



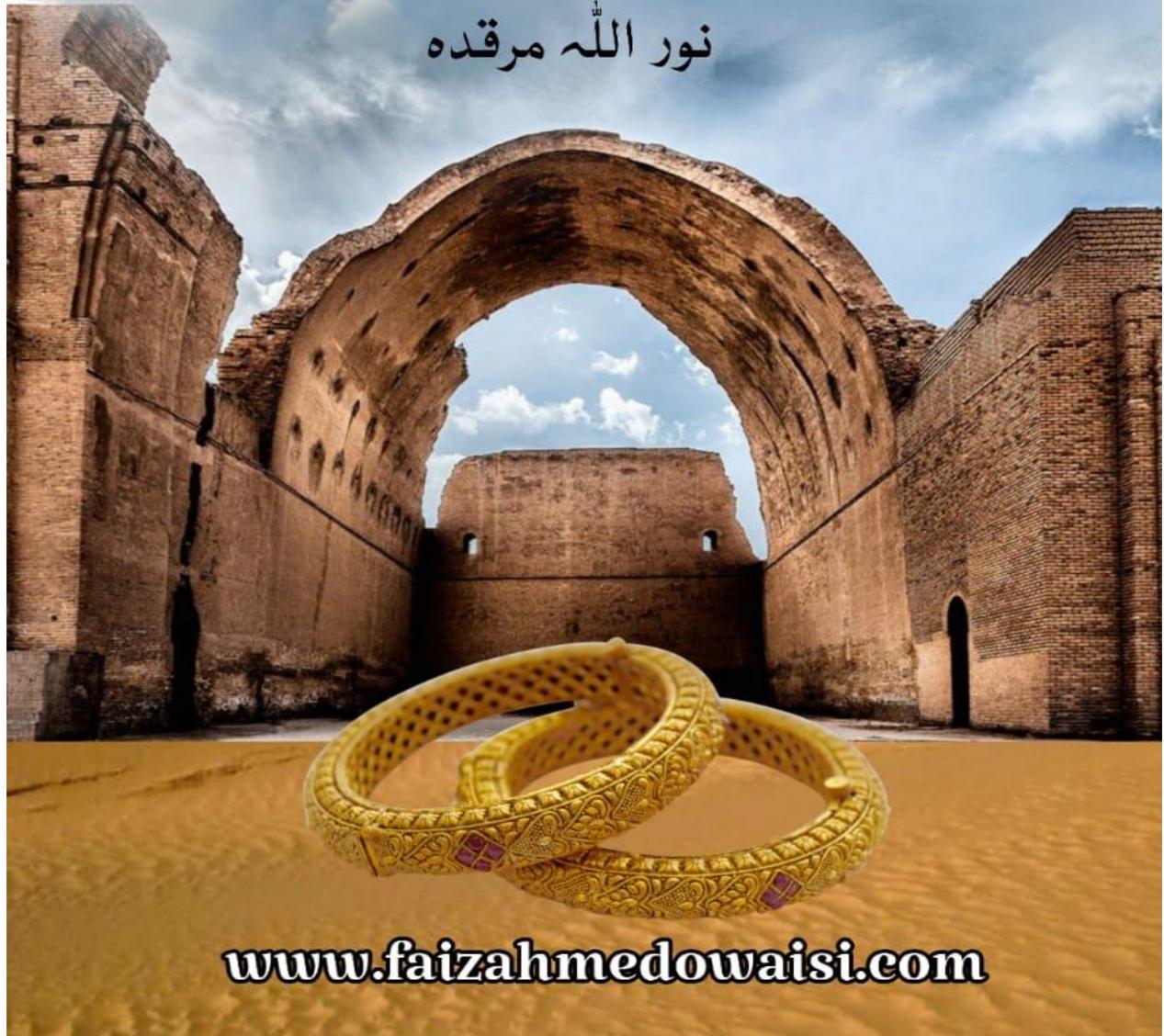
BANGLES OF KISRA

BY

Hazrat Allama Mufti

Fayd Ahmad Al Uwaysi Al Radavi

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

BANGLES OF KISRA

by

Hazrat Allama **Mufti FAYD AHMAD AL UWAYSI AL RADAVI** رحمة الله تعالى عليه

Translated by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

This article has been published as a booklet in “Nishan-e-Qudrat”. Once again I am naming this Moa’jizah (Miracle from a Prophet) as “Kisra Kay Kangan” (Bangles of Kisra).

