Peace treaty in Mobahelah

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Abstract: what we are going to read is the last part of the story of Mobahelah which is a true story; an event which happened at the life time of Prophet of Islam, and there is a verse in Quran regarding this event.

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Ali is the prophet's soul. Ali (a.s.) and Muhammad (a.s.) are equal. Therefore, it makes no difference whether Ali (a.s.) wrote the peace treaty or Muhammad (a.s.) wrote it. Prophet wanted to indicate this important fact. Therefore, he commanded Ali (a.s.) to outline the content of the peace treaty.

For his own assurance, Ali (a.s.) asked:

May my father sacrifice in your way, according to what should I write the peace treaty?

The holy prophet said: O' Abul-Hassan compromise with them according to the way which you consider the best.

Ali (a.s.) is the symbol of the prophet's mercy and another manifestation of the prophet's justice. Because of this, when he went to Christian, he outlined the content justly. The content is as the following:

- The prophet has become dominant to Najranian possession concerning gold, silver, agricultural yields, slaves and even goods and their dishes, but the prophet's greatness and bounty will apply to Najranian. From all of their incomes and wealth they have to pay two thousand sets of cloths annually. A thousand sets of cloths in Moharram month and a thousand in Rajab month.

- The price of each set of cloths should be equal to forty Dirham (silver coin).

- If the price of one set of cloths is more than forty Dirham, it will be deduced from tax. And if the price of one set of cloths is less than forty Dirham, it will be calculated in tax. In this way, all payments would be equal to what it should be. Not less or more than what it should be.

- Najranian can pay horses, camels, shielding or other goods instead of that fixed tax, but the price should be equal to it.

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- Najranian should pay the prophet's messenger's expenses. It would not be more than a month.

- If a war breaks out between Muslims and Yamani people, Najranian will be responsible to lend Muslim army thirty shielding, thirty spears, thirty camels and thirty horses. Muslims should return these borrowings undamaged. If any damage happens to them, Muslims should compensate the loss.

- All Najranian lands and its surroundings are under the custody of Muhammad (a.s.). It means they are immune. This immunity is for all Najranian, absent or present, kings or corpsman.

- Najranian church will remain.

- No crosses will be broken.

- There will be no change in any Najranian's salary.

- Their religious belief will not be attacked.

- No hierarch will be dismissed.

- No monk will be dismissed from his monastery.

- And no land in Christian's custody will be seized.

According to this rule, all belongings of churches and monasteries will remain for priests and monks.

- If anyone had been killed in their era, Najranians would not be chastised for that.

- Prophet and Muslims promised not to force Najranian to change their religion.

- If a war breaks out between Muslims and others, Najranian Christian would not be obliged to prepare army for helping Muslims.

- Muslims' army will not enter Najranian's land.

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- If a Muslim claims harm from a Najranian, the claim will be judged justly. Nor the Muslim neither should the Najranian be oppressed. All oppressor and oppressed people should be judged at court.

- If a Najranian commits a crime, he would be punished (not anybody instead of him).

- Prophet promised not taking any other tax from them (just he will take the mentioned tax.)

- Najranian do not have right to make unlawful profit. If they do such a thing in future, the content of this peace treaty will be canceled.

- God and prophet promised being responsible for this peace treaty until arrival of God's command (God's command may mean appearance of Imam Mahdi or Doom's day).

- As long as Najranians observe these rules, there would be no oppressive assignment for them.[1]

This peace treaty was written in two copies; one copy remained with the prophet and one with the Christian Najranian.

At the end of the peace treaty, some of newly Muslims' names were written as witnesses.

Aagheb and Aalijenab acknowledged what had been written.

Prophet told them:

I accepted this peace treaty. Now, let me inform you that if you had done Mobahelah with me and my dear companions, God would make a fire whose flames would embrace all other Christians in the twinkling of an eye and descend it to your this very land.

[1] Bihar Al-Anwar 21:324

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After the event when prophet and his family came to the mosque, Gabriel descended to the prophet and told him:

"O' Muhammad indeed, God salutes you and states:

"We caused the earth to swallow him, together with his dwelling, and there was no host to help him, other than Allah; and he was not amongst the victorious." *(the holy Quran, 28:81)*

O' Ahmed, I swear to my honor and glory if you did Mobahelah with all creatures, the sky would fall, mountains would reverse, and the earth would swallow its dwellers. And the earth would not remain firm unless I want.

