out the instructions? He said: By Allah, whenever I wanted to attack him, I found you obstructing my hand. Would you have liked me to kill you also? On his way back, Amir was struck with divine chastisement of plague and he halted at the house of a lady of Bani Salool.

When death approached him he asked if he had a tumor like the ostrich and that he was dying at a woman of Bani Salool whereas their presence in that tribe was a matter of shame. He died in that condition and Arbud bin Qays buried him and returned home with his men. On the way the Almighty Allah hit him with a bolt of lightning as a result of which he died with his camel. And it is mentioned in the book of Aban bin Uthman that Amir and Arbud had come to the Holy Prophet (S) after the Battle of Bani Nuzayr.

Shaykh Tabarsi has narrated that Urwah bin Masood Thaqafi came to the Holy Prophet (S) and embraced Islam and requested the Prophet's permission to return to his people. His Eminence, said that he was afraid that his people might kill him. He said: O Messenger of Allah (S), when they see me sleeping they do not awaken me.

So the Prophet said farewell to him. He reached Taif and invited the people to Islam. He also propagated nice things but the people condemned and abused him. The following day he stood on his attic to pray and people heard him recite the Azan and testimonies of faith. An accursed man of the tribe shot him with an arrow killing him, and thus the miracle of the Holy Prophet (S) became obvious. After he died, ten nobles of that tribe came to the Holy Prophet (S) with the message of the tribe and embraced Islam.

The Holy Prophet (S) accorded welcome to them and presented them with gifts and appointed Uthman bin Abil Aas bin Bashir, who knew some chapters of Qur'an by heart as their leader. Thus when the people Thaqif tribe embraced Islam, all the chiefs of Arab tribes, and delegations came to the Prophet one by one, who were accompanied by Aqra bin Habis, Zirqan bin Bud, Qays bin Asim, Uyyana bin Hasan Farari and Amr bin Hatam. The Messenger of Allah (S) welcomed them cordially.

It is mentioned that the Messenger of Allah (S) sent his agents to collect Zakat from the people of various regions in that same year. It is also narrated that in that same year, verses were revealed approving the testimony of People of Book with regard to bequests. Thus it is narrated by Ali Ibn Ibrahim

that Ibn Teedi and Ibn Mariya were two Christian men, and there was Muslim named Tamim Darami. The latter traveled with these two with the following goods: A bag, a mirror etched with gold and a necklace, so that he may sell them.

When they reached near Medina, Tamim fell ill and was about to die. He entrusted his belongings to the two Christian companions and asked them to convey them to the heirs. When they reached Medina, they conveyed those things to the heirs of Tamim but they retained the mirror and the necklace with them. Tamim's heirs asked them if Tamim had been ill for long that so much was spent in his treatment?

They said that it was not so, and that he had died only after a few days of illness. They asked if his belongings were stolen but they replied in the negative. They asked if he had made loss in trade? The reply was again negative. So the heirs of Tamim said: We did not find the mirror of gold and the necklace among the belongings of Tamim. They said that they have passed on to them whatever was entrusted to them by Tamim. Tamim's heirs brought the two of them to the Holy Prophet (S) and claimed from them that they had cheated them.

The Holy Prophet (S) according to the prevalent Islamic practice made them swear, after which they went away. After some days the mirror and the necklace was found in their possession. This information was conveyed to the Messenger of Allah (S), so he waited from divine instructions about it. The Almighty Allah revealed the following verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا
عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ
الْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ آرَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا
وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ

“O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are traveling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners.”³

The Messenger of Allah (S) summoned the heirs of Tamim and the two men and made them swear as mentioned in the verse. When they swore, the mirror and the necklace was taken from them and restored to Tamim's heirs. Such details are mentioned in books of jurisprudence and are well known among the scholars.

1. And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors...

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ

2. And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones. And the fifth (time) that the curse of Allah be on him if he is one of the liars. And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars; And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

3. Surah Maidah 5: 106

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