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
وَصَلَّى اللَّهُ تَعَالَى عَلَى حَبِيبِهِ الْكَرِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Beggar of Madinah

Abis Swaleh Muhammad Fayd Ahmad Al Uwaysi Al Radavi غفرله

13 Shaban 1391H

Bahawalpur, Pakistan

PREFACE

The news of Uqba Agreement done in a mountain far from Makkah spread like wildfire as the day appeared. The person who told about this news to Quraysh had come towards the mountain for some work and had heard it all. He not only informed Quraysh about this matter but also convinced the people of Yathrab to break the agreement done with Muhammad ﷺ. Some of the Quraysh People came to the residence of Khazarjis and reproached them. Non-Muslim Khazarjis assured them swearing that they had no idea about the agreement. After further investigation, Khazarjis got sure that the news about agreement was true. They decided to chase Ahl-e-yathrab (People of yathrab) but they could only get Hazrat Sa'ad ibn Ibadah رَضِيَ اللهُ تَعَالَى عَنْهُ and tortured him so much that Jubayr ibn Mut'im and Harith ibn Ummayya had to take him in their custody. Quraysh were totally against this agreement of Ahl-e-Yathrab. From the beginning of Nabuwat (Prophethood) till this agreement, 13 years had passed and Ahl-e-Makkah (People of Makkah) had known that the prophet ﷺ was blessed with will of Allah and Ghaibi (Unseen) support and He ﷺ is blessed persistent and does not even care for His life for getting His goal. They got assure after being captive in She'eb e Abi Talib for two years that they will defeat Muslims and the follower of the Holy Prophet ﷺ will also not expand in numbers. However, this agreement destroyed their dreams and then Quraysh got worried that Muslims would vanquish them and lest Muslims should oppose their idols fearlessly and freely. They were thinking if they did not stop this revolution, which they could see in the very beginning, they would have to face the problem.

The Quraysh were intending to defeat the Holy Prophet ﷺ but He ﷺ was confident that Allah had opened for him the way of prosperity of the righteous religion and its spread; however, he knew that whenever the war began, it was going to be devastating. It would finally decide about the fate of either opponents. It was obvious that the people on the right path were surely going to win.

After the agreement of Aqabah, The Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ permitted Muslims to migrate to Madinah individually whenever they felt convenient so that the Quraysh's attention was not drawn on this matter and they would not make trouble about it. Eventually, the command of the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ started getting followed. On the other hand, the Quraysh came to know about that and they would catch Muslims on the way, bring them and torture them but it all went vain. They were now afraid that the civil war would be in Makkah and they were even unaware that the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would stay in Makkah or migrate to Madinah. During the migration of Habshah (Abyssinia =Ethiopia), Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had stayed in Makkah and nobody could know His intention.

Once Hazrat Abu Bakr Siddique رَضِيَ اللهُ تَعَالَى عَنْهُ sought the permission of migration from the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him not to hasten as Allah could send a partner for his journey. The Quraysh already had an idea about the expected migration of Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. There in Madinah, Muslims were increasing day by day. The Quraysh were afraid if the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to Madinah, the circumstances would be out of control. It was possible that the people of Madinah would attack on Makkah, seize their way of trade and captivate the people of Makkah and starve them to death like the way they had captivated Muslims. They were afraid if the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was stopped, the people of Madinah would attach Makkah to help their Prophet. They thought نَعُوذُ بِاللَّهِ it was therefore better to murder the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Considering this matter, the Quraysh were quite confused that they even could not agree on one point. A congregation was held after suggestions at Dar-ul-Nadwa. Someone suggested in that meeting that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ should be imprisoned with hardship until his gets Old but no one agreed to this suggestion. Someone suggested that the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ should be banished but it was rejected saying that in this way the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will migrate to Makkah and then will attack on Makkah teaming

with the people of Madinah. Finally, after a lot of discussion it was decided that one young person from every tribe gather and attack altogether and at once murder Him صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In this way, the blood of the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be on every one's hand and Bani Abd Manaf that was not enough strong to fight all tribes at a time will agree to compromise the blood of the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Quraysh will then be able to spend a peaceful life after the demise of the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and all agreed to that suggestion. The Quraysh got optimistic again that their unity that had been shattered would again be reformed.