After hearing these pleasant words, the prophet prostrated and put his cheeks on soil in order to thank God and he raised his hands toward sky and for three times he said:

Thank God who gives us His blessings.

Audiences asked the reason for his happiness and the prostrate. He answered: thank God who examined me by holding my family dear.

Then, he explained to people the event of decadence of Gabriel and his special message which he brought for the prophet from God.[1]

Mobahelah can not be forgotten

Seeing what the prophet said and did, all audiences understood that Mobahelah is one of the most important historical events of the Quran. And it took place in order to show the high position of the Ahlul bayt.

Wise believers and aware Muslims went further:

[1] Bihar Al-Anwar (21): 324.

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According to some parts of the treaty, it was apparent that the prophet gently did something to turn Mobahelah into an ineradicable symbol.

Therefore, Mobahelah is not just an important historical event:

Mobahelah is an immortal divine message which shows the greatness of the prophet's family.

Mobahelah is the manifestation of a great and fruitful belief in reminding the great position of Ali.

Mobahelah is a proof of the splendid creation of God's masterpiece – Hazrat Fatemah.

Mobahelah is the reminder of the high position of the two sweet-smelling flowers of the creation –Hassan and Husain.

Mobahelah is a cheerful memory, which Muslims should not forget.

Mobahelah is the symbol of the prophet's family greatness in war with the astray Christians.

Mobahelah explains the defeat of the Christian Najranian fanatic.

Mobahelah is the first symbol of Christians' mental and cultural defeat in front of Muslims.

Mobahelah is a pointed arrow that goes to the heart of the discord.

Mobahelah is a technique which separates Islam and deniers who deny clear reasons of the religion.

Yes, Mobahelah event should be eternal; the remembrance of the Mobahelah should be immortal.[1]

[1]- Ighbal –Al- Aamal: 514

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One way in which we understand that Mobahelah is ineradicable is the emphasis which is put on Christians' settlement in their very land. Because Christian promised to pay the special tax to Muslims twice a year, everyone remembers Mobahelah twice in each year.

It became apparent that memory of the Mobahelah should be immortal; on the other hand enemies of the God's religion tried to make the memory of the Mobahelah forgettable.

Fighting with Mobahelah goes back to fighting with Ali and his family. Let us talk about the history of hostility with Ali and his family:

When in the first public invitation, the Prophet announced that Ali is his life and he is his successor, Pagans knew that these two would help each other to spread God's religion.

They knew that for fighting Muhammad they should fight Ali.

They knew that if they degrade Ali, Muhammad would be degraded.

This hostility became deeper when many of great ones and commanders of them (obstinate Jews or spiteful pagans) were killed by Ali.

Yes, Ali was the person who:

- did not pay attention to reproach of any blamer.
- for God's satisfaction made the Ghoraishish aristocrats degraded.
- degraded their heroes and Arab's wild wolves (cruel oppressors).

The Prophet knew this fact perfectly. Therefore, in different situations he told about Ali, his priority in Islam, his bravery in battles, his status towards God and the prophet.

When Ali had become the son-in-law of the prophet and God bestowed them with Hassan and Husain, a great foundation had been established That blessed foundation, obtained a great name:

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"The prophet's family"

Talking about the great position of the Prophet's family needs suitable time. Here we just talk about a mysterious adventure which is hidden in darkness of discord. In this way, we can get familiar with great position of the prophet's family:

Once Amir –Al- Momenin (Ali A.s) among some of his family and followers stated a sermon in which he told about the riot which will happen after the death of the Prophet. He told about bad behavior of Omar:

One day I saw him (Omar). When he saw me, he said: the similarity of the prophet among his family is like a palm tree which grows in garbage.

He was talking ironically. He wanted to say that in contrary to the Prophet's recommendation about ineradictability of remembrance of his family, with the prophet's death his family would be destroyed and vanished. He, his friends and his collaborator did not want to see any ineffaceable name and remembrance of the prophet's family.

The Prophet was informed about what he said. He became very angry and went out of his home. He went to the mosque and ascended the pulpit. When Ansar saw him angry, they went out and returned in war dresses. It meant that we are ready for your commands!

Whenever hypocrites saw these scenes, they became horrified and they waited to find another time to beat the holy Islam.