There the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had come to know about the planning of the Quraysh and the plan of murder that had been made at Dar-ul-Nadwa. The Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had got two camels prepared and most of the Muslim population had already migrated to Madinah and very few were left who could not leave their native place due to some compulsion. Meanwhile the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was awaiting wahee (revelation) and eventually the wahee (revelation) came and the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted a permission for migration.

The Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reached at the residence of Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ and informed him about the command of Allah Almighty and also asked him to prepare for the journey. There was no doubt about that the Quraysh would chase them as soon as they left Makkah. The Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ therefore decided to travel through an unfamiliar way. The young guys who were assigned for the murder of the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kept waiting the whole night that the Holy prophet could not leave Makkah. On the night of migration, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered Hazrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ to sleep on his bed and also gave him the responsibility of handing over amaanat (Things that are given to you to take care of) to their owners and then he could migrate to Madinah.

The Quraysh peeped from a hole and got satisfied that the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was lying on His bed. At mid night the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited Hazrat Siddique-e-Akbar's رَضِيَ اللهُ تَعَالَى عَنْهُ residence and moved towards the cave of Thawr along with him. The Quraysh did not even have a hint of that direction. Hazrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ asked his son to listen to the planning of the Quraysh and keep him posted coming to the cave of Thawr at night. The Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Siddique-e-Akbar stayed at the cave of Thawr for 3 days. When the Quraysh did not find the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Makkah, they announced the reward of 100 camels for the person who would bring the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to them. Some people from the Quraysh went to Hazrat Abu Bakr's رَضِيَ اللهُ تَعَالَى عَنْهُ place. Hazrat Asma bint-e-Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ said, "I went to them on their call." And they enquired me, "where is your father Abu Bakr." She replied, "I don't know where my father is." "In response to which, Abu Jahl slapped so hard on my cheek that my earring fell down on the floor and then they left." On the third day, when the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to know that the Quraysh are persistent with the passion of taking revenge, He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ decided to move to Madinah. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took 3 camels and left for the journey. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had also come to know that young boys of the Quraysh are chasing Him. He, therefore, took an unfamiliar way and continued His journey for the whole day and half night.

The Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had also got aware of the reward therefore it was necessary to be cautious. It is obvious that for the reward people can go to any extent. There in Makkah, a traveler informed the Quraysh that he had seen 3 camel riders. It is said that Siraqa bin Malik bin Hajsham was also present in that gathering. He thought of gaining the reward of 100 camels all alone. He told that traveler that the riders you had seen belonged to some other tribe and they had passed by him. Siraqa went him home after some time and took his weapon and sent his horse forward and left. After covering some distance, reached the identified place

of the traveler and mounted on the horse. According to one reference, the traveler coming to Makkah had met Siraqa first. He said to the traveler, “You would take 100 camels, wouldn’t you? I would be happy with 20 if I got.” The traveler replied, “get up and come along with me, we would fulfil the condition of the Quraysh. We will get 100 camels which we will equally divide. I am sharing this with you only that I have seen three camel riders heading toward Yathrab. I think that they are Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and His companions. This is a golden opportunity and let’s avail it together.

Siraqa got happy internally and thought he had known the situation, why he didn’t take the reward himself alone. He instantly said, “Have you gone mad? What are you dreaming about? The Quraysh have tried their best for 3 days. They have tried every way but all in vain. My brother, they were the young people from that particular tribe and had come to search their animals. You might have misunderstood seeing them.”

“It is quite possible,” Said the traveler sadly and entered Makkah. Siraqa was not at all at ease and the night had arrived but he didn’t sleep in his eyes. He mounted on horse and left for Madinah with a bad intention of arresting the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but far and wide he could not even see a sign of camel riders. Eventually the day came and the intensity of heat increased but Siraqa did not stop and in doing so the morning turned into afternoon. His throat was dry due to thirst. When he got disappointed, he would slow the pace of the horse and when remembered the reward, he would increase the pace of the horse in greed. The Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Siddique-e-Akbar RA were sitting for rest and meal behind a massive stone taking its cover. When the co-traveler of the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Hazrat Siddiq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ happened to see Siraqa, he got worried and said to the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the enemy had come for them. The Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ consoled Hazrat Siddiq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ saying not to worry. He further said, “He will not harm us.” And raised his hands for prayers.