The Prophet said angrily:

Why some people nag at me because of my family?

Those have heard my speech about their (the prophet's family) greatness;

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They knew that God had given them the superiority.

They knew that the God has descended a Quran verse in explanation of their greatness and purified them.

At that time the Prophet addressed present Muslims at the mosque:

Undoubtedly you heard what I have said about the best person of my family:

You heard that I have said to what good things God had specialized him.

You heard that I have said God honored him because of his priority in Islam.

I have told that one of the reasons of his being honored is his obedience to the God's rules.

I informed you about his position because of his kinship and closeness to me.

I have told that his position to me is like Haroon's position to Mousses.

With all of this information, do you believe that I am like a palm tree which grew in garbage?!

Then, the Prophet explained the reasons of his and his family greatness and he reminded Ali's virtues for another time.[1]

Acknowledgment of the importance of the Mobahelah

Scholars of traditions narrate a famous tradition which its introduction should be taken into consideration. Introduction of the tradition is that Moaviyah asked Saad –ben- Vaghas, to curse Ali. Saad

[1] Bihar Al-Anwar 30: 308.

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refused to do it. Moaviyah asked the reason of this refusal. The reason of this question is that Moaviyah knew that Saad was not Ali's friend and did not join him. Saad answered:

I have heard three virtues about Ali (A.S) from the Prophet. If any of these three points were told about me, I would be grateful more than I would become happy after receiving an expensive red hair camels. They are:

- When Muslims were going to Tabook battle, the Prophet told Ali to control Medina instead of him. Ali (A.S) said: do you want me to stay in the city with women and children? He answered, yes, your position to me is just like Haroon's position to Moses except after me no other prophet will come.

- In the middle of the Kheibar battle when armies were fighting, the prophet said: tomorrow, I will give the flag of the war to a man whom God and his Prophet like him and he also likes God and his Prophet. We all wished to be that man whom the Prophet mentioned. Tomorrow of that day the Prophet said, tell Ali come to me. Having a sore eye, Ali came. The Prophet rubbed Ali's painful eye with his own saliva. Immediately, his eye was healed and he went and conquered Kheibar.

- Finally, in Mobahelah, when God commanded Prophet to perform Mobahelah, he called Ali, Fatemah, Hassan and Husain and then said: O' God! These are my family.

This tradition was narrated by great narrators like:

Ahmad –Ben- Hanbal[1], Muslem –Ben- Hajjaj Neishabury[1], Muhammad Termazy[2], Abu Abd –Al- Rahman Nesaee[3], Muhammad –Ben- Abdullah (Hakem Neishaboori[4] And Abulfazl Beihaghi.[5]

[1]- Mosnad Ahmad Hanbal 1:185.

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There is an interesting and surprising story which worth reading:

Aamer –ben- Sharahil known as Sha'bi, who was a scholar and a jurisprudent of Omavi era, narrated this story:

I was in Vaset.[6] It was Eidul Azha. It was the time of prayer of the Eid. Hajjaj prayed with people and delivered an eloquent lecture. When his lecture was finished, his messenger came to me and said that Hajjaj wanted to see you. I went to him and I saw that he was half-standing. When he saw me, he said: O' Shabi today is Eidul Azha, I want to sacrifice an Iraqi man. I want you to hear him and know that my decision about him is right. I understood that Hajjaj has decided to kill another shia of Ali (A.S). I wanted to prevent him from this action, therefore, fearfully and with a pitiful tune, I told him: O' king! Do not you want to sacrifice something else than human being and follow the Prophet's way in sacrificing and kill him in another day? Hajjaj said O'Shabi, undoubtedly when you hear him, his lies about God and his Prophet, you will approve my decision. In that holy day I could not stand seeing a murder of a human, therefore I said: could you please let me go and not see this ritual?

He said: no, you have to see the ritual of decapitation of that man.

Then he commanded to spread a leather mat and bring the executioner. And then he commanded: bring that old man. When they brought him I sighed. My God! What was I seeing? He was Yahya –son of Ya'mor- not only me, but also many scholars of Mecca, Medina, Iraq and Sham knew him. He came from Basra and Muslims specially shia came to him in order to ask their religious questions and the interpretation of

[1]- Sahih Moslem 7:121.
[2]-Sonan Termazy 4:293.
[3]- Sonan Nesaee 5:108.
[4]- al- Mostadrak Ala –al- Sahihein 3:150.
[5]- Sonan Beihaghi 7:63.
[6] - a land between Basrah and Koofah.