Co-migrator of the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ narrates when he saw then Siraqa’s horse was bogged down till half body in the sand and the rider jumped and was coming to the

ground. He said, “O Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I know this is all because of you. I promise that I will never greed further. You pray for me and my horse to get rid of this situation.” The Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "O Siraqa! What would be your feeling when you would be presented the bangles of Kisra to wear?" The Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed for Siraqa having smile on his face. He then headed towards Madinah and Siraqa went back to Makkah. He had hoped and planned so big. He thought, “If I were the owner of 100 camels, it would be better. Not only the Quraysh but the tribes around would also come to see me. I would also be listed to the big names of Arab and the poets would praise me in which they would appreciate my bravery and courage. Biggest of all, I would be proud for the greatest task accomplishment.” However, Siraqa could not get any of them except tiring himself. He was luck that his life had got safe otherwise he would have been bogged down like his horse. He was returning to Makkah as a failure. Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had granted him his life and he promised that he would misguide everyone coming in search of the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Siraqa was shocked while walking and thinking that “Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ promised me to make me wear the bangles of Kisra. Why and how it possible as He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself was in such a condition that he had to be banished because of His people. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting behind a stone seeking cover without food and water. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had no companions or supporters except one. And nobody knows that in which cave he had been hiding for 3-4 days. Will that cave digest the owner of Kisra and too much strength? Will this scorching small desert without water and herbs be able to conquer the spacious and wide gardens of Kisra, its unlimited property and rivers and springs? Will these two migrators be able to get control over countless money and millions of military of Kisra?”

He jerked his head while thinking that and started to laugh madly. He then started blabbering, “Not at all if all Arab tribes fight against Kisra Unitedly, they can bring them no harm. However, the fact is that all Arabs cannot come on one line. Who can unite Mafr o

Qehtaan, Bakr o Taghlab and Habbas Zaibaai? What promise has Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made to me? He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Himself even couldn't deal with his nation in which He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was born and to me He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ promises the bangles of Kisra. I cannot understand all this. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has started an outbreak of war against all and have also made me worry. Not to speak of the owner of Kisra and his bangles, even thought of it is not less than impossible for us." Once again he started laughing madly.

The time passed, Makkah was conquered and Siraqa also accepted Islam. Then the day came when Hazrat Sayudduna Abu Bakr Siddique رَضِيَ اللهُ تَعَالَى عَنْهُ was chosen as the caliph of the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then after his demise, Hazrat Farooq e Azam رَضِيَ اللهُ تَعَالَى عَنْهُ came in office of Khilafat (became the caliph). Siraqa was no more an enemy of the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ instead he had become the companion of the prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He had the treasure of iman (faith) and had become devoted to the Holy prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was still alive and maybe he did not remember about the matter regarding bangles of Kisra. He would not have even thought of wearing the bangles of Kisra. One day, during the scorching afternoon of summer he was taking rest at his house. The messenger of Hazrat Suyyuduna Umar رَضِيَ اللهُ تَعَالَى عَنْهُ came at his door.

Hazrat Siraqa رَضِيَ اللهُ تَعَالَى عَنْهُ left for the court of Hazrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ along with the messenger. Hazrat Umar's رَضِيَ اللهُ تَعَالَى عَنْهُ face was glowing with the happiness and he had something in his left hand. Hazrat Siraqa رَضِيَ اللهُ تَعَالَى عَنْهُ could not see and he was unaware that the great empire of Kisra had been conquered. Ameer-ul-Momineen Hazrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ addressed Siraqa رَضِيَ اللهُ تَعَالَى عَنْهُ.

"Siraqa! Do you remember the Holy prophet's words about bangles and Kisra when he had taken cover in the cave? See, Allah has made Islam victorious against Kisra and witness it." Then Hazrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ took Hazrat Siraqa's رَضِيَ اللهُ تَعَالَى عَنْهُ hands in his hands and put bangles in his hands and said, "These bangles belong to you now. اللهُ أَكْبَرُ! (All praises for Allah)

He removed these bangles from the hands of Karbin Minan Harmaz and blessed a villager of Bani Adlih, Siraqa wearing them. O! Siraqa رَضِيَ اللهُ تَعَالَى عَنْهُ, witness that helpless and unsupported migrators have conquered Qaisar and Kisra whose competitor was not found anywhere in the world. O Siraqa رَضِيَ اللهُ تَعَالَى عَنْهُ! Witness that cave has outclassed Syria and Iraq and the same desert has got control over the world.”

Beggar of Madinah

Abis Saleh Muhammad Fayd Ahmad Al Uwaysi Al Radavi غفر له

13 Shaban 1391H

Bahawalpur, Pakistan