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Quran. I became very sad and said to myself: what did Yahya say that is resulted in such a decision of Hajjaj?

Hajjaj harshly asked him: do you think that you are the leader of Iraq?

Yahya said: I am a jurisprudent of Iraq.

For another time Hajjaj asked: according to which religious jurisprudence and knowledge you think that Hassan and Husain are of the Prophet's offspring?

Yahya calmly answered: this belief is not just a thought; it is what I indeed believe.

Hajjaj was surprised when he saw his bravery and self-confidence and he asked: according to which truth you have this belief?

Yahya said according to glorious God's book!

At this time, Hajjaj turned to me and said: did you see what he said? Indeed, I have not heard such words until now. Do you know any verse of the God's book that says Hassan and Husain are of the prophet's offspring?

I was thinking, but I did not find anything in Quran about what Yahya said. Hajjaj also was thinking. He said: perhaps you may say this verse: ***"those who dispute with you concerning him after the knowledge has come to you, say: 'come, let us gather our sons and your sons, our womenfolk and your womenfolk, ourselves and yourselves. then let us humbly pray, so lay the curse of Allah upon the ones who lie." (3:61)*** Perhaps you want to say that because the Prophet came to Mobahelah with Ali, Fatemah, Hassan and Husain, the interpretation of offspring are Hassan and Husain.

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When I heard these words from him, I became very happy. I told myself that Hajjaj knew Quran by heart and this verse proved this claim, so Yahya will be freed. Contrary to my and Hajjaj's expectation, Yahya said that I swear by God that this verse is a clear reason for this matter, but it is not what I wanted to use as the proof of my claim.

These words made Hajjaj sad and his face turned yellow. For a while, he lowered his eyes and then turned to Yahya and said: if you prove your claim with a verse other than this one, I will give you ten thousand gold coins; otherwise, I will kill you!

Yahya said: very well, I agree.

Hearing what Yahya said, I became very sad. And I told myself that why did he say such idiot words? If he approved Hajjaj, he would set free.

Foolishly and unknowingly, Hajjaj was showing the freedom way to Yahya, so, why did not brave Yahya accept?

Undoubtedly, after Yahya put Hajjaj down even if he could give reasonable proof, he would not be free.

Indeed Yahya wanted to make Hajjaj understand that he knew many things that Hajjaj did not know. Because Hajjaj assumed himself as a person who knew Quran completely, Yahya wanted to tell him that you did not know anything of Quran!

Anyway, Yahya told Hajjaj that in Quran God states: "***and of his offspring are Davood and solaiman***" to whom this "his" refer? Hajjaj answered that he is Abraham. Yahya said: so, Davood and Solaiman are of Abraham's offspring. Aren't they? Hajjaj said: yes.

Yahya asked : according to the rest of this verse who are the other people that are Abraham's offspring? Hajjaj recited the continuation of the verse: " ***and Jacob and Josaph and Moses and Haroon, we award the beneficent like this.***"

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For the second time Yahya asked: who are other people that are of Abraham's offspring? Hajjaj recited the next verse: " ***And Zakaria and Yahya and Jesus .”*** immediately Yahya asked: how can you say that Jesus is of Abraham's offspring whereas he did not have any father?!

Not knowing how his words (which were right) will disgrace him, Hajjaj answered immediately: we assume Jesus as Abraham's offspring because of Marry.

Immediately Yahya asked: very well, Mary is closer to Abraham or Fatemah is closer to Muhammad?! And (likewise) Jesus is closer to Abraham or Hassan and Husain are closer to the Prophet?!

It was as if Hajjaj has swallowed a stone Hajjaj said: God may make him ugly, set him free and give him ten thousand gold coins; may God does not put blessings in these coins.

Then he turned to me and said: you offered us not to kill anyone in this holy day (which was a great offer), but I did not listen. Then he ordered to sacrifice a camel. He stood up and commanded to bring food. He started eating and we started eating with him. Until the time of departure he did not say any word. After that, he was always quiet and angry with Yahya.[1]

[1] Bihar Al-Anwar 10:147, 25: 243.

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